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A

# GREEK GRAMMAR

BY

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HARVARD UNIVERSITY

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## PREFACE.

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THE present work is a revised and enlarged edition of the Greek Grammar published in 1879, which was itself a revised and enlarged edition of the Elementary Greek Grammar of only 235 pages published in 1870. I trust that no one will infer from this repeated increase in the size of the book that I attribute ever increasing importance to the study of formal grammar in school. On the contrary, the growth of the book has come from a more decided opinion that the amount of grammar which should be learned by rote is exceedingly small compared with that which every real student of the Classics must learn in a very different way. When it was thought that a pupil must first learn his Latin and Greek Grammars and then learn to read Latin and Greek, it was essential to reduce a school grammar to its least possible dimensions. Now when a more sensible system leaves most of the details of grammar to be learned by the study of special points which arise in reading or writing, the case is entirely different; and few good teachers or good students are any longer grateful for a small grammar, which must soon be discarded as the horizon widens and new questions press for an answer. The forms of a language and the essential principles of its construction must be learned in the old-fashioned way, when the memory is vigorous and retentive; but, these once mastered, the true time to teach each principle of grammar is the moment when the pupil meets with it in his studies, and no grammar which is not thus practically illustrated ever becomes a living reality to the student. But it is not enough for a learner merely to meet each construction or form in isolated instances; for he may do this repeatedly, and yet know little of the general principle which the single example partially illustrates. Men saw apples fall and the moon and planets roll ages before the principle of gravitation was thought of. It is necessary,



therefore, not merely to bring the pupil face to face with the facts of a language by means of examples carefully selected to exhibit them, but also to refer him to a statement of the general principles which show the full meaning of the facts and their relation to other principles.<sup>1</sup> In other words, systematic practice in reading and writing must be supplemented from the beginning by equally systematic reference to the grammar. Mechanics are not learned by merely observing the working of levers and pulleys, nor is chemistry by watching experiments on gases; although no one would undertake to teach either without such practical illustrations. It must always be remembered that grammatical study of this kind is an essential part of classical study; and no one must be deluded by the idea that if grammar is not learned by rote it is not to be learned at all. It cannot be too strongly emphasized, that there has been no change of opinion among classical scholars about the importance of grammar as a basis of all sound classical scholarship; the only change concerns the time and manner of studying grammar and the importance to be given to different parts of the subject.

What has been said about teaching by reference and by example applies especially to syntax, the chief principles of which have always seemed to me more profitable for a pupil in the earlier years of his classical studies than the details of vowel-changes and exceptional forms which are often thought more seasonable. The study of Greek syntax, properly pursued, gives the pupil an insight into the processes of thought and the manner of expression of a highly cultivated people; and while it stimulates his own powers of thought, it teaches him habits of more careful expression by making him familiar with many forms of statement more precise than those to which he is accustomed in his own language. The Greek syntax, as it was developed and refined by the Athenians, is a most important chapter in the history of thought, and even those whose classical studies are limited to the rudiments cannot afford to neglect it entirely. For these reasons the chief increase in the present work has been made in the department of Syntax.

<sup>1</sup> These objects seem to me to be admirably attained in the *First Lessons in Greek*, prepared by my colleague, Professor John W. White, to be used in connection with this Grammar. A new edition of this work is now in press.

The additions made in Part I. are designed chiefly to make the principles of inflection and formation in Parts II. and III. intelligible. Beyond this it seems inexpedient for a general grammar to go. In Part II. the chief changes are in the sections on the Verb, a great part of which have been remodelled and rewritten. The paradigms and synopses of the verb are given in a new form. The nine tense systems are clearly distinguished in each synopsis, and also in the paradigms so far as is consistent with a proper distinction of the three voices. The verbs in  $\mu$  are now inflected in close connection with those in  $\omega$ , and both conjugations are included in the subsequent treatment. The now established Attic forms of the pluperfect active are given in the paradigms. The old makeshift known as the "connecting-vowel" has been discarded, and with no misgivings. Thirteen years ago I wrote that I did not venture "to make the first attempt at a popular statement of the tense stems with the variable vowel attachment"; and I was confirmed in this opinion by the appearance of the *Schulgrammatik* of G. Curtius the year previous with the "Bindevocal" in its old position. Professor F. D. Allen has since shown us that the forms of the verb can be made perfectly intelligible without this time-honored fiction. I have now adopted the familiar term "thematic vowel," in place of "variable vowel" which I used in 1879, to designate the  $\sigma$  or  $\epsilon$  added to the verb stem to form the present stem of verbs in  $\omega$ . I have attempted to make the whole subject of tense stems and their inflection more clear to beginners, and at the same time to lay the venerable shade of the connecting-vowel, by the distinction of "simple and complex tense stems," which correspond generally to the two forms of inflection, the "simple" form (the  $\mu$ -form) and the "common" form (that of verbs in  $\omega$ ). See 557-565. I use the term "verb stem" for the stem from which the chief tenses are formed, *i.e.* the single stem in the first class, the "strong" stem in the second class, and the simple stem in the other classes (except the anomalous eighth). Part III. is little changed, except by additions. In the Syntax I have attempted to introduce greater simplicity with greater detail into the treatment of the Article, the Adjectives, the Cases, and the Prepositions. In the Syntax of the Verb, the changes made in my new edition of the *Greek Moods and Tenses* have been adopted, so far as is possible in a school-book. The independent uses of

the moods are given before the dependent constructions, except in the case of wishes, where the independent optative can hardly be treated apart from the other constructions. The Potential Optative and Indicative are made more prominent as original constructions, instead of being treated merely as elliptical apodoses. The independent use of μή in Homer to express fear with a desire to avert the object feared is recognized, and also the independent use of μή and μή οὐ in cautious assertions and negations with both subjunctive and indicative, which is common in Plato. The treatment of ὥστε is entirely new; and the distinction between the infinitive with ὥστε μή and the indicative with ὥστε οὐ is explained. The use of πρίν with the infinitive and the finite moods is more accurately stated. The distinction between the Infinitive with the Article and its simple constructions without the Article is more clearly drawn, and the whole treatment of the Infinitive is improved. In the chapter on the Participle, the three classes are carefully marked, and the two uses of the Supplementary Participle in and out of *oratio obliqua* are distinguished. In Part V. the principal additions are the sections on dactylo-epitritic rhythms, with greater detail about other lyric verses, and the use of two complete strophes of Pindar to illustrate that poet's two most common metres. The Catalogue of Verbs has been carefully revised, and somewhat enlarged, especially in the Homeric forms.

The quantity of long α, ι, and υ is marked in Parts I., II., and III., and wherever it is important in Part V., but not in the Syntax. The examples in the Syntax and in Part V. have been referred to their sources. One of the most radical changes is the use of 1691 new sections in place of the former 302. References can now be made to most paragraphs by a single number; and although special divisions are sometimes introduced to make the connection of paragraphs clearer, these will not interfere with references to the simple sections. The evil of a want of distinction between the main paragraphs and notes has been obviated by prefixing N. to sections which would ordinarily be marked as notes. I feel that a most humble apology is due to all teachers and students who have submitted to the unpardonable confusion of paragraphs, with their divisions, subdivisions, notes, and remarks, often with (a), (b), etc., in the old edition. This arrangement was thoughtlessly adopted to preserve the numbering of sections in the Syntax



of the previous edition, to which many references had already been made; but this object was gained at far too great a cost. I regret that I can make no better amends than this to those who have suffered such an infliction. A complete table of Parallel References is given in pp. xxvi.—xxxv., to make references to the former edition available for the new sections.

I have introduced into the text a section (28) on the probable ancient pronunciation of Greek. While the sounds of most of the letters are well established, on many important points our knowledge is still very unsatisfactory. With our doubts about the sounds of  $\theta$ ,  $\phi$ ,  $\chi$ , and  $\zeta$ , of the double  $\epsilon$  and  $\sigma$ , not to speak of  $\xi$  and  $\psi$ , and with our helplessness in expressing anything like the ancient force of the three accents or the full distinction of quantity, it is safe to say that no one could now pronounce a sentence of Greek so that it would have been intelligible to Demosthenes or Plato. I therefore look upon the question of Greek Pronunciation chiefly as it concerns the means of communication between modern scholars and between teachers and pupils. I see no prospect of uniformity here, unless at some future time scholars agree to unite on the modern Greek pronunciation, with all its objectionable features. As Athens becomes more and more a centre of civilization and art, her claim to decide the question of the pronunciation of her ancient language may sometime be too strong to resist. In the meantime, I see no reason for changing the system of pronunciation<sup>1</sup> which I have followed and advocated more than thirty years, which adopts what is tolerably certain and practicable in the ancient pronunciation and leaves the rest to modern usage or to individual judgment. This has brought scholars in the United States nearer to uniformity than any other system without external authority is likely to bring them. In England the retention of the English

<sup>1</sup> By this the consonants are sounded as in 28, 3, except that  $\zeta$  has the sound of  $z$ ;  $\xi$  and  $\psi$  have the sounds of  $x$  ( $ks$ ) and  $ps$ ;  $\theta$ ,  $\phi$ , and  $\chi$  those of  $th$  in *thin*,  $ph$  in *Philip*, and hard German  $ch$  in *machen*. The vowels are sounded as in 28, 1,  $v$  being pronounced like French  $u$  or German  $ü$ . The diphthongs follow 28, 2; but  $\sigma$  always has the sound of  $ou$  in *youth*, and  $\epsilon$  that of  $ei$  in *height*. I hold to this sound of  $\epsilon$  to avoid another change from English, German, and American usage. If any change is desired, I should much prefer to adopt the sound of  $i$  (our  $i$  in *machine*), which  $\epsilon$  has held more than 1900 years, rather than to attempt to catch any one of the sounds through which either genuine or spurious  $\epsilon$  must have passed on its way to this (see 28, 2).

pronunciation of Greek with Latin accents has at least the advantage of local uniformity.

Since the last edition was published, Allen's new edition of Hadley's Grammar has appeared and put all scholars under new obligations to both author and editor. The new edition of Monro's Homeric Grammar is of the greatest value to all students of Homer. Blass's new edition of the first quarter of Kühner is really a new work, abounding in valuable suggestions. From the German grammars of Koch and Kaegi I have gained many practical hints. I am also greatly indebted to many letters from teachers containing criticisms of the last edition and suggestions for making it more useful in schools, too many indeed to be acknowledged singly by name. Among them is one from which I have derived special help in the revision, a careful criticism of many parts of the book by Professor G. F. Nicolassen of Clarks-ville, Tennessee. Another of great value came to me without signature or address, so that I have been unable even to acknowledge it by letter. I must ask all who have thus favored me to accept this general expression of my thanks. Professor Herbert Weir Smyth of Bryn Mawr has done me the great service of reading the proofs of Parts I. and II. and aiding me by his valuable suggestions. His special knowledge of Greek morphology has been of the greatest use to me in a department in which without his aid I should often have been sorely perplexed amid conflicting views. All scholars are looking for the appearance of Professor Smyth's elaborate work on the Greek Dialects, now printing at the Clarendon Press, with great interest and hope.

WILLIAM W. GOODWIN.

HARVARD UNIVERSITY,  
CAMBRIDGE, MASS., June 30, 1892.

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3	526	VI	613		702
4	527	N. 1	615	(b)	682; 683
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103	518	VII	653; 654	N. 1	704
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104	537	VIII	621	(d)	687; 692
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3	607	2	672	116, 1	553
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3	776, 1	2	506	Note	833, 3
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2	720; 733	N. 1	795	Note	837 (end)
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(b)	780, 2	(b)	788, 2	Note	847
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14	782	10	792	12	850
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3	794, 2	Note	825	3	874
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3	888	140	935	Note	990
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133, 1	890	N. 2 (a)-(d)		Note	992
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2	892	N. 3	938	N. 1	994
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3	895, 2 & 3	N. 1	942	N. 1	999
N. 1	896	(a)	943	N. 2	1000
N. 1 (a)-(e)		(b)	944	N. 3	1002
	897, 1-5	(c)	945; 946	N. 4	1003
N. 2	898	(d)	947	148	1004
135, 1	899, 1	N. 2	949	N. 1	1005
2	899, 2	N. 3	952	N. 2	1006
3	900	N. 4	953	N. 3	1007
N. 1	901	N. 5	954	N. 4	1010
N. 2	902	N. 6	955, 1	149, 1	1011
N. 3	903	N. 7	955, 2	2	1012
N. 4	904	N. 8	956	(last part)	1013
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136	907	Note	960	150	1015
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N. 2	910	N. 1	964	N. 1	1020
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(b)	931	N. 3 (a)	966	(b)	1021, c
N. 4	930	(b)	967	N. 3	1023
137	911	N. 4	968	N. 4	1024
N. 1	913	N. 5	969	152	1026; 1027
N. 2	914	N. 6	970	N. 1	1028
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N. 4	916	4	974	N. 3	1030
138	918	N. 1	975	153	1031
Rem.	919	N. 2	976	N. 1	1032
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N. 2 (a)	924, a	(b)	977, 2	N. 3	1034
(b)	924, b	N. 4	978	N. 4	1035
(c)	925	N. 5	979	N. 5	1036
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158	1047	Note	1098	N. 2	1163
N. 1	1048	171, 1	1099	3	1165
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160, 1	1058	2	1113	186	1175
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2	1060	N. 2 (a)	1115	N. 2	1178
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N. 4	1078	180	1139	alphabetically)	
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167	1084	N. 1	1140	N. 2	1222, 1
1-5	1085, 1-5	N. 2	1141	N. 3	1222, 2
6	1085, 7	2	1142	N. 4	1223
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168	1088	Note	1146	N. 6	1225
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196		1233		N. 2	1294		N. 3	1381
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	N. 1	1237	206		1296	2		1383, 1
	N. 2	1239		Rem.	1297	3		1383, 2
2		1238		Note	1298		Note	1384; 1385-1387
198		1240	207		1299	220		1388
199, 1-3		1242, 1-3	1		1299, 1		Rem. 1	1389
	Rem.	1243	2		1299, 2; 1300		Rem. 2	1390
	N. 1	1244		Rem.	1301	221		1391
	N. 2	1245	208, 1		1302		Note	1397
	N. 3	1246; 1247	2		1303	222		1402
	N. 4	1248	3		1304		N. 1	1400
200		1250; 1251	209, 1		1305, 1		N. 2	1398; 1399
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	N. 2	1255	210		1306	223		1404
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	(b)	1257	211		1308		N. 1	1406; 1305, 2
	N. 4	1258		Note	1309		N. 2	1408
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	(b)	1260	2		1312		N. 1	1412
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	N. 6	1263	4		1314	225		1394
	N. 7	1264		Note	1316		Rem.	1395
	N. 8	1265	213, 1		1317; 1318		N. 1	1396
	N. 9	1266		Rem.	1319		N. 2	1413
201		1267	2		1320	226, 1		1329; 1340
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1		1272	5		1325		3	1418
2		1273	214		1326		4	1419
	N. 1	1274	215		1362		N. 1	1420
	N. 2	1275		Rem.	1363		N. 2	1416
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203		1280; 1281	2		1369; 1370		Note	1425
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233	1431	249, 1	1478, 1	N. 1	1456
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234	1437	Note	1506	N. 4 (a)	1458
235, 1	1439	251, 1	1507	(b)	1531
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# PARALLEL REFERENCES.

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# CITATIONS OF GREEK AUTHORS

IN PARTS IV. AND V.

Aeschines.....	Aesch.	Menander.....	Men.
Aeschylus.....	A.	Monostichi.....	Mon.
Agamemnon.....	Ag.	Pindar.....	Pind.
Choëphori.....	Ch.	Olympian Odes.....	Ol.
Eumenides.....	Eu.	Pythian Odes.....	Py.
Persians.....	Pe.	Plato.....	P.
Prometheus.....	Pr.	Alcibiades i.....	Alc. i.
Septem.....	Se.	Apology.....	Ap.
Supplices.....	Sp.	Charmides.....	Ch.
Alcaeus.....	Alcae.	Crito.....	Cr.
Andocides.....	And.	Cratylus.....	Crat.
Antiphon.....	Ant.	Critias.....	Critias.
Aristophanes.....	Ar.	Euthydemus.....	Eu.
Acharnenses.....	Ach.	Euthyphro.....	Euthyph.
Aves.....	Av.	Gorgias.....	G.
Ecclesiastusae.....	Eccl.	Hippias Major.....	H. M.
Equites.....	Eq.	Laches.....	Lach.
Lysistrata.....	Ly.	Leges.....	Lg.
Nubes.....	N.	Lysis.....	Lys.
Pax.....	Pa.	Meno.....	Men.
Plutus.....	Pl.	Menexenus.....	Menez.
Ranae.....	R.	Phaedo.....	Ph.
Thesmophoriazusae.....	Th.	Phaedrus.....	Phdr.
Vespae.....	V.	Philebus.....	Phil.
Demosthenes.....	D.	Politicus.....	Pol.
Euripides.....	E.	Protagoras.....	Pr.
Alceste.....	Al.	Republic.....	Rp.
Andromache.....	And.	Sophist.....	So.
Bacchae.....	Ba.	Symposium.....	Sy.
Cyclops.....	Cyc.	Theaetetus.....	Th.
Electra.....	El.	Timaeus.....	Ti.
Hecuba.....	Hec.	Sappho.....	Sapph.
Helena.....	Hel.	Sophocles.....	S.
Heraclidae.....	Her.	Ajax.....	Aj.
Hercules Furens.....	H. F.	Antigone.....	An.
Hippolytus.....	Hip.	Electra.....	El.
Medea.....	Me.	Oedipus at Colonus.....	O. C.
Orestes.....	Or.	Oedipus Tyrannus.....	O. T.
Phoenissae.....	Ph.	Philoctetes.....	Ph.
Rhesus.....	Rh.	Trachiniae.....	Tr.
Troades.....	Tro.	Stobaeus.....	Stob.
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Herondas.....	Herond.	Xenophon.....	X.
Hipponax.....	Hipp.	Agessilaus.....	Ag.
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		Symposium.....	Sy.

The dramatists are cited by Dindorf's lines, except the tragic fragments (frag.), which follow Nauck's numbers. The orators are cited by the numbers of the orations and the German sections.

# GREEK GRAMMAR.



# INTRODUCTION.

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## THE GREEK LANGUAGE AND DIALECTS.

THE Greek language is the language spoken by the Greek race. In the historic period, the people of this race called themselves by the name *Hellenes*, and their language *Hellenic*. We call them *Greeks*, from the Roman name *Graeci*. They were divided into Aeolians, Dorians, and Ionians. The Aeolians inhabited Aeolis (in Asia), Lesbos, Boeotia, and Thessaly; the Dorians inhabited Peloponnesus, Doris, Crete, some cities of Caria (in Asia), with the neighboring islands, many settlements in Southern Italy, which was known as *Magna Graecia*, and a large part of the coast of Sicily; the Ionians inhabited Ionia (in Asia), Attica, many islands in the Aegean Sea, a few towns in Sicily, and some other places.

In the early times of which the Homeric poems are a record (before 850 B.C.), there was no such division of the whole Greek race into Aeolians, Dorians, and Ionians as that which was recognized in historic times; nor was there any common name of the whole race, like the later name of *Hellenes*. The Homeric *Hellenes* were a small tribe in South-eastern Thessaly, of which Achilles was king; and the Greeks in general were called by Homer Achaeans, Argives, or Danaans.

The dialects of the Aeolians and the Dorians are known as the *Aeolic* and *Doric* dialects. These two dialects are much more closely allied to each other than either is to the Ionic. In the language of the Ionians we must distinguish the *Old Ionic*, the *New Ionic*, and the *Attic* dialects. The Old Ionic or Epic is the language of the Homeric poems, the oldest Greek literature. The New Ionic was the language of Ionia in the fifth century B.C., as it appears in Herodotus and Hippocrates. The Attic was the language of Athens during her period of literary eminence (from about 500 to 300 B.C.).<sup>1</sup> In it were written the tragedies of Aeschylus, Sophocles, and Euripides, the comedies of Aristophanes, the histories of Thucydides and Xenophon, the orations of Demosthenes and the other orators of Athens, and the philosophical works of Plato.

The Attic dialect is the most cultivated and refined form of the Greek language. It is therefore made the basis of Greek Grammar, and the other dialects are usually treated, for convenience, as if their forms were merely variations of the Attic. This is a position, however, to which the Attic has no claim on the ground of age or primitive forms, in respect to which it holds a rank below the other dialects.

The literary and political importance of Athens caused her dialect gradually to supplant the others wherever Greek was spoken; but, in this very extension to regions widely separated, the Attic dialect itself was not a little modified by various local influences, and lost some of its

<sup>1</sup> The name *Ionic* includes both the Old and the New Ionic, but not the Attic. When the Old and the New Ionic are to be distinguished in the present work, Ep. (for Epic) or Hom. (for Homeric) is used for the former, and Hdt. or Hd. (Herodotus) for the latter.

early purity. The universal Greek language which thus arose is called the *Common Dialect*. This begins with the Alexandrian period, the time of the literary eminence of Alexandria in Egypt, which dates from the accession of Ptolemy II. in 285 B.C. The Greek of the philosopher Aristotle lies on the border line between this and the purer Attic. The name *Hellenistic* is given to that form of the Common Dialect which was used by the Jews of Alexandria who made the Septuagint version of the Old Testament (283-135 B.C.) and by the writers of the New Testament, all of whom were *Hellenists* (i.e. foreigners who spoke Greek). Towards the end of the twelfth century A.D., the popular Greek then spoken in the Byzantine Roman Empire began to appear in literature by the side of the scholastic ancient Greek, which had ceased to be intelligible to the common people. This popular language, the earliest form of *Modern Greek*, was called *Romaic* (Ῥωμαϊκή), as the people called themselves Ῥωμαῖοι. The name *Romaic* is now little used; and the present language of the Greeks is called simply Ἑλληνική, while the kingdom of Greece is Ἑλλάς and the people are Ἕλληνες. The literary Greek has been greatly purified during the last half-century by the expulsion of foreign words and the restoration of classic forms; and the same process has affected the spoken language, especially that of cultivated society in Athens, but to a far less extent. It is not too much to say, that the Greek of most of the books and newspapers now published in Athens could have been understood without difficulty by Demosthenes or Plato. The Greek language has thus an unbroken literary history, from Homer to the present day, of at least twenty-seven centuries.



The Greek is descended from the same original language with the Indian (*i.e.* Sanskrit), Persian, German, Slavonic, Celtic, and Italian languages, which together form the Indo-European (sometimes called the Aryan) family of languages. Greek is most closely connected with the Italian languages (including Latin), to which it bears a relation similar to the still closer relation between French and Spanish or Italian. This relation accounts for the striking analogies between Greek and Latin, which appear in both roots and terminations; and also for the less obvious analogies between Greek and the German element in English, which are seen in a few words like *me*, *is*, *know*, etc.

# PART I.

## LETTERS, SYLLABLES, AND ACCENTS.

### THE ALPHABET.

1. The Greek alphabet has twenty-four letters : —

Form.	Equivalent.	Name.
A a	a	ἄλφα <i>Alpha</i>
B β	b	βῆτα <i>Beta</i>
Γ γ	g	γάμμα <i>Gamma</i>
Δ δ	d	δέλτα <i>Delta</i>
E ε	e ( <i>short</i> )	εἰ, ἐ ψιλόν <i>Epsilon</i>
Z ζ	z	ζῆτα <i>Zeta</i>
H η	e ( <i>long</i> )	ἥτα <i>Eta</i>
Θ θ ϑ	th	θῆτα <i>Theta</i>
I ι	i	ιώτα <i>Iota</i>
K κ	k or hard c	κάππα <i>Kappa</i>
Λ λ	l	λά(μ)βδα <i>Lambda</i>
M μ	m	μῦ <i>Mu</i>
N ν	n	νῦ <i>Nu</i>
Ξ ξ	x	ξεῖ, ξῖ <i>Xi</i>
O ο	o ( <i>short</i> )	οῦ, ὀ μικρόν <i>Omicron</i>
Π π	p	πεῖ, πῖ <i>Pi</i>
P ρ	r	ῥῶ <i>Rho</i>
Σ σ ς	s	σίγμα <i>Sigma</i>
T τ	t	ταῦ <i>Tau</i>
Υ υ	(u) y	ῦ, ὕ ψιλόν <i>Upsilon</i>
Φ φ	ph	φεῖ, φῖ <i>Phi</i>
X χ	kh	χεῖ, χῖ <i>Chi</i>
Ψ ψ	ps	ψεῖ, ψῖ <i>Psi</i>
Ω ω	o ( <i>long</i> )	ῶ, ὦ μέγα <i>Omēga</i>

2. N. At the end of a word the form ς is used, elsewhere the form σ; thus, σύστασις.

3. N. Three letters belonging to the primitive Greek alphabet, *Vau* or *Digamma* (Ϝ), equivalent to V or W, *Koppa* (Ϙ), equivalent to Q, and *Sampi* (Ϻ), a form of *Sigma*, are not in the ordinary written alphabet. They were used as numerals (384), *Vau* here having the form Ϝ, which is used also as an abbreviation of στ. *Vau* had not entirely disappeared in pronunciation when the Homeric poems were composed, and the metre of many verses in these is explained only by admitting its presence. Many forms also which seem irregular are explained only on the supposition that Ϝ has been omitted (see 269).

4. N. The Athenians of the best period used the names εἰ for *epsilon*, οῦ for *omicron*, υῖ for *upsilon*, and ὦ for *omega*; the present names for these letters being late. Some Greek grammarians used ε̑ ψιλόν (*plain ε*) and υ̑ ψιλόν (*plain υ*) to distinguish ε and υ from αι and ου, which in their time had similar sounds.

### VOWELS AND DIPHTHONGS.

5. The vowels are α, ε, η, ι, ο, ω, and υ. Of these, ε and ο are always short; η and ω are always long; α, ι, and υ are long in some syllables and short in others, whence they are called *doubtful* vowels.

6. N. Α, ε, η, ο, and ω from their pronunciation are called *open* vowels (α being the most open); ι and υ are called *close* vowels.

7. The diphthongs (δι-φθογγοι, *double-sounding*) are αι, αυ, ει, ευ, οι, ου, ηυ, υι, α, η, ω. These (except υι) are formed by the union of an open vowel with a close one. The long vowels (ᾱ, η, ω) with ι form the (so called) *improper* diphthongs α, η, ω. The Ionic dialect has also ωυ.

8. N. Besides the genuine ει (= ε + ι) and ου (= ο + υ) there are the so-called *spurious* diphthongs ει and ου, which arise from contraction (ει from εε, and ου from εο, οε, or οο) or from compensative lengthening (30); as in ἐπολεῖ (for ἐπολεε), λέγειν (for λεγεεν, 565, 4), χρῦσοῦς (for χρύσεος), θεῖς (for θευς, 79), τοῦ and τοῦς (190). In the fourth century B.C. these came to be written like genuine ει and ου; but in earlier times they were written Ε and Ο, even in inscriptions which used Η and Ω for ē and ō. (See 27.)

9. N. The mark of *diaeresis* (διαίρεσις, *separation*), a double dot, written over a vowel, shows that this does not form a diphthong with the preceding vowel; as in προῖέναι (προ-ιέναι), *to go forward*, Ἀτρεΐδης, *son of Atreus* (in Homer).

10. N. In α, η, ω, the ι is now written and printed below the first vowel, and is called *iota subscript*. But with capitals it is written in the line; as in ΘΗ ΚΩΜΩΙΑΙΑΙ, τῇ κωμῳδίᾳ, and in Ὀλερο, ᾤερο. This ι was written as an ordinary letter as long as it was pronounced,

that is, until the first century B.C., after which it was sometimes written (always in the line) and sometimes omitted. Our *iota subscript* is not older than the twelfth century A.D.

### BREATHINGS.

11. Every vowel or diphthong at the beginning of a word has either the *rough* breathing (´) or the *smooth* breathing (˘). The rough breathing shows that the vowel is *aspirated*, i.e. that it is preceded by the sound *h*; the smooth breathing shows that the vowel is not aspirated. Thus ὁρῶν, *seeing*, is pronounced *hōrōn*; but ὄρῶν, *of mountains*, is pronounced *ōrōn*.

12. N. A diphthong takes the breathing, like the accent (109), upon its *second* vowel. But *q̄*, *η*, and *φ* (10) have both breathing and accent on the first vowel, even when the *ι* is written in the line. Thus οἴχεται, εὐφραίνω, Αἴμων; but ὄχερο or ὠχερο, ἄδω or ἄιδω, ἦδεν or ἥδεν. On the other hand, the writing of αἰδιος (Ἄιδιος) shows that *α* and *ι* do not form a diphthong.

13. N. The rough breathing was once denoted by H. When this was taken to denote *ē* (which once was not distinguished from *ē*), half of it I was used for the rough breathing; and afterwards the other half I was used for the smooth breathing. From these fragments came the later signs ‘ and ’.

14. N. In Attic words, initial *v* is always aspirated.

15. At the beginning of a word *ρ* is written ῥ; as in ῥήτωρ (Latin *rhētor*), *orator*. In the middle of a word *ρρ* is sometimes written ῖῖ; as ἄῖῖρητος, *unspeakable*; Πύῖῖρος, *Pyrrhus* (ῖῖ = *rrh*).

### CONSONANTS.

16. The simple consonants are divided into

*labials*, π, β, φ, μ,

*palatals*, κ, γ, χ,

*linguals*, τ, δ, θ, σ, λ, ν, ρ.

17. Before κ, γ, χ, or ξ, *gamma* (γ) had a *nasal* sound, like that of *n* in *anger* or *ink*, and was represented by *n* in Latin; as ἄγγελος, (Latin *angelus*), *messenger*; ἀγκῦρα, (*ancora*), *anchor*; σφίγξ, *sphinx*.

18. The *double* consonants are ξ, ψ, ζ. Ξ is composed of κ and σ; ψ, of π and σ. Z arises from a combination of δ with a soft s sound; hence it has the effect of two consonants in lengthening a preceding vowel (99).

19. By another classification, the consonants are divided into *semivowels* and *mutes*.

20. The semivowels are λ, μ, ν, ρ, and σ, with nasal γ (17). Of these

λ, μ, ν, and ρ are *liquids*;  
μ, ν, and nasal γ (17) are *nasals*;  
σ is a *spirant* (or *sibilant*);  
ϕ of the older alphabet (3) is also a spirant.

21. The mutes are of three *orders* :—

*smooth* mutes π κ τ  
*middle* mutes β γ δ  
*rough* mutes φ χ θ

22. These mutes again correspond in the following *classes* :—

*labial* mutes (π-mutes) π β φ  
*palatal* mutes (κ-mutes) κ γ χ  
*lingual* mutes (τ-mutes) τ δ θ

23. N. Mutes of the same *order* are called *co-ordinate*; those of the same *class* are called *cognate*.

24. N. The smooth and rough mutes, with σ, ξ, and ψ, are called *surd* (*hushed* sounds); the other consonants and the vowels are called *sonant* (*sounding*).

25. The only consonants which can end a Greek word are ν, ρ, and σ. If others are left at the end in forming words, they are dropped.

26. N. The only exceptions are ἐκ and οὐκ (or οὐχ), which have other forms, ἐξ and οὖ. Final ξ and ψ (κσ and πσ) are no exceptions.

27. The Greek alphabet above described is the *Italic*, used by the Asiatic Ionians from a very early period, but first introduced officially at Athens in 403 B.C. The Athenians had previously used an alphabet which had no separate signs for ε̄, ο̄, κs, or πs. In this E was used for ε̄ and ε̄ and also for the spurious ει (8); O for ο̄ and ὀ and for spurious ου (8); H was still an aspirate (h); XΣ stood for Ξ, and ΦΣ for Ψ. Thus the Athenians of the time of Pericles wrote ΕΔΟΧΣΕΝ ΤΕΙ ΒΟΝΕΙ ΚΑΙ ΤΟΙ ΔΕΜΟΙ for ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ, — ΤΟ ΦΣΕΦΙΣΜΑ ΤΟ ΔΕΜΟ for τὸ ψήφισμα τοῦ δήμου, — ΗΕΖ for ἦε, —

HEI for ἦ, — ΗΕΜΗΕΝ for πέμπειν, — ΧΡΥΣΟΣ for χρυσοῦς, — ΤΟΤΤΟ for both τοῦτο and τούτου, — ΤΟΣ ΠΡΤΤΑΝΕΣ for τοῦς πρυνάμεις, — ΑΡΧΟΣΙ for ἀρχουσι, — ΔΕΟΣΟΝ for δεουσῶν, — ΗΟΠΟΣ for ὅπως, — ΗΟΙΕΝ for ποιεῖν, — ΤΡΕΣ for τρεῖς, — ΑΠΟ ΤΟ ΦΟΡΟ for ἀπὸ τοῦ φόρου, — ΧΣΕΝΟΣ for ξένος or ξένους.

#### ANCIENT PRONUNCIATION.<sup>1</sup>

28. 1. (*Vowels.*) The long vowels *ā*, *η*, *ī*, and *ω* were pronounced at the best period much like *a* in *father*, *e* in *fête* (French *ê* or *è*), *i* in *machine*, and *o* in *tone*. Originally *υ* had the sound of Latin *u* (our *u* in *prune*), but before the fourth century B.C. it had come to that of French *u* or German *ü*. The short vowels had the same sounds as the long vowels, but shortened or less prolonged: this is hard to express in English, as our short *a*, *e*, *i*, and *o*, in *pan*, *pen*, *pit*, and *pot*, have sounds of a different nature from those of *ā*, *ē*, *ī*, and *ō*, given above. We have an approach to *ä*, *ë*, *ï*, and *ö* in the second *a* in *grand-father*, French *é* in *réal*, *i* in *verity*, and *o* in *monastic*, *renovate*.

2. (*Diphthongs.*) We may assume that the diphthongs originally had the sounds of their two vowels, pronounced as one syllable. Our *ai* in *aisle*, *eu* in *feud*, *oi* in *oil*, *ui* in *quit*, will give some idea of *αι*, *ευ*, *οι*, and *υι*; and *ou* in *house* of *ου*. Likewise the genuine *ei* and *ou* must have been pronounced originally as *e + i* and *o + u*, somewhat like *ei* and *ou* in *rein* and *youth* (cf. Hom. Ἀρπετῆς, Attic Ἀρπελῆς). But in the majority of cases *ei* and *ou* are written for simple sounds, represented by the Athenians of the best period by *E* and *Ö* (see 8 and 27). We do not know how these sounds were related to ordinary *e* and *o* on one side and to *ei* and *ou* on the other; but after the beginning of the fourth century B.C. they appear to have agreed substantially with *ei* and *ou*, since *EI* and *OT* are written for both alike. In *ei* the sound of *i* appears to have prevailed more and more, so that by the first century B.C. it had the sound of *i*. On the other hand, *ou* remained (and still remains) *o + u*, with the sound of *ou* in *youth*.

The diphthongs *εῖ*, *η*, and *ω* were probably always pronounced with the chief force on the first vowel, so that the *i* gradually disappeared (see 10). The rare *ηυ* and *ων* probably had the sounds of *η* and *ω* with an additional sound of *υ*.

3. (*Consonants.*) Probably *β*, *δ*, *κ*, *λ*, *μ*, *ν*, *π*, and *ρ* were sounded as *b*, *d*, *k*, *l*, *m*, *n*, *p*, and *r* in English. Ordinary *γ* was always hard, like *g* in *go*; for nasal *γ*, see 17. *T* was always like *t* in *tin* or *to*; *σ* was generally (perhaps always) like *s* in *so*. *Z* is called a compound of *δ* and *σ*; but opinions differ whether it was *δσ* or *σδ*, but the ancient testimony seems to point to *σδ*. In late Greek, *ζ* came to the sound of English *z*, which it still keeps. *Ξ* represents *κσ*, and *ψ* represents *πσ*, although the older Athenians felt an aspirate in both, as they wrote *χσ* for *ξ* and *φσ* for *ψ*. The rough consonants *θ*, *χ*, and *φ* in the best period were *τ*, *κ*, and *π* followed by *h*, so that *ἐνθα* was *ἐν-τᾱ*, *ἀφίημι* was *ἀ-πίημι*, *ἐχω* was *ἐ-κῶ*, etc. We cannot represent these rough mutes in English; our nearest approach is in words like *hothouse*, *blockhead*, and *uphill*, but here the *h* is not in the same syllable with the mute. In later Greek *θ* and *φ* came to the modern pronunciation of *th* (in *thin*) and *f*, and *χ* to that resembling German *ch* in *machen*.

<sup>1</sup> For practical remarks on pronunciation, see the Preface.

## CHANGES OF VOWELS.

**29. (Lengthening.)** Short vowels are often lengthened in the formation and the inflection of words. Here the following changes generally take place:—

ă becomes η	(ā after ε, ι, or ρ)
ε	“ η,
ο	“ ω,
ĩ becomes ī,	
ũ	“ ū.

Thus *τῆμάω* (stem *τῆμα-*), fut. *τῆμήσω*; *εἰάω*, fut. *εἰάσω*; *τίθημι* (stem *θε-*); *δίδωμι* (stem *δο-*); *ἰκετεύω*, aor. *ἰκέτευσα*; *πέφυκα*, perf. of *φύω*, from root *φύ-* (see *φύσις*).

**30. (Compensative Lengthening.)** 1. When one or more consonants are dropped for euphony (especially before σ), a preceding short vowel is very often lengthened to make up for the omission. Here

ă becomes ā,	ĩ becomes ī,
ε	“ ει,
ο	“ ου,
	ũ “ ū.

Thus *μέλας* for *μελας* (78), *ιστάς* for *ιστανς* (79), *θεῖς* for *θενς* (79), *δοῦς* for *δονς*, *λύουσι* for *λῡονσι*, *ἐκρίνα* for *ἐκρινσα*, *δεικνύς* for *δεικνυνς* (79). Here *ει* and *ου* are the spurious diphthongs (8).

2. In the first aorist of liquid verbs (672), *ă* is lengthened to *η* (or *ā*) when σ is dropped; as *ἔφῃνα* for *ἐφανσα*, from *φαίνω* (*φαν-*), cf. *ἔσσελ-σα*, *ἔστειλα*, from *στέλλω* (*σσελ-*).

**31. (Strong and Weak Forms.)** In some formations and inflections there is an interchange in the root of *ε*, *ο*, and *ι*,—of *εν*, (sometimes *ον*), and *υ*,—and of *η*, (rarely *ω*), and *ă*. The long vowels and diphthongs in such cases are called *strong* forms, and the short vowels *weak* forms.

Thus *λείπω*, *λέλοιπα*, *ἔλιπον*; *φεύγω*, *πέφευγα*, *ἔφυγον*; *τήκω*, *τέτηκα*, *ἔτάκη*; *ῥήγνυμι*, *ἔρρωγα*, *ἔρράγη*; *ἐλεύσομαι* (74), *ἐλήλουθα*, *ἤλυθον* (see *ἔρχομαι*); so *σπεύδω*, *hasten*, and *σπουδή*, *haste*; *ἀρῆγω*, *help*, and *ἀρωγός*, *helping*. Compare English *smile*, *smote*, *smit* (*smitten*). (See 572.)

**32.** An interchange of the short vowels *ă*, *ε*, and *ο* takes place in certain forms; as in the tenses of *τρέπω*, *τέτροφα*, *ἐτράπη*, and in the noun *τρόπος*, from stem *τρεπ-*. (See 643, 645, and 831.)

**33.** (*Exchange of Quantity.*) An exchange of quantity sometimes takes place between a long vowel and a succeeding short one; as in epic νᾱός, *temple*, and Attic νεός; epic βασιλῆος, βασιλῆα, *king*, Attic βασιλέως, βασιλέᾱ; epic μετῆρος, *in the air*, Attic μετέωρος; Μενέᾱος, Attic Μενέλεως (200).

## EUPHONY OF VOWELS.

### COLLISION OF VOWELS. — HIATUS.

**34.** A succession of two vowel sounds, not forming a diphthong, was generally displeasing to the Athenians. In the middle of a word this could be avoided by *contraction* (35–41). Between two words, where it is called *hiatus*, it could be avoided by *crasis* (42–46), by *elision* (48–54) or *aphaeresis* (55), or by adding a *movable consonant* (56–63) to the former word.

### CONTRACTION OF VOWELS.

**35.** Two successive vowels, or a vowel and a diphthong, may be united by *contraction* in a single long vowel or a diphthong; φιλέω, φιλω; φίλεε, φίλει; τίμαε, τίμα. It seldom takes place unless the former vowel is *open* (6).

**36.** The regular use of contraction is one of the characteristics of the Attic dialect. It follows these general principles: —

**37.** I. Two vowels which can form a diphthong (7) simply unite in one syllable; as τείχεϊ, τείχει; γέραϊ, γέραι; ῥάϊστος, ῥᾱστος.

**38.** II. When the two vowels cannot form a diphthong, —

1. Two *like* vowels (i.e. two *a*-sounds, two *e*-sounds, or two *o*-sounds, without regard to quantity) unite to form the common long (ᾱ, η, or ω). But *εε* gives *αι* (8), and *οο* gives *ου* (8). *E.g.*

Μνάᾱ, μνᾱ (184); φιλέητε, φιλήητε; δηλόω, δηλώ; — but ἐφίλεε, ἐφίλει; πλόος, πλοῦς.



2. When an *o*-sound precedes or follows an *a*- or an *e*-sound, the two become *ω*. But *αε* and *εο* give *ου* (8). *E.g.*

Δηλόητε, δηλῶτε; φιλέωσι, φιλῶσι; τιμάομεν, τιμῶμεν; τιμάωμεν, τιμῶμεν; — but νόε, νοῦ; γένεος, γένους.

3. When an *a*-sound precedes or follows an *e*-sound, the first (in order) prevails, and we have *ā* or *η*. *E.g.*

Ἐτίμαε, ἐτίμā; τιμάητε, τιμάτε; τείχεα, τείχη; Ἑρμέας, Ἑρμῆς.

4. A vowel disappears by absorption before a diphthong beginning with the *same* vowel, and *ε* is always absorbed before *α*. In other cases, a simple vowel followed by a diphthong is contracted with the *first* vowel of the diphthong; and a following *ι* remains as *iota subscript*, but a following *υ* disappears. *E.g.*

Μνάαι, μναῖ; μνάα, μναῖ; φιλέει, φιλεῖ; φιλέη, φιληῖ; δηλόοι, δηλοῖ; νόφ, νφ; δηλόου, δηλοῦ; φιλέοι, φιλοῖ; χρύσειοι, χρυσοῖ; τιμάει, τιμαῖ; τιμάη, τιμαῖ; τιμάοι, τιμαῖ; τιμάον, τιμῶ; φιλέον, φιλοῦ; λύεαι, λύη (39, 3); λύηαι, λύη; μεμνήοιο, μεμνήω.

**39. Exceptions.** 1. In contracts of the first and second declensions, every short vowel before *α*, or before a long vowel or a diphthong, is absorbed. But in the *singular* of the first declension *εā* is contracted regularly to *η* (after a vowel or *ρ*, to *ā*). (See 184.)

2. In the third declension *εα* becomes *ā* after *ε*, and *ā* or *η* after *ι* or *υ*. (See 229, 267, and 315.)

3. In the second person singular of the passive and middle, *εαι* (for *εσαι*) gives the common Attic form in *ει* as well as the regular contract form in *η*; as λύεαι, λύη or λύει. (See 565, 6.)

4. In verbs in *ω*, *οι* gives *α*, as δηλόεις, δηλοῖς; *α* is found also in the subjunctive for *οη*, as δηλόη, δηλοῖ.

5. The spurious diphthong *ει* is contracted like simple *ε*; as πλακόεις, πλακοῦς, *cake*. Thus infinitives in *αιν* and *οιν* lose *ι* in the contracted forms; as τιμάειν, τιμᾶν; δηλόειν, δηλοῦν. (See 761.)

**40.** 1. The close vowel *ι* is contracted with a following *ι* in the Ionic dative singular of nouns in *ις* (see 255); and *υ* is contracted with *ι* or *ε* in a few forms of nouns in *υς* (see 257 and 258).

2. In some classes of nouns and adjectives of the third declension, contraction is confined to certain cases; see 226–263. For exceptions in the contraction of verbs, see 496 and 497. See dialectic forms of verbs in *αω*, *εω*, and *οω*, in 784–786.

## 41. Table of Contractions.

$\alpha + \alpha = \bar{\alpha}$	γέραα, γέρᾱ	$\epsilon + \varphi = \varphi$	ὄστέφ, ὄστφ̄
$\alpha + \alpha\iota = \alpha\iota$	μνάαι, μναῖ	$\eta + \alpha\iota = \eta$	λύηαι, λύη
$\alpha + \alpha\epsilon = \alpha$	μνάα, μνᾶ	$\eta + \epsilon = \eta$	τῖμῆεντι, τῖμῆντι
$\alpha + \epsilon = \bar{\alpha}$	ἐτίμαε, ἐτίμᾶ	$\eta + \epsilon\iota = \eta$	τῖμῆεις, τιμῆς (39, 5)
$\alpha + \epsilon\iota = \alpha$	τῖμάει, τῖμᾶ; τῖμάειν,	$\eta + \iota = \eta$	κλή-ιβρον, κλῆθρον
οἱ ᾱ	τῖμᾶν (39, 5)	$\eta + \alpha\iota = \varphi$	μεμνηοίμην, μεμνῶ-μην
$\alpha + \eta = \bar{\alpha}$	τῖμάητε, τῖμάτε	$\iota + \iota = \bar{\iota}$	Χίιος, Χίος
$\alpha + \eta = \alpha$	τῖμάη, τῖμᾶ	$\omicron + \alpha = \omega$	αἰδόα, αἰδῶ; ἀπλόα,
$\alpha\tilde{a} + \iota = \alpha\iota$	γέραῖ, γέραι	οἱ ᾱ	ἀπλᾶ (39, 1)
$\bar{\alpha} + \iota = \alpha$	γρᾶ-ίδιον, γρᾶ̄διον	$\omicron + \alpha\iota = \alpha\iota$	ἀπλόαι, ἀπλαῖ
$\alpha + \omicron = \omega$	τῖμάομεν, τῖμῶμεν	$\omicron + \epsilon = \omicron\upsilon$	νόε, νοῦ
$\alpha + \alpha\omicron = \varphi$	τῖμάομι, τῖμῶμι	$\omicron + \epsilon\iota = \alpha\iota$	δηλόει, δηλοῖ (39, 4);
$\alpha + \omicron\upsilon = \omega$	τῖμάου, τῖμῶ	οἱ ου	δηλόειν, δηλοῦν (39, 5)
$\alpha + \omega = \omega$	τῖμάω, τῖμῶ	$\omicron + \eta = \omega$	δηλόητε, δηλῶτε
$\epsilon + \alpha = \eta$	γένεα, γένη; Ἑρμέας,	$\omicron + \eta = \varphi$	διδόης, διδῶς; ἀπλόη,
οἱ ᾱ	Ἑρμῆς; ὄστέα, ὄστᾶ (39, 1)	οἱ η	ἀπλῆ (39, 1)
$\epsilon + \alpha\iota = \eta$	λύεαι, λύη; χρύσεαι,	$\omicron + \iota = \alpha\iota$	πειθοί, πειθοῖ
οἱ αἱ	χρυσᾶι (39, 1 and 3)	$\omicron + \omicron = \omicron\upsilon$	νόος, νοῦς
$\epsilon + \epsilon = \epsilon\iota$	ἐφίλλεε, ἐφίλλει	$\omicron + \alpha\iota = \alpha\iota$	δηλόοι, δηλοῖ
$\epsilon + \epsilon\iota = \epsilon\iota$	φιλέει, φιλεῖ	$\omicron + \omicron\upsilon = \omicron\upsilon$	δηλόου, δηλοῦ
$\epsilon + \eta = \eta$	φιλέητε, φιληῖτε	$\omicron + \omega = \omega$	δηλόω, δηλῶ
$\epsilon + \eta = \eta$	φιλέη, φιλῆ	$\omicron + \varphi = \varphi$	ἀπλόφ, ἀπλῶ
$\epsilon + \iota = \epsilon\iota$	τείχεῖ, τείχει	<i>Rarely the following:—</i>	
$\epsilon + \omicron = \omicron\upsilon$	γάνεος, γένους	$\omega + \alpha = \omega$	ἥρωα, ἥρω
$\epsilon + \alpha\iota = \alpha\iota$	φιλέοι, φιλοῖ	$\omega + \epsilon = \omega$	ἥρωες, ἥρως
$\epsilon + \omicron\upsilon = \omicron\upsilon$	φιλέου, φιλοῦ	$\omega + \iota = \varphi$	ἥρωι, ἥρφ
$\epsilon + \upsilon = \epsilon\upsilon$	ἐύ, εὔ	$\omega + \omicron = \omega$	σῶος, σῶς
$\epsilon + \omega = \omega$	φιλέω, φιλῶ		

## CRASIS.

42. A vowel or diphthong at the end of a word may be contracted with one at the beginning of the following word. This occurs especially in poetry, and is called *crasis* (κρᾶσις, *mixture*). The *corōnis* (̄) is placed over the contracted syllable. The first of the two words is generally an article, a relative (ὁ or ἃ), καί, πρό, or ὦ.

**43.** Crasis generally follows the laws of contraction, with these modifications :—

1. A diphthong at the end of the first word drops its last vowel before crasis takes place.

2. The article loses its final vowel or diphthong in crasis before  $\alpha$ ; the particle  $\tau\omicron\iota$  drops  $\alpha$  before  $\alpha$ ; and  $\kappa\alpha\iota$  drops  $\alpha$  before all vowels and diphthongs except  $\epsilon$  and  $\epsilon\iota$ . But we have  $\kappa\epsilon\iota$  and  $\kappa\epsilon\iota\varsigma$  for  $\kappa\alpha\iota$   $\epsilon\iota$  and  $\kappa\alpha\iota$   $\epsilon\iota\varsigma$ .

**44.** The following are examples of crasis :—

$\tau\omicron$  ὄνομα, τοῦνομα;  $\tau\alpha$  ἀγαθά, τᾶγαθά;  $\tau\omicron$  ἐναντίον, τοῦναντίον; ὁ ἐκ, οὐκ; ὁ ἐπὶ, οὐπί;  $\tau\omicron$  ἱμάτιον, θοιμάτιον (93); ᾶ ἄν, ἄν; καὶ ἄν, κᾶν; καὶ εἶτα, κᾶτα;—ὁ ἄνθρωπος, ὁ ἄνθρωπος; οἱ ἀδελφοί, ἀδελφοί; τῷ ἀνδρὶ, τᾷνδρὶ;  $\tau\omicron$  αὐτό, ταυτό; τοῦ αὐτοῦ, ταυτοῦ;—τοι ἄν, τᾶν (μέντοι ἄν, μεντᾶν); τοι ἄρα, τᾶρα;—καὶ αὐτός, καὶντός; καὶ αὕτη, χαύτη (93); καὶ ἐστι, κᾶστι; καὶ εἰ, κεί; καὶ οὐ, κού; καὶ οἱ, χοί; καὶ αἱ, χαί. So ἐγὼ οἶδα, ἐγῶδα; ὦ ἄνθρωπε, ὦνθρωπε; τῇ ἐπαρῇ, τῇπαρῇ. Likewise we have προύργον, *helpful*, for πρὸ ἔργον, *ahead in work*; cf. φροῦδος for πρὸ ὁδοῦ (93).

**45.** N. If the first word is an article or relative with the rough breathing, this breathing is retained on the contracted syllable, taking the place of the coronis; as in ἄν, ἄνθρωπος.

**46.** N. In crasis, ἕτερος, *other*, takes the form ἄτερος,—whence ἄτερος (for ὁ ἕτερος), θᾶτέρου (for τοῦ ἐτέρου), θᾶτέρῳ, etc. (43, 2; 93).

#### SYNIZESIS.

**47.** 1. In poetry, two successive vowels, not forming a diphthong, are sometimes united in pronunciation for the sake of the metre, although no contraction appears in writing. This is called *synizēsis* (συνίζησις, *settling together*). Thus, θεοί may make one syllable in poetry; στήθεα or χρῶσέψ may make two.

2. Synizesis may also take the place of crasis (42), when the first word ends in a long vowel or a diphthong, especially with ἐπεὶ, *since*, μή, *not*, ἤ, *or*, ἦ (interrog.), and ἐγώ, *I*. Thus, ἐπεὶ οὐ may make two syllables, μὴ εἰδέναι may make three; μὴ οὐ always makes one syllable in poetry.

#### ELISION.

**48.** A short final vowel may be dropped when the next word begins with a vowel. This is called *elision*. An *apostrophe* (') marks the omission. *E.g.*

Δι' ἐμοῦ for διὰ ἐμοῦ; ἀντ' ἐκείνης for ἀντὶ ἐκείνης; λέγοιμ' ἄν for λέγοιμι ἄν; ἀλλ' εὐθύς for ἀλλὰ εὐθύς; ἐπ' ἀνθρώπῳ for ἐπὶ ἀνθρώπῳ. So ἐφ' ἐτέρῳ; νύχθ' ὅλην for νύκτα ὅλην (92).

49. Elision is especially frequent in ordinary prepositions, conjunctions, and adverbs; but it may also be used with short vowels at the end of nouns, adjectives, pronouns, and verbs.

50. Elision never occurs in

(a) the prepositions *περί* and *πρό*, except *περί* in Aeolic (rarely before *ι* in Attic),

(b) the conjunction *ὅτι*,

(c) monosyllables, except those ending in *ε*,

(d) the dative singular in *ι* of the third declension and the dative plural in *σι*, except in epic poetry,

(e) words ending in *υ*.

51. N. The epic and comic poets sometimes elide *αι* in the verbal endings *μαι*, *σαι*, *ται*, and *σθαι* (*θαι*). So *οι* in *οἶμοι*, and rarely in *μοι*.

52. N. Elision is often neglected in prose, especially by certain writers (as Thucydides). Others (as Isocrates) are more strict in its use.

53. (*Apocope*.) The poets sometimes cut off a short vowel before a consonant. Thus in Homer we find *ἄν*, *κάτ*, and *πάρ*, for *ἀνά*, *κατά*, and *παρά*. Both in composition and alone, *κάτ* assimilates its *τ* to a following consonant and drops it before two consonants, and *ν* in *ἄν* is subject to the changes of 78; as *κάββαλε* and *κάκτανε*, for *κατέβαλε* and *κατέκτανε*, — but *καθτανεῖν* for *καταθτανεῖν* (88, 1), *κάκ κορυφήν*, *κάγ γόνυ*, *κάπ πεδῖον*; *ἀμ-βάλλω*, *ἀλ-λέξαι*, *ἀμ πεδῖον*, *ἀμ φόνον*. So *ὕβ-βάλλειν* (once) for *ὕπο-βάλλειν*.

54. A short final vowel is generally elided also when it comes before a vowel in forming a compound word. Here no apostrophe is used. *E.g.*

*Ἀπαιτέω* (*ἀπό* and *αἰτέω*), *δι-έβαλον* (*διά* and *ἔβαλον*). So *ἀφαίρώ* (*ἀπό* and *αἰρέω*, 92); *δεχ-ήμερος* (*δέκα* and *ἡμέρα*).

#### APHAERESIS.

55. In poetry, a short vowel at the beginning of a word is sometimes dropped after a long vowel or a diphthong, especially after *μή*, *not*, and *ἦ*, *or*. This is called *aphaeresis* (*ἀφαίρεσις*, *taking off*). Thus, *μή γώ* for *μή ἐγώ*; *ποῦ 'στιν* for *ποῦ ἐστιν*; *ἐγὼ 'φάνην* for *ἐγὼ ἐφάνην*; *ἦ μοῦ* for *ἦ ἐμοῦ*.

#### MOVABLE CONSONANTS.

56. Most words ending in *-σι* (including *-ξι* and *-ψι*), and all verbs of the third person ending in *ε*, regularly add *ν*

when the next word begins with a vowel. This is called *ν movable*. *E.g.*

Πᾶσι δίδωσι ταῦτα; but πᾶσιν ἔδωκεν ἐκεῖνα. So δίδωσί μοι; but δίδωσιν ἐμοί.

57. N. Ἔστί takes *ν movable*, like third persons in *σι*.

58. N. The third person singular of the pluperfect active in *-ει* has *ν movable*; as ἤδαι(ν), *he knew*. But contracted imperfects in *-ει* (for *-ει*), as ἐφίλει, never take *ν* in Attic.

59. N. The epic κέ (for *άν*) is generally κέν before a vowel, and the poetic νύν (enclitic) has an epic form νύ. Many adverbs in *-θεν* (as πρόσθεν) have poetic forms in *-θε*.

60. N. N movable may be added at the end of a sentence or of a line of poetry. It may be added even before a consonant in poetry, to make position (99).

61. N. Words which may have *ν movable* are not elided in prose, except ἐστί.

62. Οὔ, *not*, becomes οὐκ before a smooth vowel, and οὐχ before a rough vowel; as οὐ θέλω, οὐκ αὐτός, οὐχ οὗτος. Μή inserts κ in μηκ-έτι, *no longer*, by the analogy of οὐκ-έτι.

63. Οὕτως, *thus*, ἐξ (ἐκς), *from*, and some other words may drop *ς* before a consonant; as οὕτως ἔχει, οὕτω δοκεῖ, ἐξ ἄστως, ἐκ πόλεως.

#### METATHESIS AND SYNCOPE.

64. 1. *Metathesis* is the transposition of a short vowel and a liquid in a word; as in κράτος and κάρτος, *strength*; θάρσος and θράσος, *courage*.

2. The vowel is often lengthened; as in βέ-βλη-κα (from stem βᾶλ-), τέ-τμη-κα (from stem τεμ-), θρώ-σκω (from stem θορ-). (See 649.)

65. *Syncope* is the dropping of a short vowel between two consonants; as in πατέρος, πατρός (274); πτήσομαι for πετήσομαι (650).

66. N. (a) When *μ* is brought before *ρ* or *λ* by syncope or metathesis, it is strengthened by inserting *β*; as μεσημβριά, *midday*, for μεσημ(ε)ριά (μέσος and ἡμέρᾱ); μέμβλωκα, epic perfect of βλώσκω, *go*, from stem μολ-, μλο-, μλω- (636), με-μλω-κα, μέ-μβλω-κα. Thus the vulgar *chimley* (for *chimney*) generally becomes *chimbley*.

(b) At the beginning of a word such a *μ* is dropped before *β*;

as in *βροτός*, *mortal*, from stem *μορ-*, *μρο-* (cf. Lat. *morior*, *die*), *μβροτος*, *βροτός* (but the *μ* appears in composition, as in *ἄμβροτος*, *immortal*). So *βλῖττω*, *take honey*, from stem *μελιτ-* of *μέλι*, *honey* (cf. Latin *mel*), by syncope *μλιτ-*, *μβλιτ-*, *βλιτ-*, *βλῖττω* (582).

67. N. So *δ* is inserted after *ν* in the oblique cases of *ἀνήρ*, *man* (277), when the *ν* is brought by syncope before *ρ*; as *ἀνέρος* (*ἀν-ρος*), *ἀνδρός*.

## CHANGES OF CONSONANTS.

### DOUBLING OF CONSONANTS.

68. 1. A rough mute (21) is never doubled; but *πφ*, *κχ*, and *τθ* are always written for *φφ*, *χχ*, and *θθ*. Thus *Σαπφώ*, *Βάκχος*, *καθθανεῖν*, not *Σαφφώ*, *Βάχχος*, *καθθανεῖν* (53). So in Latin, *Sappho*, *Bacchus*.

2. A middle mute is never doubled in Attic Greek. In *γγ* the first *γ* is always nasal (17).

3. The later Attic has *ττ* for the earlier *σσ* in certain forms; as *πράττω* for *πράσσω*, *ἐλάττων* for *ἐλάσσω*; *θάλαττα* for *θάλασσα*. Also *ττ* (not for *σσ*) and even *τθ* occur in a few other words; as *Ἀττικός*, *Ἀτθίς*, *Attic*. See also 72.

69. Initial *ρ* is doubled when a vowel precedes it in forming a compound word; as in *ἀναρρίπτω* (*ἀνά* and *ρίπτω*). So after the syllabic augment; as in *ἔρριπτον* (imperfect of *ρίπτω*). But after a diphthong it remains single; as in *εὔροος*, *εὔρους*.

### EUPHONIC CHANGES OF CONSONANTS.

70. The following rules (71–95) apply chiefly to changes made in the final consonant of a stem in adding the endings, especially in forming and inflecting the tenses of verbs and cases of nouns, and to those made in forming compounds:—

71. (*Mutes before other Mutes.*) Before a *τ*-mute (22), a *π*-mute or a *κ*-mute is made coördinate (23), and another *τ*-mute becomes *σ*. *E.g.*

*Τέτρίπται* (for *τετρίβ-ται*), *δέδεκται* (for *δεδεχ-ται*), *πλεχθῆναι* (for *πλεκ-θηναι*), *ελείφθην* (for *ἐλειπ-θην*), *γράβδην* (for *γραφ-δην*). *Πέπεισται* (*πεπειθ-ται*), *ἐπέισθην* (*ἐπειθ-θην*), *ἦσται* (*ἦδ-ται*), *ἴστε* (*ιδ-τε*), *χαριέστερος* (*χαριετ-τερος*).

72. N. *Ἐκ*, *from*, in composition retains *κ* unchanged; as in *ἐκ-κρίνω*, *ἐκ-δρομή*, *ἐκ-θεσις*. For *ττ* and *τθ*, see 68, 3.

**73.** N. No combinations of different mutes, except those included in 68 and in 71 (those in which the second is  $\tau$ ,  $\delta$ , or  $\theta$ ), are allowed in Greek. When any such arise, the first mute is dropped; as in  $\pi\acute{\epsilon}\pi\epsilon\iota\kappa\alpha$  (for  $\pi\epsilon\pi\epsilon\iota\theta\kappa\alpha$ ). When  $\gamma$  stands before  $\kappa$ ,  $\gamma$ , or  $\chi$ , as in  $\sigma\upsilon\gamma\chi\acute{\epsilon}\omega$  ( $\sigma\acute{\upsilon}\nu$  and  $\chi\acute{\epsilon}\omega$ ), it is not a mute but a nasal (20).

**74.** (*Mutes before Σ.*) No mute can stand before  $\sigma$  except  $\pi$  and  $\kappa$ . A  $\pi$ -mute with  $\sigma$  forms  $\psi$ , a  $\kappa$ -mute forms  $\xi$ , and a  $\tau$ -mute is dropped. *E.g.*

$\tau\rho\acute{\iota}\psi\omega$  (for  $\tau\rho\acute{\iota}\beta\sigma\omega$ ),  $\gamma\rho\acute{\alpha}\psi\omega$  (for  $\gamma\rho\alpha\phi\sigma\omega$ ),  $\lambda\acute{\epsilon}\xi\omega$  (for  $\lambda\epsilon\gamma\sigma\omega$ ),  $\pi\acute{\epsilon}\iota\sigma\omega$  (for  $\pi\epsilon\iota\theta\sigma\omega$ ),  $\acute{\alpha}\sigma\omega$  (for  $\acute{\alpha}\delta\sigma\omega$ ),  $\sigma\acute{\omega}\mu\alpha\sigma\iota$  (for  $\sigma\omega\mu\alpha\tau\sigma\iota$ ),  $\acute{\epsilon}\lambda\pi\acute{\iota}\sigma\iota$  (for  $\acute{\epsilon}\lambda\pi\iota\delta\sigma\iota$ ). So  $\phi\lambda\acute{\epsilon}\psi$  (for  $\phi\lambda\epsilon\beta\varsigma$ ),  $\acute{\epsilon}\lambda\pi\acute{\iota}\varsigma$  (for  $\acute{\epsilon}\lambda\pi\iota\delta\varsigma$ ),  $\nu\acute{\upsilon}\xi$  (for  $\nu\kappa\tau\varsigma$ ). So  $\chi\alpha\rho\acute{\iota}\epsilon\sigma\iota$  (for  $\chi\alpha\rho\iota\epsilon\tau\sigma\iota$ , 331). See examples under 209, 1.

**75.** (*Mutes before Μ.*) Before  $\mu$ , a  $\pi$ -mute becomes  $\mu$ , and a  $\kappa$ -mute becomes  $\gamma$ . *E.g.*

$\lambda\acute{\epsilon}\lambda\epsilon\iota\mu\mu\alpha\iota$  (for  $\lambda\epsilon\lambda\epsilon\iota\pi\mu\alpha\iota$ ),  $\tau\acute{\epsilon}\tau\rho\acute{\iota}\mu\mu\alpha\iota$  (for  $\tau\epsilon\tau\rho\acute{\iota}\beta\mu\alpha\iota$ ),  $\gamma\acute{\epsilon}\gamma\rho\alpha\mu\mu\alpha\iota$  (for  $\gamma\epsilon\gamma\rho\alpha\phi\mu\alpha\iota$ ),  $\pi\acute{\epsilon}\pi\lambda\epsilon\gamma\mu\alpha\iota$  (for  $\pi\epsilon\pi\lambda\epsilon\kappa\mu\alpha\iota$ ),  $\tau\acute{\epsilon}\tau\epsilon\nu\gamma\mu\alpha\iota$  (for  $\tau\epsilon\tau\epsilon\nu\chi\mu\alpha\iota$ ).

**76.** N. But  $\kappa\mu$  can stand when they come together by metathesis (64); as in  $\kappa\acute{\epsilon}\kappa\mu\eta\kappa\alpha$  ( $\kappa\acute{\alpha}\mu\text{-}\nu\omega$ ). Both  $\kappa$  and  $\chi$  may stand before  $\mu$  in the formation of nouns; as in  $\acute{\alpha}\kappa\mu\acute{\eta}$ , *edge*,  $\acute{\alpha}\kappa\mu\acute{\omega}\nu$ , *anvil*,  $\alpha\acute{\iota}\chi\mu\acute{\eta}$ , *spear-point*,  $\delta\rho\alpha\chi\mu\acute{\eta}$ , *drachma*.

$\epsilon\kappa$  here also remains unchanged, as in  $\acute{\epsilon}\kappa\mu\alpha\nu\theta\acute{\alpha}\nu\omega$  (cf. 72).

**77.** N. When  $\gamma\gamma\mu$  or  $\mu\mu\mu$  would thus arise, they are shortened to  $\gamma\mu$  or  $\mu\mu$ ; as  $\acute{\epsilon}\lambda\acute{\epsilon}\gamma\chi\omega$ ,  $\acute{\epsilon}\lambda\acute{\eta}\lambda\epsilon\gamma\mu\alpha\iota$  (for  $\acute{\epsilon}\lambda\eta\lambda\epsilon\gamma\chi\mu\alpha\iota$ ,  $\acute{\epsilon}\lambda\eta\lambda\epsilon\gamma\gamma\mu\alpha\iota$ );  $\kappa\acute{\alpha}\mu\pi\tau\omega$ ,  $\kappa\acute{\epsilon}\kappa\alpha\mu\mu\alpha\iota$  (for  $\kappa\epsilon\kappa\alpha\mu\pi\mu\alpha\iota$ ,  $\kappa\epsilon\kappa\alpha\mu\mu\mu\alpha\iota$ );  $\pi\acute{\epsilon}\mu\pi\omega$ ,  $\pi\acute{\epsilon}\tau\epsilon\mu\mu\alpha\iota$  (for  $\pi\epsilon\tau\epsilon\mu\pi\mu\alpha\iota$ ,  $\pi\epsilon\tau\epsilon\mu\mu\mu\alpha\iota$ ). (See 489, 3.)

**78.** (*N before other Consonants.*) 1. Before a  $\pi$ -mute  $\nu$  becomes  $\mu$ ; before a  $\kappa$ -mute it becomes nasal  $\gamma$  (17); before a  $\tau$ -mute it is unchanged. *E.g.*

$\epsilon\mu\pi\acute{\iota}\pi\tau\omega$  (for  $\acute{\epsilon}\nu\pi\acute{\iota}\pi\tau\omega$ ),  $\sigma\upsilon\mu\beta\alpha\acute{\iota}\nu\omega$  (for  $\sigma\upsilon\nu\beta\alpha\iota\nu\omega$ ),  $\acute{\epsilon}\mu\phi\alpha\nu\acute{\eta}\varsigma$  (for  $\acute{\epsilon}\nu\phi\alpha\nu\acute{\eta}\varsigma$ ),  $\sigma\upsilon\gamma\chi\acute{\epsilon}\omega$  (for  $\sigma\upsilon\nu\chi\epsilon\omega$ ),  $\sigma\upsilon\gamma\gamma\epsilon\nu\acute{\eta}\varsigma$  (for  $\sigma\upsilon\nu\gamma\epsilon\nu\acute{\eta}\varsigma$ );  $\acute{\epsilon}\nu\tau\rho\acute{\epsilon}\pi\omega$ .

2. Before another liquid  $\nu$  is changed to that liquid. *E.g.*

$\epsilon\lambda\lambda\acute{\epsilon}\iota\pi\omega$  (for  $\acute{\epsilon}\nu\lambda\epsilon\iota\pi\omega$ ),  $\acute{\epsilon}\mu\acute{\mu}\epsilon\nu\omega$  (for  $\acute{\epsilon}\nu\mu\epsilon\nu\omega$ ),  $\sigma\upsilon\pi\rho\acute{\epsilon}\omega$  (for  $\sigma\upsilon\nu\rho\epsilon\omega$ ),  $\sigma\acute{\upsilon}\lambda\lambda\omicron\gamma\omicron\varsigma$  (for  $\sigma\upsilon\nu\lambda\omicron\gamma\omicron\varsigma$ ).

3. N before  $\sigma$  is generally dropped and the preceding vowel is lengthened (30),  $\alpha$  to  $\bar{\alpha}$ ,  $\epsilon$  to  $\epsilon\iota$ ,  $\omicron$  to  $\omicron\nu$ . *E.g.*

$\mu\acute{\epsilon}\lambda\bar{\alpha}\varsigma$  (for  $\mu\epsilon\lambda\alpha\nu\varsigma$ ),  $\epsilon\acute{\iota}\varsigma$  (for  $\acute{\epsilon}\nu\varsigma$ ),  $\lambda\acute{\upsilon}\omicron\nu\sigma\iota$  (for  $\lambda\upsilon\omicron\nu\sigma\iota$ ): see 210, 2; 556, 5. So  $\lambda\acute{\upsilon}\omicron\nu\sigma\alpha$  (for  $\lambda\upsilon\omicron\nu\sigma\iota\text{-}\iota\alpha$ ,  $\lambda\upsilon\omicron\nu\sigma\alpha$ ),  $\lambda\upsilon\theta\epsilon\acute{\iota}\sigma\alpha$  (for  $\lambda\upsilon\theta\epsilon\nu\iota\text{-}\iota\alpha$ ,  $\lambda\upsilon\theta\epsilon\nu\sigma\alpha$ ),  $\pi\acute{\alpha}\sigma\alpha$  (for  $\pi\alpha\nu\tau\text{-}\iota\alpha$ ,  $\pi\acute{\alpha}\nu\sigma\alpha$ ): see 84, 2.

**79.** The combinations  $\nu\tau$ ,  $\nu\delta$ ,  $\nu\theta$ , when they occur before

$\sigma$  in inflections, are always dropped, and the preceding vowel is lengthened, as above (78, 3). *E.g.*

Πᾶσι (for παντ-σι), γίγᾱς (for γιγαντς), δεικνύς (for δεικνυντς), λέουσι (for λεοντ-σι), τιθείσι (for τιθεντ-σι), τιθείς (for τιθεντ-ς), δούς (for δοντ-ς), σπείσω (for σπενδ-σω), πείσομαι (for πενθ-σομαι).

For nominatives in  $\omega\eta$  (for  $\sigma\eta$ -), see 209, 3 (cf. 212, 1).

80. N. N standing *alone* before  $\sigma\iota$  of the dative plural is dropped without lengthening the vowel; as δαίμοσι (for δαιμον-σι).

81. N. The preposition ἐν is not changed before  $\rho$  or  $\sigma$ ; as ἐνράπτω, ἐνσπονδος, ἐνστρέφω.

Σύν becomes συσ- before  $\sigma$  and a vowel, but συν- before  $\sigma$  and a consonant or before ζ; as σύσ-σιτος, σύ-στημα, σύ-ζυγος.

82. N. Πᾶν and πάλιν may retain ν in composition before  $\sigma$  or change it to σ; as πάν-σοφος or πάσσοφος, παλίν-σκιος, παλίσσυτος.

83. Most verbs in νω have σ for ν before  $\mu\alpha\iota$  in the perfect middle (648); as φαίνω, πέφασ-μαι (for πεφαν-μαι); and the ν reappears before τ and θ, as in πέφαν-ται, πέφαν-θε. (See 489, 2; 700.)

84. (*Changes before ι.*) The following changes occur when ι (representing an original  $j$ ) follows the final consonant of a stem.

1. Palatals (κ, γ, χ) and sometimes τ and θ with such an ι become σσ (later Attic ττ); as φυλάσσω (stem φυλακ-) for φυλακ-ι-ω; ἥσσω, worse, for ἥκ-ι-ων (361, 2); τάσσω (ταγ-), for ταγ-ι-ω (580); τaráσσω (ταραχ-), for ταραχ-ι-ω; κορύσσω (κορυθ-), for κορυθ-ι-ω; Κρήσσα, for Κρητ-ια.

Thus is formed the feminine in εσσα of adjectives in εις, from a stem in ετ-, ετ-ια becoming εσσα (331, 2).

2. Ντ with this ι becomes νσ in the feminine of participles and adjectives (331, 2; 337, 1), in which ν is regularly dropped with lengthening of the preceding vowel (78, 3); as παντ-, παντ-ια, πάντα (Thessalian and Cretan), πᾶσα; λῡοντ-, λῡοντ-ια, λῡον-σα, λῡουσα.

3. Δ (sometimes γ or γγ) with ι forms ζ; as φράζ-ω (φραδ-), for φραδ-ι-ω (585); κομίζ-ω (κομιδ-), for κομιδ-ι-ω; κράζ-ω (κραγ-), for κραγ-ι-ω (589); μέζων (Ion.) or μείζων (comp. of μέγας, great), for μεγ-ι-ων (361, 4).

4. Λ with ι forms λλ; as στέλλ-ω (σ텔-), for στελ-ι-ω; ἄλλο-μαι (ἄλ-), leap, for ἄλ-ι-ομαι (cf. Lat. salio); ἄλλος, other, for ἄλ-ι-ος (cf. Lat. alius). (See 593.)

5. After αν or αρ the ι is transposed, and is then contracted with α to αι; as φαίν-ω (φαν-), for φαν-ι-ω; χαίρ-ω (χαρ-), for χαρ-ι-ω; μέλαινα (μελαν-), fem. of μέλας (326), for μελαν-ια.



6. After *εν, ερ, ιν, ιρ, υν, or υρ*, the *ι* disappears, and the preceding *ε, ι, or υ* is lengthened (*ε* to *ει*); as *τείνω* (*τεν-*), for *τεν-ι-ω*; *χείρων* (stem *χερ-*), worse, for *χερ-ι-ων*; *κείρω* (*κερ-*), for *κερ-ι-ω*; *κρίνω* (*κριν-*), for *κριν-ι-ω*; *οϊκτίρω* (*οϊκτιρ-*), for *οϊκτιρ-ι-ω*; *ἀμύνω* (*ἀμυν-*), for *ἀμυν-ι-ω*; *σύρω*, for *συρ-ι-ω*. So *σώτειρα* (fem. of *σωτήρ*, saving, saviour, stem *σωτερ-*), for *σωτερ-ι-α*. (See 594 and 596.)

85. (*Omission of Σ and F.*) Many forms are explained by the omission of an original spirant (*s* or *f*), which is seen sometimes in earlier forms in Greek and sometimes in kindred languages.

86. (*Σ.*) At the beginning of a word, an original *s* sometimes appears as the rough breathing. *E.g.*

*ἵστημι*, place, for *σιστημι*, Lat. *sisto*; *ἡμισυς*, half, cf. Lat. *semi-*; *ἴζομαι*, sit (from root *ἔδ- σεδ-*), Lat. *sed-eo*; *ἑπτὰ*, seven, Lat. *septem*.

87. *N.* In some words both *σ* and *f* have disappeared; as *ὅς*, his, for *σφος*, *suus*; *ἡδύς*, sweet (from root *ἄδ- for σφᾶδ-*), Lat. *suavis*.

88. In some inflections, *σ* is dropped between two vowels.

1. Thus, in stems of nouns, *εσ-* and *ασ-* drop *σ* before a vowel of the ending; as *γένος*, race (stem *γενεσ-*), gen. *γένε-ος* for *γενεσ-ος*. (See 226.)

2. The middle endings *σαι* and *σο* often drop *σ* (565, 6); as *λυέ-σαι*, *λύε-αι*, *λύη* or *λύει* (39, 3); *ἔλυε-σο*, *ἐλύεα*, *ἐλύου*; but *σ* is retained in such *μ-* forms as *ἵστα-σαι* and *ἵστα-σο*. (See also 664.)

89. In the first aorist active and middle of liquid verbs, *σ* is generally dropped before *α* or *αμην*; as *φαίνω* (*φαν-*), aor. *ἔφην-α* for *ἔφανσ-α*, *ἔφην-άμην* for *ἔφανσ-αμην*. So *ὀκέλλω* (*ὀκελ-*), aor. *ὠκειλ-α* for *ὠκελσ-α*; but poetic *κέλλω* has *ἔκελσ-α*. (See 672.)

90. (*F.*) Some of the cases in which the omission of *vau* (or *digamma*) appears in inflections are these:—

1. In the augment of certain verbs; as 2 aor. *εἶδον*, saw, from root *φιδ-* (Lat. *vid-eo*), for *ἐ-φιδον*, *ἐ-ιδον*, *εἶδον*: see also the examples in 539.

2. In verbs in *εω* of the Second Class (574), where *ευ* became *εφ* and finally *ε*; as *ῥέω*, flow (stem *ῥευ-*, *ῥεφ-*), fut. *ῥεύ-σο-μαι*. See also 601.

3. In certain nouns of the third declension, where final *υ* of the stem becomes *φ*, which is dropped; as *ναῦς* (*ναυ-*), gen. *νᾶ-ός* for *νᾶν-ος*, *νᾶφ-ος* (269); see *βασιλεύς* (265). See also 256.

91. The Aeolic and Doric retained *f* long after it disappeared in Ionic and Attic. The following are a few of the many words in which its former presence is known:—

βοῦς, *ox* (Lat. *bov-is*), ἔαρ, *spring* (Lat. *ver*), δῖος, *divine* (*divus*), ἔργον, *work* (Germ. *werk*), ἐσθής, *garment* (Lat. *vestis*), ἑσπερος, *evening* (*vesper*), ἰς, *strength* (*vis*), κληῖς (Dor. κλαῖς), *key* (*clavis*), οἶς, *sheep* (*ovis*), οἶκος *house* (*vicus*), οἶνος, *wine* (*vinum*), σκαῖός, *left* (*scaevus*).

92. (*Changes in Aspirates.*) When a smooth mute (π, κ, τ) is brought before a rough vowel (either by elision or in forming a compound), it is itself made rough. *E.g.*

Ἀφίημι (for ἀπι-ἦμι), καθαιρέω (for κατ-αἶρεω), ἀφ' ὧν (for ἀπό ὧν), νύχθ' ὅλην (for νύκτα ὅλην, 48; 71).

93. N. So in crasis (see examples in 44). Here the rough breathing may affect even a consonant not immediately preceding it; as in φροῦδος, *gone*, from πρὸ ὁδοῦ; φρουρός, *watchman* (προ-ὄρος).

94. N. The Ionic generally does not observe this principle in writing, but has (for example) ἀπ' οὔ, ἀπιῆμι (from ἀπό and ἦμι).

95. The Greeks generally avoided two rough consonants in successive syllables. Thus

1. In reduplications (521) an initial rough mute is always made smooth. *E.g.*

Πέφυκα (for φεφυκα), perfect of φύω; κέχηνα (for χεχηνα), perf. of χάσκω; τέθηλα (for θεθηλα), perf. of θάλλω. So in τίθημι (for τι-θημι), 794, 2.

2. The ending *θι* of the first aorist imperative passive becomes *τι* after *θη* of the tense stem (757, 1). *E.g.*

Λύθητι (for λυθη-θι), φάνθητι (for φανθη-θι); but 2 aor. φάνη-θι (757, 2).

3. In the aorist passive ἐτέθην from τίθημι (*θε-*), and in ἐτύθην from τύω (*θυ-*), *θε* and *θυ* become *τε* and *τυ* before *θην*.

4. A similar change occurs in ἀμπ-έχω (for ἀμφ-έχω) and ἀμπ-ίσχω (for ἀμφ-ίσχω), *clothe*, and in ἐκε-χειρίᾱ (έχω and χεῖρ), *truce*. So an initial aspirate is lost in έχω (stem έχ- for σεχ-, 539), but reappears in fut. έξω.

5. There is a transfer of the aspirate in a few verbs which are supposed to have had originally two rough consonants in the stem; as τρέφω (stem τρεφ- for θρεφ-), *nourish*, fut. θρέψω (862); τρέχω (τρεχ- for θρεχ-), *run*, fut. θρέξομαι; ἐτάφην, from θάπτω (ταφ- for θαφ-), *bury*; see also θρύπτω, *tύφω*, and stem θαπ-, in the Catalogue of Verbs. So in θρίξ (225), *hair*, gen. τριχός (stem τριχ- for θριχ-); and in ταχύς, *swift*, comparative θάσσων for θαχ-ων (84, 1). Here

the first aspirate reappears whenever the second is lost by any euphonic change.

In some forms of these verbs both rough consonants appear; as *ἐ-θρέφ-θην*, *θρεφ-θῆναι*, *τε-θράφ-θαι*, *τε-θάφ-θαι*, *ἐ-θρύφ-θην*. (See 709.)

### SYLLABLES.

96. A Greek word has as many syllables as it has separate vowels or diphthongs. The syllable next to the last is called the *penult* (paen-ultima, *almost last*); the one before the penult is called the *antepenult*.

97. The following rules, based on ancient tradition, are now generally observed in dividing syllables at the end of a line:—

1. Single consonants, combinations of consonants which can begin a word (which may be seen from the *Lexicon*), and mutes followed by *μ* or *ν*, are placed at the beginning of a syllable. Other combinations of consonants are divided. Thus, *ἐ-χω*, *ἐ-γώ*, *ἐ-σπέ-ρα*, *νέ-κταρ*, *ἀ-κμή*, *δε-σμός*, *μυ-κρόν*, *πρά-γμα-τος*, *πράσ-σω*, *ἐλ-πίς*, *ἐν-δον*, *ἄρ-μα-τα*.

2. Compound words are divided into their original parts; but when the final vowel of a preposition has been elided in composition, the compound is sometimes divided like a simple word: thus *προσ-ά-γω* (from *πρός* and *ἄγω*); but *πα-ρά-γω* or *παρ-άγω* (from *παρά* and *ἄγω*).

### QUANTITY OF SYLLABLES.

98. A syllable is long by *nature* (φύσει) when it has a long vowel or a diphthong; as in *τιμή*, *κτείνω*.

99. 1. A syllable is long by *position* (θέσει) when its vowel is followed by two consonants or a double consonant; as in *ἴσταντες*, *τράπεζα*, *ὄρνυξ*.

2. The length of the *vowel* itself is not affected by position. Thus *α* was sounded as long in *πράσσω*, *πράγμα*, and *πράξις*, but as short in *τάσσω*, *τάγμα*; and *τάξις*.

3. One or both of the consonants which make position may be in the next word; thus the second syllable in *οὗτός φησιν* and in *κατὰ στόμα* is long by position.

100. When a vowel *short by nature* is followed by a mute and a liquid, the syllable is *common* (i.e. it may be either long or short); as in *τέκνον*, *ὕπνος*, *ὕβρις*. But in Attic poetry such a syllable is generally short; in other poetry it is generally long.

**101.** N. A *middle* mute ( $\beta$ ,  $\gamma$ ,  $\delta$ ) before  $\mu$  or  $\nu$ , and generally before  $\lambda$ , lengthens a preceding vowel; as in  $\acute{\alpha}\gamma\nu\acute{\omega}\varsigma$ ,  $\beta\iota\beta\lambda\acute{\iota}\omicron\nu$ ,  $\delta\acute{o}\gamma\mu\alpha$ .

**102.** N. To allow a preceding vowel to be short, the mute and the liquid must be in the same word, or in the same part of a compound. Thus  $\epsilon$  in  $\acute{\epsilon}\kappa$  is long when a liquid follows, either in composition or in the next word; as  $\acute{\epsilon}\kappa\lambda\acute{\epsilon}\gamma\omega$ ,  $\acute{\epsilon}\kappa$   $\nu\acute{\epsilon}\omega\nu$  (both —  $\cup$  —).

**103.** The quantity of most syllables can be seen at once. Thus  $\eta$  and  $\omega$  and all diphthongs are long by nature;  $\epsilon$  and  $\omicron$  are short by nature. (See 5.)

**104.** When  $\alpha$ ,  $\iota$ , and  $\upsilon$  are not long by position, their quantity must generally be learned by observing the usage of poets or from the Lexicon. But it is to be remembered that

1. Every vowel arising from contraction or crasis is long; as  $\alpha$  in  $\gamma\acute{\epsilon}\rho\alpha$  (for  $\gamma\acute{\epsilon}\rho\alpha\alpha$ ),  $\acute{\alpha}\kappa\omega\nu$  (for  $\acute{\alpha}\acute{\epsilon}\kappa\omega\nu$ ), and  $\kappa\acute{\alpha}\nu$  (for  $\kappa\alpha\iota$   $\acute{\alpha}\nu$ ).

2. The endings  $\alpha\varsigma$  and  $\upsilon\varsigma$  are long when  $\nu$  or  $\nu\tau$  has been dropped before  $\sigma$  (79).

3. The accent often shows the quantity of its own vowel, or of vowels in following syllables.

Thus the circumflex on  $\kappa\nu\acute{\iota}\sigma\alpha$ , *savor*, shows that  $\iota$  is long and  $\alpha$  is short; the acute on  $\chi\acute{\omega}\rho\alpha$ , *land*, shows that  $\alpha$  is long; on  $\tau\acute{\iota}\nu\epsilon\varsigma$ ; *who?* that  $\iota$  is short; the acute on  $\beta\alpha\sigma\iota\lambda\epsilon\acute{\iota}\alpha$ , *kingdom*, shows that the final  $\alpha$  is long, on  $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\alpha$ , *queen*, that final  $\alpha$  is short. (See 106, 3; 111; 112.)

**105.** The quantity of the terminations of nouns and verbs will be stated below in the proper places.

## ACCENT.

### GENERAL PRINCIPLES.

**106.** 1. There are three accents,

the acute ( $\acute{\prime}$ ), as  $\lambda\acute{o}\gamma\omicron\varsigma$ ,  $\alpha\upsilon\tau\acute{o}\varsigma$ ,

the grave ( $\`$ ), as  $\alpha\upsilon\tau\grave{o}\varsigma$   $\acute{\epsilon}\phi\eta$  (115, 1),

the circumflex ( $\hat{\prime}$  or  $\sim$ ), as  $\tau\omicron\upsilon\tau\omicron$ ,  $\tau\acute{\iota}\mu\hat{\omega}\nu$ .

2. The acute can stand only on one of the last three syllables of a word, the circumflex only on one of the last two, and the grave only on the last.

3. The circumflex can stand only on a syllable long by *nature*.

**107.** 1. The Greek accent was not simply a *stress* accent (like ours), but it raised the musical *pitch* or *tone* (*τόνος*) of the syllable on which it fell. This appears in the terms *τόνος* and *προσῳδία*, which designated the accent, and also in *ὀξύς*, *sharp*, and *βαρὺς*, *grave*, *flat*, which described it. (See 110, 1 and 3.) As the language declined, the musical accent gradually changed to a stress accent, which is now its only representative in Greek as in other languages.

2. The marks of accent were invented by Aristophanes of Byzantium, an Alexandrian scholar, about 200 B.C., in order to teach foreigners the correct accent in pronouncing Greek. By the ancient theory every syllable not having either the acute or the circumflex was said to have the grave accent; and the circumflex, originally formed thus  $\frown$ , was said to result from the union of an acute and a following grave.

**108.** N. The grave accent is written only in place of the acute in the case mentioned in 115, 1, and occasionally on the indefinite pronoun *τις*, *τι* (418).

**109.** N. The accent (like the breathing) stands on the second vowel of a diphthong (12); as in *αἶρω*, *μοῦσα*, *τοὺς αὐτοὺς*. But in the improper diphthongs (*α*, *η*, *ω*) it stands on the first vowel even when the *ι* is written in the line; as in *τιμῇ*, *ἀπλῶ*, *ὦμι* (*ῶ*), *ὦμιξα* (*ῶ*ξ*α*).

**110.** 1. A word is called *oxytone* (*ὀξύ-τονος*, *sharp-toned*) when it has the acute on the last syllable, as *βασιλεύς*; *paroxytone*, when it has the acute on the penult, as *βασιλέως*; *proparoxytone*, when it has the acute on the antepenult, as *βασιλεῖοντος*.

2. A word is called *perispomenon* (*περισπόμενον*) when it has the circumflex on the last syllable, as *ἐλθεῖν*; *properispomenon*, when it has the circumflex on the penult, as *μοῦσα*.

3. A word is called *barytone* (*βαρύ-τονος*, *grave* or *flat-toned*) when its last syllable has no accent (107, 2). Of course, all paroxytones, proparoxytones, and properispomena are at the same time barytones.

4. When a word throws its accent as far back as possible (111), it is said to have *recessive* accent. This is especially the case with verbs (130). (See 122.).

**111.** The antepenult, if accented, takes the acute. But it can have no accent if the last syllable is long either by nature or by position. Thus, *πέλεκυς*, *ἄνθρωπος*.

**112.** An accented penult is circumflexed when it is long by nature while the last syllable is short by nature;

as μῆλον, νῆσος, ἡλιξ. Otherwise it takes the acute; as λόγος, τούτων.

113. N. Final αι and οι are counted as short in determining the accent; as ἄνθρωποι, νῆσοι: except in the optative, and in οἴκοι, at home; as τιμήσαι, ποιήσοι (not τίμησαι or ποίησοι).

114. N. Genitives in εως and εων from nouns in ις and υς of the third declension (251), all cases of nouns and adjectives in ως and ων of the Attic second declension (198), and the Ionic genitive in εω of the first (188, 3), allow the acute on the antepenult; as εὐγεως, πόλεως, Τήρεω (Τήρης). So some compound adjectives in ως; as ὑψί-κερως, high-horned. For the acute of ὠσπερ, οἶδε, etc., see 146.

115. 1. An oxytone changes its acute to the grave before other words in the same sentence; as τοὺς πονηροὺς ἀνθρώπους (for τοὺς πονηροὺς ἀνθρώπους).

2. This change is not made before enclitics (143) nor before an elided syllable (48), nor in the interrogative τίς, τί (418). It is not made before a colon: before a comma modern usage differs, and the tradition is uncertain.

116. (*Anastrophe*.) Dissyllabic prepositions (regularly oxytone) throw the accent back on the penult in two cases. This is called *anastrophe* (ἀναστροφή, *turning back*). It occurs

1. When such a preposition follows its case; as in τούτων περί (for περί τούτων), *about these*.

This occurs in prose only with περί, but in the poets with all the dissyllabic prepositions except ἀνά, διά, ἀμφί, and ἀντί. In Homer it occurs also when a preposition follows a verb from which it is separated by *tnesis*; as ὀλέσας ἀπο, *having destroyed*.

2. When a preposition stands for itself compounded with ἔστιν; as πάρα for πάρεστιν, ἐνι for ἐνεστιν (ἐνί being poetic for ἐν). Here the poets have ἄνα (for ἀνά-στηθι), *up!*

#### ACCENT OF CONTRACTED SYLLABLES AND ELIDED WORDS.

117. A contracted syllable is accented if either of the original syllables had an accent. A contracted penult or antepenult is accented regularly (111; 112). A contracted final syllable is circumflexed; but if the original word was oxytone, the acute is retained. *E.g.*

Τιμώμενος from τιμαόμενος, φιλεῖτε from φιλέετε, φιλοῖμεν from φιλέομεν, φιλοῦντων from φιλεόντων, τῖμῶ from τῖμάω; but βεβώς from βεβαώς.

This proceeds from the ancient principle that the circumflex comes from ' + ' (107, 2), never from ' + ' ; so that τιμάω gives τιμῶ, but βεβᾶώς gives βεβῶς.

118. N. If neither of the original syllables had an accent, the contracted form is accented without regard to the contraction ; as τίμα for τίμαι, εἶνοι for εὔνοι.

Some exceptions to the rule of 117 will be noticed under the declensions. (See 203; 311.)

119. In crasis, the accent of the first word is lost and that of the second remains ; as τάγαθά for τὰ ἀγαθὰ, ἐγῶδα for ἐγὼ οἶδα, καῖτα for καὶ εἶτα ; τᾶλλα for τὰ ἄλλα ; τᾶρα for τοὶ ἄρα.

120. In elision, oxytone prepositions and conjunctions lose their accent with the elided vowel ; other oxytones throw the accent back to the penult, but without changing the acute to the grave (115, 1). *E.g.*

Ἐπ' αὐτῷ for ἐπὶ αὐτῷ, ἀλλ' εἶπεν for ἀλλὰ εἶπεν, φήμ' ἐγὼ for φημί ἐγώ, κάκ' ἔπη for κακὰ ἔπη.

#### ACCENT OF NOUNS AND ADJECTIVES.

121. 1. The place of the accent in the nominative singular of a noun (and the nominative singular *masculine* of an adjective) must generally be learned by observation. The other forms accent *the same syllable* as this nominative, if the last syllable permits (111); otherwise the following syllable. *E.g.*

Θάλασσα, θαλάσσης, θάλασσαν, θάλασσαι, θαλάσσαις ; κόραξ, κόρακος, κόρακες, κοράκων ; πρᾶγμα, πράγματος, πρᾶγμάτων ; ὀδούς, ὀδόντος, ὀδοῦσιν. So χαρίεις, χαρίεσσα, χαρίεν, gen. χαρίεντος, etc. ; ἄξιος, ἀξία, ἄξιον, ἄξιοι, ἄξιοι, ἄξια.

2. The *kind* of accent is determined as usual (111; 112); as νῆσος, νήσου, νήσον, νήσοι, νήσοις. (See also 123; 124.)

122. N. The following nouns and adjectives have *recessive* accent (110, 4): —

(a) Contracted compound adjectives in οος (203, 2):

(b) The neuter singular and vocative singular of adjectives in ων, ον (except those in φρων, compounds of φρήν), and the neuter of comparatives in ων ; as εὐδαίμων, εὐδαιμον (313) ; βελτίων, βέλτιον (358) ; but δαίφρων, δαίφρον :

(c) Many barytone compounds in ης in all forms ; as αὐτάρκης, αὐταρκες, gen. pl. αὐτάρκων ; φιλαλήθης, φιλάληθες (but ἀληθής, ἀληθές) ; this includes vocatives like Σώκρατες, Δημοσθενης (228) ; so some other adjectives of the third declension (see 314):

(d) The vocative of syncopated nouns in *ηρ* (273), of compound proper names in *ων*, as *Ἀγάμεμνον*, *Ἀντόμεδον* (except *Λακεδαῖμον*), and of *Ἀπόλλων*, *Ποσειδῶν* (Hom. *Ποσειδάων*), *σωτήρ*, *σaviour*, and (Hom.) *δᾱήρ*, *brother-in-law*, — voc. *Ἄπολλον*, *Πόσειδον* (Hom. *Ποσειδάον*), *ὦτερ*, *dæer* (see 221, 2).

123. The last syllable of the genitive and dative of oxytones of the first and second declensions is circumflexed. *E.g.*

*Τιμῆς*, *τιμῇ*, *τιμαῖν*, *τιμῶν*, *τιμαῖς*; *θεοῦ*, *θεῷ*, *θεῶν*, *θεοῖς*.

124. In the first declension, *ων* of the genitive plural (for *έων*) is circumflexed (170). But the feminine of adjectives and participles in *ος* is spelt and accented like the masculine and neuter. *E.g.*

*Δικῶν*, *δοξῶν* (from *δίκη*, *δόξα*), *πολιτῶν* (from *πολίτης*); but *ἄξιων*, *λεγόμενων* (fem. gen. plur. of *ἄξιος*, *λεγόμενος*, 302). For the genitive plural of other adjectives and participles, see 318.

125. N. The genitive and dative of the Attic second declension (198) are exceptions; as *νεώς*, gen. *νεώ*, dat. *νεῷ*.

126. N. Three nouns of the first declension are paroxytone in the genitive plural: *ἀφύη*, *anchovy*, *ἀφύων*; *χρήστης*, *usurer*, *χρήστων*; *ἐτησία*, *Etesian winds*, *ἐτησίων*.

127. Most monosyllables of the third declension accent the last syllable in the genitive and dative of all numbers: here *ων* and *ων* are circumflexed. *E.g.*

*Θῆς*, *servant*, *θητός*, *θητί*, *θητοῖν*, *θητῶν*, *θησί*.

128. N. *Δάς*, *torch*, *δμῶς*, *slave*, *οὔς*, *ear*, *παῖς*, *child*, *Τρώς*, *Trojan*, *φῶς*, *light*, and a few others, violate the last rule in the genitive dual and plural; so *πᾶς*, *all*, in both genitive and dative plural: as *παῖς*, *παιδός*, *παιδί*, *παισί*, but *παίδων*; *πᾶς*, *παντός*, *παντί*, *πάντων*, *πᾶσι*.

129. N. The interrogative *τίς*, *τίνος*, *τίν*, etc., always accents the first syllable. So do all monosyllabic participles; as *ὢν*, *ὄντος*, *ὄντι*, *ὄντων*, *οὔσι*; *βάς*, *βάντος*.

#### ACCENT OF VERBS.

130. Verbs generally have recessive accent (110, 4); as *βουλεύω*, *βουλεύομεν*, *βουλεύουσιν*; *παρέχω*, *πάρεχε*; *ἀποδίδωμι*, *ἀπόδοτε*; *βουλεύονται*, *βουλεύσαι* (aor. opt. act.), but *βούλευσαι* (aor. imper. mid.). See 113.

131. The chief exceptions to this principle are these:—



1. The second aorist active infinitive in *ειν* and the second aorist middle imperative in *ου* are perispomena: as *λαβεῖν*, *ελθεῖν*, *λιπεῖν*, *λιποῦ*, *λαβοῦ*. For compounds like *κατά-θου*, see 133, 3.

2. These second aorist imperatives active are oxytone: *εἰπέ*, *έλθέ*, *εὐρέ*, *λαβέ*. So *ἰδέ* in the sense *behold!* But their compounds are regular; as *ᾄειπε*.

3. Many contracted optatives of the *μ*-inflection regularly circumflex the penult; as *ἵσταιτο*, *διδόισθε* (740).

4. The following forms accent the penult: the first aorist active infinitive, the second aorist middle infinitive of verbs in *ω*, the perfect middle and passive infinitive and participle, and all infinitives in *ναι* or *μεν* (except those in *μεναι*). Thus, *βουλεύσαι*, *γενέσθαι*, *λελύσθαι*, *λελυμένος*, *ιστάναι*, *διδόναι*, *λελυκέναι*, *δόμεν* and *δόμεναι* (both Epic for *δοῦναι*).

5. The following participles are oxytone: the second aorist active; and all of the third declension in *-ς*, except the first aorist active. Thus, *λιπών*, *λυθείς*, *διδούς*, *δεικνύς*, *λελυκώς*, *ιστάς* (pres.); but *λίσσας* and *στήσας* (aor.).

So *ἰών*, present participle of *εἶμι*, *go*.

**132.** Compound verbs have recessive accent like simple verbs; as *σύνειμι* (from *σύν* and *εἶμι*), *σύνοιδα* (*σύν* and *οἶδα*), *ἔξειμι* (*ἐξ* and *εἶμι*), *πάρεστε*.

**133.** But there are these exceptions to 132:—

1. The accent cannot go further back than the augment or reduplication; as *παρ-εῖχον* (not *πάρειχον*), *I provided*, *παρ-ῆν* (not *πάρην*), *he was present*, *ἄφ-ικται* (not *ᾤφικται*), *he has arrived*.

So when the augment falls on a long vowel or a diphthong which is not changed by it; as *ὑπ-εῖκε* (imperfect), *he was yielding*; but *ὑπ-εικε* (imperative), *yield!*

2. Compounds of *δός*, *ἔς*, *θές*, and *σχές* are paroxytone; as *ἀπόδος*, *πάρασχες* (not *ᾠποδος*, etc.).

3. Monosyllabic second aorist middle imperatives in *-ου* have recessive accent when compounded with a *dissyllabic* preposition; as *κατά-θου*, *put down*, *ἀπό-δου*, *sell*: otherwise they circumflex the *ου* (131, 1); as *ἐν-θού*, *put in*.

**134.** N. Participles in their *inflection* are accented as adjectives (121), not as verbs. Thus, *βουλεύων* has in the neuter *βουλεύον* (not *βούλενον*); *φιλέων*, *φιλῶν*, has *φιλέον* (not *φίλεον*), *φιλοῦν*. (See 335.)

**135.** For the accent of optatives in *αι* and *αι*, see 113. Some other exceptions to 130 occur, especially in poetic forms.

## PROCLITICS.

**136.** Some monosyllables have no accent and are closely attached to the following word. These are called proclitics (from προκλίνω, *lean forward*).

**137.** The proclitics are the articles ὁ, ἡ, οἱ, αἱ; the prepositions εἰς (ἐς), ἐξ (ἐκ), ἐν; the conjunctions εἰ and ὥς (so ὥς used as a preposition); and the negative οὐ (οὐκ, οὐχ).

**138. Exceptions.** 1. Οὐ takes the acute at the end of a sentence; as πῶς γὰρ οὐ; *for why not?* So when it stands alone as Οὐ, *No*.

2. Ὡς and sometimes ἐξ and εἰς take the acute when (in poetry) they follow their noun; as κακῶν ἐξ, *from evils*; θεὸς ὦς, *as a God*.

3. Ὡς is accented also when it means *thus*; as ὦς εἶπεν, *thus he spoke*. This use of ὦς is chiefly poetic; but καὶ ὦς, *even thus*, and οὐδ' ὦς or μηδ' ὦς, *not even thus*, sometimes occur in Attic prose.

For a proclitic before an enclitic, see 143, 4.

**139.** N. When ὁ is used for the relative ὃς, it is accented (as in *Od.* 2, 262); and many editors accent all articles when they are demonstrative, as *Il.* 1, 9, ὁ γὰρ βασιλῆι χολωθείς, and write ὁ μὲν . . . ὁ δέ, and οἱ μὲν . . . οἱ δέ, even in Attic Greek.

## ENCLITICS.

**140.** An enclitic (ἐγκλίνω, *lean upon*) is a word which loses its own accent, and is pronounced as if it were part of the preceding word; as ἀνθρωποί τε (like *hómínésque* in Latin).

**141.** The enclitics are:—

1. The personal pronouns μοῦ, μοί, μέ; σοῦ, σοί, σέ; οὐ, οἶ, ξ, and (in poetry) σφίσι.

To these are added the dialectic and poetic forms, μεῦ, σέο, σεῦ, τοί, τύ (accus. for σέ), ἔο, εὔ, ἔθεν, μίν, νίν, σφί, σφίν, σφέ, σφωέ, σφωίν, σφέων, σφέας, σφάς, σφέα.

2. The indefinite pronoun τις, τι, in all its forms (except ἄττα); also the indefinite adverbs ποί, ποθί, πῆ, ποί, ποθέν, ποτέ, πώ, πώς. These must be distinguished from the interrogatives τίς, ποῦ, πόθι, πῇ, ποῖ, πόθεν, πότε, πῶ, πώς.

3. The present indicative of εἰμί, *be*, and of φημί, *say*, except the forms εἰ and φῆς. But epic ἐσσί and Ionic εἰς are enclitic.

4. The particles γέ, τέ, τοί, πέρ: the inseparable -δε in ὅδε, τοῦσδε, etc. (not δέ, *but*); and -θε and -χι in εἶθε and ναίχι (146). So also the poetic νύν (not νῦν), and the epic κέ (κέν), θήν, and ῥά.

**142.** The enclitic always loses its accent, except a dis-syllabic enclitic after a paroxytone (143, 2). See examples in 143.

**143.** The word before the enclitic always retains its own accent, and it never changes a final acute to the grave (115, 2).

1. If this word is proparoxytone or properispomenon, it receives from the enclitic an acute on the last syllable as a second accent. Thus ἀνθρωπός τις, ἀνθρωποί τινες, δεῖξόν μοι, παῖδες τινες, οὗτός ἐστιν.

2. If it is paroxytone, it receives no additional accent (to avoid two acutes on successive syllables). Here a dis-syllabic enclitic keeps its accent (to avoid three successive unaccented syllables). Thus, λόγος τις (not λόγός τις), λόγοι τινές (not λόγοι τινες), λόγων τινῶν, οὕτω φησίν (but οὗτός φησιν by 1).

3. If its last syllable is accented, it remains unchanged; as τῖμαί τε (115, 2), τῖμῶν γε, σοφός τις, σοφοί τινες, σοφῶν τινες.

4. A proclitic before an enclitic receives an acute; as εἰ τις, εἰ φησιν οὗτος.

**144.** Enclitics retain their accent whenever special emphasis falls upon them: this occurs

1. When they begin a sentence or clause; or when pronouns express antithesis, as οὐ τάρ᾽ Ἰωάννησιν ἀλλὰ σοὶ μαχοίμεθα, *we shall fight then not with Trojans but with you*, S. Ph. 1253.

2. When the preceding syllable is elided; as in πόλλ' ἐστίν (120) for πολλά ἐστιν.

3. The personal pronouns generally retain their accent after an accented preposition; here ἐμοῦ, ἐμοί, and ἐμέ are used (except in πρὸς με).

4. The personal pronouns of the third person are not enclitic when they are direct reflexives (988); σφίσι never in Attic prose.

5. Ἔστί at the beginning of a sentence, and when it signifies *existence* or *possibility*, becomes ἔστι; so after οὐκ, μή, εἰ, the adverb ὥς, καί, ἀλλ' or ἀλλά, and τοῦτ' or τοῦτο.

145. When several enclitics occur in succession, each takes an acute from the following, the last remaining without accent; as εἰ τίς τί σοί φησιν, *if any one is saying anything to you*.

146. When an enclitic forms the last part of a compound word, the compound is accented as if the enclitic were a separate word. Thus, οὔτινος, ᾠτινι, ᾠντινων, ὥπερ, ὥστε, οἶδε, τοῦσδε, εἶτε, οὔτε, μήτε, are only apparent exceptions to 106; 111; 112.

### DIALECTIC CHANGES.

147. The Ionic dialect is marked by the use of *η* where the Attic has *ā*; and the Doric and Aeolic by the use of *ā* where the Attic has *η*.

Thus, Ionic γενή for γενέα, ἰήσομαι for ἰάσομαι (from ἰάομαι, 635); Doric τιμᾶσῶ for τιμήσω (from τιμάω); Aeolic and Doric λάθᾱ for λήθη. But an Attic *ā* caused by contraction (as in *τήμα* from *τέμαε*), or an Attic *η* lengthened from *ε* (as in *φιλήσω* from *φιλέω*, 635), is never thus changed.

148. The Ionic often has *ει, ου*, for Attic *ε, ο*; and *ηῖ* for Attic *ει* in nouns and adjectives in *ειος, ειον*; as *ξείνος* for *ξένος*, *μῶνος* for *μόνος*; *βασιλήϊος* for *βασίλειος*.

149. The Ionic does not avoid successive vowels to the same extent as the Attic; and it therefore very often omits contraction (36). It contracts *εο* and *εον* into *ευ* (especially in Herodotus); as *ποιεῦμεν, ποιεῦσι* (from *ποιέομεν, ποιέουσι*), for Attic *ποιούμεν, ποιούσι*. Herodotus does not use *ν* *μον-able* (56). See also 94 and 785, 1.

### PUNCTUATION MARKS.

150. 1. The Greek uses the *comma* (,) and the *period* (.) like the English. It has also a *colon*, a point above the line (·), which is equivalent to the English colon and semi-colon; as οὐκ ἔσθ' ὃ γ' εἶπον· οὐ γὰρ ᾧδ' ἄφρων ἔφῃν, *it is not what I said; for I am not so foolish*.

2. The mark of interrogation (;) is the same as the English semicolon; as πότε ἦλθεν; *when did he come?*

## PART II.

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### INFLECTION.

151. INFLECTION is a change in the form of a word, made to express its relation to other words. It includes the *declension* of nouns, adjectives, and pronouns, and the *conjugation* of verbs.

152. Every inflected word has a fundamental part, which is called the *stem*. To this are appended various letters or syllables, to form cases, tenses, persons, numbers, etc.

153. Most words contain a still more primitive element than the stem, which is called the *root*. Thus, the stem of the verb *τίμάω*, honor, is *τίμα-*, and that of the noun *τίμή*, is *τίμā-*, that of *τίσις*, payment, is *τισι-*, that of *τίμιος*, held in honor, is *τίμιο-*, that of *τίμημα* (*τίμήματος*), valuation, is *τίμηματ-*; but all these stems are developed from one root, *τι-*, which is seen pure in the verb *τί-ω*, honor. In *τίω*, therefore, the verb stem and the root are the same.

154. The stem itself may be modified and assume various forms in different parts of a noun or verb. Thus the same verb stem may in different tense stems appear as *λιπ-*, *λειπ-*, and *λοιπ-* (see 459). So the same noun stem may appear as *τίμā-*, *τίμā-*, and *τίμη-* (168).

155. There are three *numbers*; the singular, the dual, and the plural. The singular denotes one object, the plural more than one. The dual is sometimes used to denote two objects, but even here the plural is more common.

156. There are three *genders*; the masculine, the feminine, and the neuter.

157. N. The *grammatical* gender in Greek is very often different from the *natural* gender. Especially many names of things are masculine or feminine. A Greek noun is called masculine, feminine, or neuter, when it requires an adjective or article to take the form adapted to either of these genders, and the adjective or article is then said to have the gender of the corresponding noun; thus ὁ εὐρύς ποταμός, *the broad river* (masc.), ἡ καλὴ οἰκία, *the beautiful house* (fem.), τούτο τὸ πρᾶγμα, *this thing* (neut.).

The gender of a noun is often indicated by prefixing the article (386); as (ὁ) ἀνὴρ, *man*; (ἡ) γυνή, *woman*; (τὸ) πρᾶγμα, *thing*.

158. Nouns which may be either masculine or feminine are said to be of the *common* gender: as (ὁ, ἡ) θεός, *God or Goddess*. Names of animals which include both sexes, but have only one grammatical gender, are called *epicene* (ἐπίκοινος); as ὁ ἀετός, *the eagle*; ἡ ἀλώπηξ, *the fox*; both including males and females.

159. The gender must often be learned by observation. But

(1) Names of males are generally masculine, and names of females feminine.

(2) Most names of *rivers, winds, and months* are masculine; and most names of *countries, towns, trees, and islands* are feminine.

(3) Most nouns denoting *qualities or conditions* are feminine; as ἀρετή, *virtue*, ἐλπίς, *hope*.

(4) Diminutive nouns are neuter; as παιδίον, *child*; γύναιον, *old woman* (literally, *little woman*).

Other rules are given under the declensions (see 168; 189; 281-284).

160. There are five *cases*; the nominative, genitive, dative, accusative, and vocative.

161. 1. The nominative and vocative plural are always alike.

2. In neuters, the nominative, accusative, and vocative are alike in all numbers; in the plural these end in ᾱ.

3. The nominative, accusative, and vocative dual are always alike; and the genitive and dative dual are always alike.

162. The cases of nouns have in general the same meaning as the corresponding cases in Latin; as Nom. *a man* (as subject),

Gen. *of a man*, Dat. *to or for a man*, Accus. *a man* (as object), Voc. *O man*. The chief functions of the Latin ablative are divided between the Greek genitive and dative. (See 1042.)

**163.** All the cases except the nominative and vocative are called *oblique* cases.

## NOUNS.

**164.** There are three declensions of nouns, in which also all adjectives and participles are included.

**165.** These correspond in general to the first three declensions in Latin. The first is sometimes called the *A declension* (with stems in *ā*), and the second the *O declension* (with stems in *o*). These two together are sometimes called the *Vowel declension*, as opposed to the third or *Consonant declension* (206).

The principles which are common to adjectives, participles, and substantives are given under the three declensions of nouns.

**166.** N. The name *noun* (*ὄνομα*), according to ancient usage, includes both substantives and adjectives. But by modern custom *noun* is generally used in grammatical language as synonymous with *substantive*, and it is so used in the present work.

## 167. CASE-ENDINGS OF NOUNS.

	VOWEL DECLENSION.		CONSONANT DECLENSION.	
SING.	<i>Masc. and Fem.</i>	<i>Neuter.</i>	<i>Masc. and Fem.</i>	<i>Neuter.</i>
Nom.	s or none	v	s or none	none
Gen.	s or io		os	
Dat.	i		i	
Acc.	v		v or ā	none
Voc.	none	v	none or like Nom.	none
DUAL.				
N. A. V.	none		e	
G. D.	iv		oiv	
PLUR.				
N. V.	i	ā	es	ā
Gen.	ov		ov	
Dat.	oi (is)		oi, ooi, eoi	
Acc.	vs (ās)	ā	vs, ās	ā

The relations of some of these endings to the terminations actually in use will be explained under the different declensions. The agreement of the two classes in many points is striking.

## FIRST DECLENSION.

168. Stems of the first declension end originally in *ā*. This is often modified into *η* in the singular, and it becomes *ᾱ* in the plural. The nominative singular of feminines ends in *α* or *η*; that of masculines ends in *ᾱς* or *ης*. There are no neuters.

169. The following table shows how the final *α* or *η* of the stem unites with the case endings (167), when any are added, to form the actual terminations:—

SINGULAR.				PLURAL.	
	<i>Feminine.</i>		<i>Masculine.</i>		<i>Masc. and Fem.</i>
Nom.	<i>ā</i> or <i>ᾱ</i>	η	<i>ā-ς</i>	η-ς	<i>α-ι</i>
Gen.	<i>ā-ς</i> or η-ς	η-ς	<i>α-ιο</i> (Hom. <i>ᾱ-ο</i> )		<i>ᾱν</i> (for <i>ἑ-ων</i> )
Dat.	<i>ā-ι</i> or η-ι	η-ι	<i>ᾱ-ι</i>	η-ι	<i>α-ιοι</i> or <i>α-ις</i>
Acc.	<i>ā-ν</i> or <i>ᾱ-ν</i>	η-ν	<i>ᾱ-ν</i>	η-ν	<i>ᾱς</i> (for <i>α-νς</i> )
Voc.	<i>ā</i> or <i>ᾱ</i>	η	<i>ᾱ</i>	<i>ᾱ</i> or η	<i>α-ι</i>

## DUAL.

<i>Masc. and Fem.</i>	
N. A. V.	<i>ᾱ</i>
G. D.	<i>αιν</i>

170. N. In the genitive singular of masculines Homeric *ᾱο* comes from *α-ω* (169); but Attic *ου* probably follows the analogy of *ου* for *οο* in the second declension (191). Circumflexed *ᾱν* in the genitive plural is contracted from Ionic *ἑων* (188, 5). The stem in *ā* (or *ᾱ*) may thus be seen in all cases of *οἰκῖᾱ* and *χώρα*, and (with the change of *ā* to *η* in the singular) also in the other paradigms (except in *ου* of the genitive). The forms ending in *α* and *η* have no case-endings.

## FEMININES.

171. The nouns (ἡ) *χώρα*, *land*, (ἡ) *τιμή*, *honor*, (ἡ) *οἰκῖᾱ*, *house*, (ἡ) *Μοῦσα*, *Muse*, are thus declined:—

Stem.	( <i>χωρᾱ-</i> )	( <i>τιμᾱ-</i> )	( <i>οικῖᾱ-</i> )	( <i>μουσᾱ-</i> )
SINGULAR.				
Nom.	<i>χώρα</i> <i>a land</i>	<i>τιμή</i>	<i>οικῖᾱ</i>	<i>Μοῦσα</i>
Gen.	<i>χώρας</i> <i>of a land</i>	<i>τιμῆς</i>	<i>οικῖᾱς</i>	<i>Μούσης</i>
Dat.	<i>χώρα</i> <i>to a land</i>	<i>τιμῇ</i>	<i>οικῖᾱ</i>	<i>Μόσῃ</i>
Acc.	<i>χώραν</i> <i>a land</i>	<i>τιμῇν</i>	<i>οικῖᾱν</i>	<i>Μούσαν</i>
Voc.	<i>χώρα</i> <i>O land</i>	<i>τιμή</i>	<i>οικῖᾱ</i>	<i>Μοῦσα</i>



## DUAL

N. A. V.	χέρᾱ	two lands	τίμᾱ	οικίᾱ	Μοῦσᾱ
G. D.	χέραιν	of or to two lands	τίμαιν	οικίαιν	Μοῦσαιν

## PLURAL

Nom.	χῆραι	lands	τίμαι	οικίαι	Μοῦσαι
Gen.	χωρῶν	of lands	τίμων	οικίων	Μουσῶν
Dat.	χέραις	to lands	τίμαϊς	οικίαις	Μοῦσαις
Acc.	χέρᾱς	lands	τίμας	οικίᾱς	Μοῦσᾱς
Voc.	χῆραι	O lands	τίμαι	οικίαι	Μοῦσαι

172. The following show varieties of quantity and accent : —  
*θάλασσα*, sea, *θαλάσσης*, *θαλάσση*, *θάλασσαν*; Pl. *θάλασσαι*,  
*θαλασσῶν*, *θαλάσσαις*, *θαλάσσαις*.

*γέφυρα*, bridge, *γεφύρας*, *γεφύρα*, *γέφυραν*; Pl. *γέφυραι*, etc.

*σκιά*, shadow, *σκιάς*, *σκιᾷ*, *σκιάν*; Pl. *σκιαί*, *σκίων*, *σκιαίς*, etc.

*γνώμη*, opinion, *γνώμης*, *γνώμη*, *γνώμην*; Pl. *γνώμαι*, *γνωμῶν*, etc.

*πεῖρα*, attempt, *πείρας*, *πεῖρα*, *πεῖραν*; Pl. *πεῖραι*, *πειρῶν*, etc.

173. The stem generally retains *ā* through the singular after *ε*, *ι*, or *ρ*, but changes *ā* to *η* after other letters. See *οικίᾱ*, *χώρᾱ*, and *τίμῃ* in 171.

174. But nouns having *σ*, *λλ*, or a double consonant (18) before final *α* of the stem, and some others, have *ǣ* in the nominative, accusative, and vocative singular, and *η* in the genitive and dative, like *Μοῦσα*.

Thus *ἄμαξα*, wagon; *δίψα*, thirst; *ρίζα*, root; *ἄμιλλα*, contest; *θάλασσα* (with later Attic *θάλαττα*), sea. So *μέριμνα*, care; *δέσποινα*, mistress; *λέαινα*, lioness; *τρίαίνα*, trident; also *τόλμα*, daring; *δίαίτα*, living; *ἄκανθα*, thorn; *εὐθῦνα*, scrutiny.

175. The following have *ǣ* in the nominative, accusative, and vocative, and *ā* in the genitive and dative, singular (after *ε*, *ι*, or *ρ*):—

(a) Most ending in *ρα* preceded by a diphthong or by *υ*; as *μοῖρα*, *γέφυρα*.

(b) Most abstract nouns formed from adjectives in *ης* or *οος*; as *ἀλήθεια*, truth (*ἀληθής*, true), *εὐνοια*, kindness (*εὐνοος*, kind). (But the Attic poets sometimes have *ἀληθείᾱ*, *εὐνοιά*, etc.)

(c) Nouns in *εια* and *τρια* designating females; as *βασίλεια*, queen, *ψάλτρια*, female harper (but *βασιλείᾱ*, kingdom). So *μῦια*, fly, gen. *μυιάς*.

For feminine adjectives in *ǣ*, see 318.

176. (*Exceptions.*) Δέρη, *neck*, and κόρη, *girl* (originally δέρρη, κόρρη), have η after ρ (173). Έρση, *dew*, and κόρη (new Attic κόρρη), *temple*, have η after σ (174). Some proper names have ā irregularly; as Λήδā, *Leda*, gen. Λήδās. Both oā and ση are allowed; as βοή, *cry*, στοά, *porch*.

177. N. It will be seen that α of the nominative singular is always short when the genitive has ης, and generally long when the genitive has āς.

178. N. Αν of the accusative singular and α of the vocative singular agree in quantity with α of the nominative. The quantity of all other vowels of the terminations may be seen from the table in 169.

Most nouns in ā have *recessive* accent (110, 4).

#### MASCULINES.

179. The nouns (ὁ) ταμιάς, *steward*, (ὁ) πολίτης, *citizen*, and (ὁ) κριτής, *judge*, are thus declined:—

Stem.	(ταμᾱ-)	(πολιτᾱ-)	(κριτᾱ-)
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#### SINGULAR.

Nom.	ταμιάς	πολίτης	κριτής
Gen.	ταμίου	πολίτου	κριτοῦ
Dat.	ταμίῃ	πολίτῃ	κριτῇ
Acc.	ταμίαν	πολίτην	κριτήν
Voc.	ταμιά	πολίτα	κριτά

#### DUAL.

N. A. V.	ταμιά	πολίτᾱ	κριτά
G. D.	ταμιαῖν	πολίταιν	κριταῖν

#### PLURAL.

Nom.	ταμίαι	πολίται	κριταί
Gen.	ταμιῶν	πολιτῶν	κριτῶν
Dat.	ταμίαις	πολίταις	κριταῖς
Acc.	ταμιάς	πολίτᾱς	κριτάς
Voc.	ταμίαι	πολίται	κριταί

180. Thus may be declined νεανίας, *youth*, στρατιώτης, *soldier*, ποιητής, *poet*.

181. The ā of the stem is here retained in the singular after ε, ι, or ρ; otherwise it is changed to η: see the paradigms. For irregular ον in the genitive singular, see 170.

**182.** The following nouns in *ης* have *ǎ* in the vocative singular (like *πολίτης*): those in *της*; national names, like *Πέρσης*, *Persian*, voc. *Πέρσǎ*; and compounds in *ης*, like *γεω-μέτρης*, *geometer*, voc. *γεωμέτρǎ*. *Δεσπότης*, *master*, has voc. *δέσποτǎ*. Other nouns in *ης* of this declension have the vocative in *η*; as *Κρονίδης*, *son of Cronos*, *Κρονίδη*.

#### CONTRACTS OF THE FIRST DECLENSION.

**183.** Most nouns in *αα*, *εα*, and *εας* are contracted (35) in all their cases.

**184.** *Μνάα*, *μνᾶ*, *mina*, *σῦκέα*, *σῦκῆ*, *fig-tree*, and *Ἑρμῆας*, *Ἑρμῆς*, *Hermes*, are thus declined:—

*Stem.* (μνᾶ- for μναᾶ-) (σῦκᾶ- for συκεᾶ-) (Ἑρμᾶ- for Ἑρμεᾶ-)

##### SINGULAR.

Nom.	(μνᾶ)	μνᾶ	(σῦκᾶ)	σῦκῆ	(Ἑρμῆας)	Ἑρμῆς
Gen.	(μνᾶς)	μνᾶς	(σῦκῆας)	σῦκῆς	(Ἑρμέου)	Ἑρμοῦ
Dat.	(μνᾶι)	μνᾶ	(σῦκῆι)	σῦκῆ	(Ἑρμέῃ)	Ἑρμῇ
Acc.	(μνᾶν)	μνᾶν	(σῦκῆαν)	σῦκῆν	(Ἑρμέαν)	Ἑρμῆν
Voc.	(μνᾶ)	μνᾶ	(σῦκᾶ)	σῦκῆ	(Ἑρμᾶ)	Ἑρμῆ

##### DUAL.

N. A. V.	(μνᾶ)	μνᾶ	(σῦκᾶ)	σῦκᾶ	(Ἑρμέᾳ)	Ἑρμᾶ
G. D.	(μνᾶιν)	μναῖν	(σῦκῆαιν)	σῦκαῖν	(Ἑρμέαιν)	Ἑρμαῖν

##### PLURAL.

N. V.	(μνᾶι)	μναί	(σῦκῆαι)	σῦκαί	(Ἑρμέαι)	Ἑρμαί
Gen.	(μναῶν)	μνῶν	(σῦκεῶν)	σῦκῶν	(Ἑρμεῶν)	Ἑρμῶν
Dat.	(μνᾶις)	μναῖς	(σῦκῆαις)	σῦκαῖς	(Ἑρμέαις)	Ἑρμαῖς
Acc.	(μνᾶς)	μνᾶς	(σῦκῆας)	σῦκάς	(Ἑρμέας)	Ἑρμάς

**185.** So *γῆ*, *earth* (from an uncontracted form *γε-ᾶ* or *γα-ᾶ*), in the singular: *γῆ*, *γῆς*, *γῆ*, *γῆν*, *γῆ* (Doric *γᾶ*, *γᾶς*, etc.).

**186.** N. *Βορέας*, *North wind*, which appears uncontracted in Attic, has also a contracted form *Βορρᾶς* (with irregular *ρρ*), gen. *Βορρᾶ* (of Doric form), dat. *Βορρᾷ*, acc. *Βορρᾶν*, voc. *Βορρᾶ*.

**187.** N. For *εα* contracted to *ᾶ* in the dual and the accusative plural, see 39, 1. For contract adjectives (feminines) of this class, see 310.

#### DIALECTS OF THE FIRST DECLENSION.

**188.** 1. The Ionic has *η* for *ᾶ* throughout the singular, even after *ε*, *ι*, or *ρ*; as *γενέη*, *χώρη*, *ταμῆς*. But Homer has *θεᾶ*, *God-*

*dess.* The Doric and Aeolic have  $\bar{a}$  unchanged in the singular. The Ionic generally uses uncontracted forms of contract nouns and adjectives.

2. *Nom. Sing.* Hom. sometimes  $\check{a}$  for  $\eta\varsigma$ ; as  $\text{ἰππότα}$  for  $\text{ἰππότης}$ , *horseman*, sometimes with recessive accent, as  $\text{μηγίετα}$ , *counsellor*. (Compare Latin *poeta* =  $\text{ποιητής}$ .)

3. *Gen. Sing.* For  $\text{ov}$  Homer has the original form  $\bar{a}o$ , as  $\text{Ἀτρεΐδᾱο}$ ; sometimes  $\omega$  (for  $\epsilon o$ ) after vowels, as  $\text{Βορέω}$  (from  $\text{Βορέας}$ ). Hom. and Hdt. have Ionic  $\epsilon\omega$  (always one syllable in Hom.), as  $\text{Ἀτρεΐδew}$  (114),  $\text{Τήρεω}$  (gen. of  $\text{Τήρης}$ ); and  $\epsilon\omega$  occurs in proper names in older Attic. The Doric has  $\bar{a}$  for  $\bar{a}o$ , as  $\text{Ἀτρεΐδᾱ}$ .

4. *Acc. Sing.* Hdt. sometimes forms an acc. in  $\epsilon a$  (for  $\eta\eta$ ) from nouns in  $-\eta\varsigma$ , as in the third declension, as  $\text{δεσπότηεα}$  (for  $\text{δεσπότηην}$ ) from  $\text{δεσπότηης}$ , *master* (179): so  $\text{Ξέρξης}$ , acc.  $\text{Ξέρξεα}$  or  $\text{Ξέρξηη}$ .

5. *Gen. Pl.* Hom.  $\acute{\alpha}\omega\eta$ , the original form, as  $\text{κλισιάων}$ , *of tents*; sometimes  $\acute{\omega}\eta$  (170). Hom. and Hdt. have Ionic  $\acute{\epsilon}\omega\eta$  (one syllable in Hom.), as  $\text{πυλίων}$ , *of gates*. Doric  $\acute{a}\eta$  for  $\acute{\alpha}\omega\eta$ , also in dramatic chorus.

6. *Dat. Pl.* Poetic  $\alpha\omega\iota$  (also Aeolic and old Attic form); Ionic  $\eta\sigma\iota$  (Hom., Hdt., even oldest Attic), Hom. also  $\eta\varsigma$  (rarely  $\alpha\iota\varsigma$ ).

7. *Acc. Pl.* Lesbian Aeolic  $\alpha\iota\varsigma$  for  $\acute{a}\varsigma$ .

## SECOND DECLENSION.

189. Stems of the second declension end in  $o$ , which is sometimes modified to  $\omega$ . The nominative singular regularly ends in  $o\varsigma$  or  $ov$  (gen.  $ov$ ). Nouns in  $o\varsigma$  are masculine, rarely feminine; those in  $ov$  are neuter.

190. The following table shows how the terminations of nouns in  $o\varsigma$  and  $ov$  are formed by the final  $o$  of the stem (with its modifications) and the case-endings:—

SINGULAR.			DUAL.		PLURAL.		
<i>Masc. &amp; Fem.</i>	<i>Neuter.</i>		<i>Masc., Fem., &amp; Neuter.</i>		<i>Masc. &amp; Fem.</i>	<i>Neuter.</i>	
N. $o-\varsigma$	$o-v$				N. $o-\iota$	$\bar{a}$	
G. $ov$ (for $o-o$ )			N. A. V. $\omega$ (for $o$ )		G. $\omega\eta$		
D. $\varphi$ (for $o-\iota$ )			G. D. $o-\iota\eta$		D. $o-\iota\omega\iota$ or $o-\iota\varsigma$		
A. $o-v$					A. $ov\varsigma$ (for $o-v\varsigma$ )	$\acute{\alpha}$	
V. $\epsilon$	$o-v$				V. $o-\iota$	$\acute{\alpha}$	

191. N. In the genitive singular the Homeric  $o-\omega$  becomes  $o-o$  and then  $ov$ . In the dative singular and the nominative etc. dual,  $o$  becomes  $\omega$ . E takes the place of  $o$  in the vocative singular of nouns in  $o\varsigma$ , and  $\acute{\alpha}$  takes the place of  $o$  in the nominative etc. of neuters. There being

no genitive plural in *ων*, *ων* is not accented as a contracted syllable (*λόγων*, not *λογῶν*).

192. The nouns (ὁ) λόγος, *word*, (ἡ) νῆσος, *island*, (ὁ, ἡ) ἄνθρωπος, *man* or *human being*, (ἡ) ὁδός, *road*, (τὸ) δῶρον, *gift*, are thus declined:—

Stem.	(λογο-)	(νησο-)	(ἄνθρωπο-)	(ὁδο-)	(δωρο-)
SINGULAR.					
Nom.	λόγος <i>a word</i>	νῆσος	ἄνθρωπος	ὁδός	δῶρον
Gen.	λόγου <i>of a word</i>	νήσου	ἀνθρώπου	ὁδοῦ	δώρου
Dat.	λόγῳ <i>to a word</i>	νήσῳ	ἀνθρώπῳ	ὁδῷ	δώρῳ
Acc.	λόγον <i>a word</i>	νήσον	ἄνθρωπον	ὁδόν	δῶρον
Voc.	λόγε <i>O word</i>	νήσι	ἄνθρωπε	ὁδέ	δῶρον
DUAL.					
N. A. V	λόγε <i>two words</i>	νήσω	ἀνθρώπω	ὁδέ	δώρε
G. D.	λόγοιν <i>of or to two words</i>	νήσوين	ἀνθρώποιν	ὁδοῖν	δώροιν
PLURAL.					
Nom.	λόγοι <i>words</i>	νήσοι	ἄνθρωποι	ὁδοί	δῶρα
Gen.	λόγων <i>of words</i>	νήσων	ἀνθρώπων	ὁδῶν	δώρων
Dat.	λόγοις <i>to words</i>	νήσοις	ἀνθρώποις	ὁδοῖς	δώροις
Acc.	λόγους <i>words</i>	νήσους	ἀνθρώπους	ὁδοὺς	δῶρα
Voc.	λόγοι <i>O words</i>	νήσοι	ἄνθρωποι	ὁδοί	δῶρα

193. Thus may be declined νόμος, *law*, κίνδυνος, *danger*, ποταμός, *river*, βίος, *life*, θάνατος, *death*, ταῦρος, *bull*, σύκον, *fig*, ἱμάτιον, *outer garment*.

194. The chief feminine nouns of the second declension are the following:—

1. βάσανος, *touch-stone*, βίβλος, *book*, γέρανος, *crane*, γνάθος, *jaw*, δοκός, *beam*, δρόσος, *dew*, κάμινος, *oven*, κάρδοπος, *kneading-trough*, κιβωτός, *chest*, νόσος, *disease*, πλίνθος, *brick*, ῥάβδος, *rod*, σορός, *coffin*, σποδός, *ashes*, τάφος, *ditch*, ψάμμος, *sand*, ψήφος, *pebble*; with ὁδός and κέλευθος, *way*, ἄμαξιτός, *carriage-road*, ἄτραπός, *path*.

2. Names of countries, towns, trees, and islands, which are regularly feminine (159, 2): so ἡπειρος, *mainland*, and νῆσος, *island*.

195. The nominative in *ος* is sometimes used for the vocative in *ε*; as ὦ φίλος. Θεός, *God*, has always θεός as vocative.

#### ATTIC SECOND DECLENSION.

196. A few masculine and feminine nouns of this declension have stems in *ω*, which appears in all the cases. This

is called the *Attic declension*, though it is not confined to Attic Greek. The noun (ὁ) *νεώς*, *temple*, is thus declined:—

SINGULAR.		DUAL.		PLURAL.	
Nom.	νεώς			Nom.	νεῶ
Gen.	νεῶ	N. A. V.	νεῶ	Gen.	νεῶν
Dat.	νεῶ	G. D.	νεῶν	Dat.	νεῶς
Acc.	νεῶν			Acc.	νεῶς
Voc.	νεῶς			Voc.	νεῶ

197. N. There are no neuter nouns of the Attic declension in good use. But the corresponding adjectives, as *ἔλεως*, *propitious*, *εὐγεως*, *fertile*, have neuters in *ων*, as *ἔλεων*, *εὐγεων*. (See 305.)

198. N. The accent of these nouns is irregular, and that of the genitive and dative is doubtful. (See 114; 125.)

199. N. Some nouns of this class may have *ω* in the accusative singular; as *λαγώς*, accus. *λαγών* or *λαγῶ*. So \**Ἄθως*, τὸν \**Ἄθων* or \**Ἄθω*; *Κῶς*, τὴν *Κῶν* or *Κῶ*; and *Κέως*, *Τέως*, *Μίγως*. \**Εως*, *δαων*, has regularly τὴν \**Εω*.

200. N. Most nouns of the Attic declension have older forms in *ᾱος* or *ηος*, from which they are probably derived by exchange of quantity (33); as Hom. *λαῖός*, *people*, Att. *λαῖός*; Dor. *ναῖός*, Ion. *νηός*, Att. *νεός*; Hom. *Μενέλαῖος*, Att. *Μενέλεως*. But some come by contraction; as *λαγώς*, *hare*, from *λαγῶς*. In words like *Μενέλεως*, the original accent is retained (114).

#### CONTRACT NOUNS OF THE SECOND DECLENSION.

201. 1. From stems in *οο-* and *εο-* are formed contract nouns in *οος* and *εον*.

For contract adjectives in *εος*, *εᾱ*, *εον*, and *οος*, *οᾱ*, *οον*, see 310.

2. *Νόος*, *νοῦς*, *mind*, and *ὀστέον*, *ὀστοῦν*, *bone*, are thus declined:—

SINGULAR.		DUAL.		PLURAL.	
Nom.	(νόος) νοῦς			Nom.	(νόοι) νοί
Gen.	(νόου) νοῦ	N. A. V. (νόω) νῶ		Gen.	(νόων) νῶν
Dat.	(νόφ) νῶ	G. D. (νόοιν) νοῖν		Dat.	(νόοις) νοῖς
Acc.	(νόον) νοῦν			Acc.	(νόους) νοῦς
Voc.	(νόε) νοῦ			Voc.	(νόοι) νοί
N. A. V. (ὀστέον) ὀστοῦν		N. A. V. (ὀστέω) ὀστώ		N. A. V. (ὀστέα) ὀστᾶ	
Gen. (ὀστέου) ὀστοῦ		G. D. (ὀστέοιν) ὀστοῖν		Gen. (ὀστέων) ὀστών	
Dat. (ὀστέφ) ὀστέφ				Dat. (ὀστέοις) ὀστοῖς	

**202.** So may be declined (πλός) πλοῦς, *voyage*, (ῥός) ῥοῦς, *stream*, (κάντεον) κανοῦν, *basket* (accented like adjectives in εος, 311).

**203.** The accent of some of these forms is irregular:—

1. The dual contracts έω and όω into ώ (not ѱ).
2. Compounds in οος accent all forms like the *contracted* nominative singular; as περίπλοος, περίπλους, *sailing round*, gen. περιπλόου, περίπλου, etc.
3. For εα contracted to ε̄ in the plural, see 39, 1.

#### DIALECTS OF THE SECOND DECLENSION.

**204.** 1. *Gen. Sing.* Hom. οο and ου, Aeolic and Doric ω (for oo); as θεοῖο, μεγάλω.

2. *Gen. and Dat. Dual.* Hom. ουν for οιν; as ἵππουν.

3. *Dat. Plur.* Ionic and poetic οισι; as ἵπποισι; also Aeolic and old Attic, found occasionally even in prose.

4. *Acc. Plur.* Doric ως or ος for ους; as νόμως, τῶς λύκος; Lesbian Aeolic οἰς.

5. The Ionic generally omits contraction.

#### THIRD DECLENSION.

**205.** This declension includes all nouns not belonging to either the first or the second. Its genitive singular ends in ος (sometimes ως).

**206.** N. This is often called the *Consonant Declension* (165), because the stem here generally ends in a consonant. Some stems, however, end in a close vowel (ι or υ), some in a diphthong, and a few in ο or ω.

**207.** The stem of a noun of the third declension cannot always be determined by the nominative singular; but it is generally found by dropping ος of the genitive. The cases are formed by adding the case-endings (167) to the stem.

**208.** 1. For final ως in the genitive singular of nouns in ις, υς, ν, ες, and of ναῦς, *ship*, see 249; 265; 269.

2. For ε̄ and ᾱς in the accusative singular and plural of nouns in ες, see 265.

3. The contracted accusative plural generally has εις for εᾱς irregularly, to conform to the contracted nominative in εις for εες. (See 313.) So ους in the accusative plural of comparatives in ἴων (358).

4. The original νς of the accusative plural is seen in ιχθῦς (for ιχθυ-νς) from ιχθός (259), and the Ionic πόλις (for πολι-νς) from πόλις (255).

## FORMATION OF CASES.

## NOMINATIVE SINGULAR.

**209.** The numerous forms of the nominative singular of this declension must be learned partly by practice. The following are the general principles on which the nominative is formed from the stem.

1. Masculine and feminine stems, except those in *ν, ρ, σ*, and *οντ* (2 and 3), add *ς*, and make the needful euphonic changes. *E.g.*

Φύλαξ, *guard*, φύλακ-ος; γύψ, *vulture*, γυπ-ός; φλέψ, *vein*, φλεβ-ός (74); ἐλπίς (for ἐλπίδς), *hope*, ἐλπιδ-ος; χάρις, *grace*, χάριτ-ος; ὄρνις, *bird*, ὄρνιθ-ος; νύξ, *night*, νυκτ-ός; μάστιξ, *scourge*, μάστιγ-ος; σάλπιγξ, *trumpet*, σάλπιγγ-ος. So Αἴας, *Ajax*, Αἴαντ-ος (79); λύσας, *loosed*, λυσαντ-ος; πᾶς, παντ-ός; τιθείς, τιθέντ-ος; χαρίεις, χαρίεντ-ος; δεικνύς, δεικνύντ-ος. (The *neuters* of the last five words, λῦσαν, πᾶν, τιθέν, χαρίεν, and δεικνύν, are given under 4, below.)

2. Masculine and feminine stems in *ν, ρ*, and *σ* merely lengthen the last vowel, if it is short. *E.g.*

Αἰών, *age*, αἰών-ος; δαίμων, *divinity*, δαίμον-ος; λιμὴν, *harbor*, λιμέν-ος; θήρ, *beast*, θηρ-ός; ἀήρ, *air*, ἀέρ-ος; Σωκράτης (Σωκρατεσ-), *Socrates*.

3. Masculine stems in *οντ* drop *τ*, and lengthen *ο* to *ω*. *E.g.*

Λέων, *lion*, λέοντ-ος; λέγων, *speaking*, λέγοντ-ος; ὢν, *being*, ὄντ-ος.

4. In *neuters*, the nominative singular is generally the same as the stem. Final *τ* of the stem is dropped (25). *E.g.*

Σῶμα, *body*, σώματ-ος; μέλας (neuter of μέλας), *black*, μέλαν-ος; λῦσαν (neuter of λύσας), *having loosed*, λόσαντ-ος; πᾶν, *all*, παντ-ός; τιθέν, *placing*, τιθέντ-ος; χαρίεν, *graceful*, χαρίεντ-ος; δίδόν, *giving*, διδόντ-ος; λέγον, *saying*, λέγοντ-ος; δεικνύν, *showing*, δεικνύντ-ος. (For the *masculine* nominatives of these adjectives and participles, see 1, above.)

**210.** (*Exceptions* to 209, 1-3.) 1. In ποῦς, *foot*, ποδ-ός, οδς becomes ους. Δάμαρ, *wife*, δάμαρτ-ος, does not add *ς*. Change in quantity occurs in δλώπηξ, *fox*, δλώπεκ-ος, κήρυξ, *herald*, κήρυκ-ος, and Φοῖνιξ, Φοῖνικ-ος.

2. Stems in *ιν-* add *ς* and have *ις* (78, 3) in the nominative; as ῥίς, *nose*, ῥιν-ός. These also add *ς*: κτεῖς, *comb*, κτεν-ός (78, 3); εἷς, *one*, ἐν-ός; and the adjectives μέλας, *black*, μέλαν-ος, and τάλας, *wretched*, τάλαν-ος.



3. Ὀδοός (Ionic ὀδών), *tooth*, gen. ὀδόντ-ος, forms its nominative like participles in ονς: for these see 212, 1.

211. (*Exceptions to 209, 4.*) Some neuter stems in ατ- have αρ in the nominative; as ἥπαρ, *liver*, gen. ἥπατ-ος (225), as if from a stem in αρτ-. For nouns in ας with double stems in ατ- (or ατ-) and ασ-, as κρέας, πέρας (225), and τέρας, see 237. Φῶς (for φάος), *light*, has gen. φωτ-ός; but Homer has φάος (stem φαεσ-). For πῦρ, *fire*, gen. πῦρ-ός, see 291.

212. (*Participles.*) 1. Masculine participles from verbs in ωμι add σ to οντ- and have nominatives in ονς (79); as διδούς, *giving*, διδόντ-ος. Neuters in οντ- are regular (209, 4).

Other participles from stems in οντ- have nominatives in ων, like nouns (209, 3).

2. The perfect active participle, with stem in στ-, forms its nominative in ως (masc.) and ος (neut.); as λελυκώς, *having loosed*, neut. λελυκός, gen. λελυκότ-ος. (See 335.)

213. N. For nominatives in ης and ος, gen. εος, from stems in εσ-, see 227. For peculiar formations from stems in ο (nom. ώ), see 242.

#### ACCUSATIVE SINGULAR.

214. 1. Most masculines and feminines with consonant stems add α to the stem in the accusative singular; as φύλαξ (φυλακ-), φύλακα; λέων (λεοντ-), *lion*, λέοντα.

2. Those with vowel stems add ν; as πόλις, *state*, πόλιν; ἰχθύς, *fish*, ἰχθύν; ναῦς, *ship*, ναῦν; βούς, *ox*, βόυν.

3. *Barytones* in ις and υς with lingual (τ, δ, θ) stems generally drop the lingual and add ν; as ἔρις (ἐριδ-), *strife*, ἔριν; χάρις (χαριτ-), *grace*, χάριν; ὄρνις (ὀρνιθ-), *bird*, ὀρνῖν; εὐελπίς (εὐελπιδ-), *hopeful*, εὐελπιν (but the oxytone ἐλπὶς, *hope*, has ἐλπίδα).

215. N. κλείς (κλειδ-), *key*, has κλεῖν (rarely κλειδα).

216. N. Homer, Herodotus, and the Attic poets make accusatives in α of the nouns of 214, 3; as ἔριδα (Hom.) χάριτα (Hdt.), ὀρνίθα (Aristoph.).

217. N. Ἀπόλλων and Ποσειδῶν (Ποσειδάων) have accusatives Ἀπόλλω and Ποσειδῶ, besides the forms in ωνα.

For ω in the accusative of comparatives in ῖων, see 359.

218. N. For accusatives in εα from nominatives in ης, in εᾶ from those in ενς, and in ω (for ωα or οα) from those in ως or ω, see 228; 265; 243.

## VOCATIVE SINGULAR.

**219.** The vocative singular of masculines and feminines is sometimes the same as the nominative, and sometimes the same as the stem.

**220.** It is the same as the nominative

1. In nouns with mute stems; as nom. and voc. φύλαξ (φυλακ-), *watchman*. (See the paradigms in 225.)

2. In *oxytones* with liquid stems; as nom. and voc. ποιμήν (ποιμεν-), *shepherd*, λιμήν (λιμεν-), *harbor*.

But *barytones* have the vocative like the stem; as δαίμων (δαιμον-), voc. δαῖμον. (See the paradigms in 225.)

**221.** (*Exceptions*.) 1. Those with stems in *ιδ-*, and *barytones* with stems in *ντ-* (except participles), have the vocative like the stem; as ἐλπίς (ἐλπιδ-), *hope*, voc. ἐλπί; see ἔρις, λέων, and γίγας, declined in 225. So Αἴᾱς (Αἰαντ-), *Ajax*, voc. Αἴαν (Hom.), but Αἴᾱς in Attic.

2. Σωτήρ (σωτηρ-), *preserver*, Ἀπόλλων (Ἀπολλων-), and Ποσειδῶν (Ποσειδων- for Ποσειδᾶον-) shorten η and ω in the vocative. Thus voc. σῶτερ, Ἀπολλον, Πόσειδον (Hom. Ποσειδᾶον). For the recessive accent here and in similar forms, see 122 (d).

**222.** All others have the vocative the same as the stem. See the paradigms.

**223.** There are a few vocatives in *οῖ* from nouns in *ώ* and *ών*, gen. *οῦς*: see 245; 248.

For the vocative of syncopated nouns, see 273.

## DATIVE PLURAL.

**224.** The dative plural is formed by adding *σι* to the stem, with the needful euphonic changes. *E.g.*

Φύλαξ (φυλακ-), φύλαξι; ῥήτωρ (ῥητορ-), ῥήτορσι; ἐλπίς (ἐλπιδ-), ἐλπίσι (74); ποῦς (ποδ-), ποσί; λέων (λεοντ-), λείουσι (79); δαίμων (δαιμον-), δαίμοσι (80); τιθείς (τιθεντ-), τιθείσι; χαρίεις (χαριεντ-), χαρίεσι (74); ἰσθάς (ισταντ-), ἰσθᾶσι; δεικνύς (δεικνυντ-), δεικνύσι; βασιλεύς (βασιλευν-), βασιλεύσι; βοῦς (βον-), βουσί; γραῦς (γραν-), γραυσί.

For a change in syncopated nouns, see 273.

## NOUNS WITH MUTE OR LIQUID STEMS.

**225.** The following are examples of the most common forms of nouns of the third declension with mute or liquid stems.

For the formation of the cases, see 209–224. For euphonic changes in nearly all, see 74 and 79. For special changes in *θρίξ*, see 95, 5.

## MUTE STEMS.

I. *Masculines and Feminines.*

	(ὁ) φύλαξ <i>waichman</i>	(ἡ) φλέψ <i>vein</i>	(ὁ) σάλπιγξ <i>trumpet</i>	(ἡ) θρίξ <i>hair</i>	(ὁ) λέων <i>lion</i>
<i>Stem.</i>	(φυλακ-)	(φλεβ-)	(σαλπιγγ-)	(τριχ-)	(λεοντ-)

## SINGULAR.

Nom.	φύλαξ	φλέψ	σάλπιγξ	θρίξ	λέων
Gen.	φύλακος	φλεβός	σάλπιγγος	τριχός	λέοντος
Dat.	φύλακι	φλεβί	σάλπιγγι	τριχί	λέοντι
Acc.	φύλακα	φλέβα	σάλπιγγα	τρίχα	λέοντα
Voc.	φύλαξ	φλέψ	σάλπιγξ	θρίξ	λέων

## DUAL.

N. A. V.	φύλακε	φλέβε	σάλπιγγε	τρίχε	λέοντε
G. D.	φυλάκοιν	φλεβοῖν	σαλπίγγοιν	τριχοῖν	λεόντοιν

## PLURAL.

N. V.	φύλακες	φλέβες	σάλπιγγες	τρίχες	λέοντες
Gen.	φυλάκων	φλεβών	σαλπίγγων	τριχών	λεόντων
Dat.	φύλαξι	φλεβί	σάλπιγξι	θρίξι	λέουσι
Acc.	φύλακας	φλέβας	σάλπιγγας	τρίχας	λέοντας

	(ὁ) γίγας <i>giant</i>	(ὁ) θής <i>hired man</i>	(ἡ) λαμπάς <i>torch</i>	(ὁ ἡ) ὄρνις <i>bird</i>	(ἡ) ἐλπίς <i>hope</i>
<i>Stem.</i>	(γίγαντ-)	(θητ-)	(λαμπαδ-)	(ὀρνιθ-)	(ἐλπιδ-)

## SINGULAR.

Nom.	γίγας	θής	λαμπάς	ὄρνις	ἐλπίς
Gen.	γίγαντος	θητός	λαμπάδος	ὀρνίθος	ἐλπίδος
Dat.	γίγαντι	θητί	λαμπαδί	ὀρνίθι	ἐλπίδι
Acc.	γίγαντα	θήτα	λαμπαδα	ὀρνίν	ἐλπίδα
Voc.	γίγαν	θής	λαμπάς	ὀρνις	ἐλπί

## DUAL.

N. A. V.	γίγαντε	θήτε	λαμπαδε	ὀρνίθε	ἐλπίδε
G. D.	γιγάντοιν	θητοῖν	λαμπαδοῖν	ὀρνίθοιν	ἐλπίδοιν

## PLURAL.

N. V.	γίγαντες	θήτες	λαμπαδες	ὀρνίθες	ἐλπίδες
Gen.	γιγάντων	θητών	λαμπαδων	ὀρνίθων	ἐλπίδων
Dat.	γίγασιν	θησί	λαμπάσιν	ὀρνίσιν	ἐλπίσιν
Acc.	γίγαντας	θήτας	λαμπάδας	ὀρνίθας	ἐλπίδας

II. *Neuters.*

	(τὸ) σῶμα <i>body</i> (σωματ-)	(τὸ) πέρας <i>end</i> (περατ-)	(τὸ) ἥπαρ <i>liver</i> (ἥπατ-)
<i>Stem.</i>			

## SINGULAR.

N. A. V.	σῶμα	πέρας (237)	ἥπαρ
Gen.	σώματος	πέρατος	ἥπατος
Dat.	σώματι	πέρατι	ἥπατι

## DUAL.

N. A. V.	σώματι	πέρατι	ἥπατι
G. D.	σωμάτων	περάτοι	ἥπατοι

## PLURAL.

N. A. V.	σώματα	πέρατα	ἥπατα
Gen.	σωμάτων	περάτων	ἥπατων
Dat.	σώμασι	πέρασι	ἥπασι

## LIQUID STEMS.

	(ὁ) ποιμήν <i>shepherd</i> (ποιμεν-)	(ὁ) αἰών <i>age</i> (αἰων-)	(ὁ) ἡγεμὴν <i>leader</i> (ἡγεμον-)	(ὁ) δαίμων <i>divinity</i> (δαιμον-)	(ὁ) σωτήρ <i>preserver</i> (σωτερ-)
<i>Stem.</i>					

## SINGULAR.

Nom.	ποιμήν	αἰών	ἡγεμὴν	δαίμων	σωτήρ
Gen.	ποιμένος	αἰῶνος	ἡγεμόνος	δαίμονος	σωτήρος
Dat.	ποιμένι	αἰῶνι	ἡγεμόνι	δαίμονι	σωτήρι
Acc.	ποιμένα	αἰῶνα	ἡγεμόνα	δαίμονα	σωτήρα
Voc.	ποιμήν	αἰών	ἡγεμὴν	δαίμον	σῶτερ (122)

## DUAL.

N. A. V.	ποιμένε	αἰῶνι	ἡγεμόνε	δαίμονε	σωτήρι
G. D.	ποιμένων	αἰώνοι	ἡγεμόνοι	δαίμονοι	σωτήροι

## PLURAL.

N. V.	ποιμένες	αἰῶνες	ἡγεμόνες	δαίμονες	σωτήρες
Gen.	ποιμένων	αἰώνων	ἡγεμόνων	δαίμόνων	σωτήρων
Dat.	ποιμένσι	αἰῶσι	ἡγεμόσι	δαίμοσι	σωτήρσι
Acc.	ποιμένας	αἰῶνας	ἡγεμόνας	δαίμονας	σωτήρας

	(ὁ) ῥήτωρ orator	(ὁ) ἄλς salt	(ὁ) θήρ beast	(ἡ) ῥίς nose	(ἡ) φρήν mind
<i>Stem.</i>	(ῥητορ-)	(ἀλ-)	(θηρ-)	(ῥιν-)	(φρεν-)

## SINGULAR.

Nom.	ῥήτωρ	ἄλς	θήρ	ῥίς	φρήν
Gen.	ῥήτορος	ἁλός	θηρός	ῥινός	φρενός
Dat.	ῥήτορι	ἁλί	θηρί	ῥινί	φρενί
Acc.	ῥήτορα	ἄλα	θήρα	ῥίνα	φρένα
Voc.	ῥήτορ	ἄλς	θήρ	ῥίς	φρήν

## DUAL.

N. A. V.	ῥήτορε	ἄλε	θήρε	ῥινε	φρένε
G. D.	ῥητόροιν	ἁλοῖν	θηροῖν	ῥινοῖν	φρενοῖν

## PLURAL.

N. V.	ῥήτορες	ἄλεις	θήρες	ῥινες	φρένες
Gen.	ῥητόρων	ἁλῶν	θηρῶν	ῥινῶν	φρενῶν
Dat.	ῥήτορσι	ἁλσί	θηρσί	ῥισί	φρεσί
Acc.	ῥήτορας	ἄλας	θήρας	ῥίνας	φρένας

## STEMS ENDING IN Σ.

226. The final  $\sigma$  of the stem appears only where there is no case-ending, as in the nominative singular, being elsewhere dropped. (See 88, 1.) Two vowels brought together by this omission of  $\sigma$  are generally contracted.

227. The proper substantive stems in  $\epsilon\sigma$ - are chiefly neuters, which change  $\epsilon\sigma$ - to  $\omicron\sigma$  in the nominative singular. Some masculine proper names change  $\epsilon\sigma$ - regularly to  $\eta\sigma$  (209, 2). Stems in  $\alpha\sigma$ - form nominatives in  $\alpha\varsigma$ , all neuters (228).

228. Σωκράτης (Σωκρατεσ-), *Socrates*, (τὸ) γένος (γενεσ-), *race*, and (τὸ) γέρας (γερασ-), *prize*, are thus declined:—

## SINGULAR.

Nom.	Σωκράτης	N. A. V.	γένος	γέρας
Gen.	(Σωκράτεος) Σωκράτους	Gen.	(γένεος) γένους	(γέραος) γέρως
Dat.	(Σωκράτει) Σωκράτει	Dat.	(γένει) γένει	(γέραι) γέραι
Acc.	(Σωκράτεια) Σωκράτη			
Voc.	Σώκρατες			

## DUAL.

N. A. V.	(γένεε) γένει	(γέραε) γέρᾱ
G. D.	(γενέοιν) γενοῖν	(γεράοιν) γερῶν

## PLURAL.

N. A. V.	(γένεα) γένη	(γέραα) γέρᾱ
Gen.	γενέων γενῶν	(γεράων) γερῶν
Dat.	γένεσι	γέρασι

**229.** In the genitive plural *ων* is sometimes uncontracted, even in prose; as *τοιχείων* from *τείχος*. For *εεα* contracted *εᾶ*, see 39, 2.

**230.** Proper names in *ης*, gen. *εος*, besides the accusative in *η*, have a form in *ην* of the first declension; as *Σωκράτην, Δημοσθένην, Πολυνείκην*.

For the recessive accent in the vocative of these nouns, see 122.

**231.** Proper names in *κλης*, compounds of *κλέος*, *glory*, are doubly contracted in the dative, sometimes in the accusative. *Περικλῆς, Περικλῆς, Pericles*, is thus declined:—

Nom.	(Περικλῆς)	Περικλῆς
Gen.	(Περικλέος)	Περικλέους
Dat.	(Περικλέει)	(Περικλέει) Περικλεῖ
Acc.	(Περικλέα)	Περικλέᾱ (poet. Περικλῆ)
Voc.	(Περικλεες)	Περικλεῖς

**232.** N. In proper names in *κλης*, Homer has *ῆος, ῆι, ῆα*, Herodotus *έος* (for *έεος*), *έι, έα*. In adjectives in *ης* Homer sometimes contracts *εε* to *ει*: as, *εὐκλῆς*, acc. plur. *εὐκλείας* for *εὐκλέας*.

**233.** Adjective stems in *εσ-* change *εσ-* to *ης* in the masculine and feminine of the nominative singular, but leave *ες* in the neuter. For the declension of these, see 312.

**234.** The adjective *τριήρης*, *triply fitted*, is used as a feminine noun, (*ῆ*) *τριήρης* (sc. *ναῦς*), *trireme*, and is thus declined:—

SINGULAR.	DUAL.	PLURAL.
Nom. <i>τριήρης</i>	N. A. V. ( <i>τριήρεε</i> )	N. V. ( <i>τριήρες</i> ) <i>τριήρεις</i>
Gen. ( <i>τριήρεος</i> ) <i>τριήρους</i>	<i>τριήρει</i>	Gen. ( <i>τριηρέων</i> ) <i>τριήρων</i>
Dat. ( <i>τριήρεϊ</i> ) <i>τριήρει</i>	G. D. ( <i>τριηρέοιν</i> )	Dat. <i>τριήρεσι</i>
Acc. ( <i>τριήρεα</i> ) <i>τριήρη</i>	<i>τριήροιν</i>	Acc. <i>τριήρεσι</i>
Voc. <i>τριήρες</i>		

**235.** N. *Τριήρης* has recessive accent in the genitive dual and plural: for this in other adjectives in *ης*, see 122.

For the accusative plural in *εις*, see 208, 3.

**236.** N. Some poetic nominatives in *ας* have *ε* for *α* in the other cases; as *οὔδας*, *ground*, gen. *οὔδεος*, dat. *οὔδεϊ, οὔδει* (Homer). So *βρέτας*, *image*, gen. *βρέτεος*, plur. *βρέτη, βρετέων*, in Attic poetry.

**237.** 1. Some nouns in *ας* have two stems,—one in *ατ-* or *ᾱτ-* with gen. *ατος* (like *πέρας*, 225), and another in *ασ-* with gen.

α(σ-)ος, αος, contracted ὡς (like γέρας, 228). Thus κέρας (κερᾶτ-, κερασ-), *horn*, is doubly declined.

SINGULAR.			DUAL.	
N. A. V.	κέρας		N. A. V. κέρᾱτι,	(κεραε) κέρᾱ
Gen.	κέρᾱτος, (κεραος)	κέρως	G. D. κέρᾱτοιιν,	(κεραοιν) κέρῶν
Dat.	κέρᾱτι,	(κεραϊ) κέραι		

PLURAL.		
N. A. V.	κέρᾱτα,	(κεραα) κέρᾱ
Gen.	κέρᾱτων,	(κεραων) κέρῶν
Dat.	κέρᾱσι	

2. So τέρας, *prodigy*, τέρατ-ος, which has also Homeric forms from the stem in ασ-, as τέραα, τεράων, τεράεσσι. Πέρας, *end* (225), has only πέρατ-ος, etc.

238. There is one Attic noun stem in οσ-, αἰδοσ-, with nominative (ῆ) αἰδώς, *shame*, which is thus declined:—

SINGULAR.		DUAL AND PLURAL wanting.
Nom.	αἰδώς	
Gen.	(αἰδοοσ) αἰδοῦς	
Dat.	(αἰδοῖ) αἰδοτ	
Acc.	(αἰδοα) αἰδᾶ	
Voc.	αἰδώς	

239. Αἰδώς has the declension of nouns in ὦ (242), but the accusative in ᾠ has the regular accent. (See also 359.)

240. The Ionic (ῆ) ἡώς, *dawn*, has stem ῆοσ-, and is declined like αἰδώς:—gen. ῆοῦς, dat. ῆοι, acc. ῆῶ. The Attic ἔως is declined like νεώς (196): but see 199.

#### STEMS IN Ω OR Ο.

241. A few stems in ω- form masculine nouns in ως, gen. ω-ος, which are often contracted in the dative and accusative singular and in the nominative and accusative plural.

242. A few in ο- form feminines in ᾠ, gen. οῦς (for ο-ος), which are always contracted in the genitive, dative, and accusative singular. The original form of the stems of these nouns is uncertain. (See 239.)

243. The nouns (ὁ) ἥρως, *hero*, and (ῆ) παθῶ, *persuasion*, are thus declined:—

SINGULAR.	Nom.	ἥρως	πειθῶ
	Gen.	ἥρωος	(πειθοος) πειθοῦς
	Dat.	ἥρῳι or ἥρῳ	(πειθοῖ) πειθοῖ
	Acc.	ἥρωα or ἥρω	(πειθοα) πειθῶ
	Voc.	ἥρως	πειθοῖ
DUAL.	N. A. V.	ἥρῳε	
	G. D.	ἥρώοιν	
PLURAL.	N. V.	ἥρωες or ἥρως	
	Gen.	ἥρώων	
	Dat.	ἥρωσι	
	Acc.	ἥρωας or ἥρως	

244. These nouns in *ως* sometimes have forms of the Attic second declension; as gen. ἥρω (like νεώ), accus. ἥρων. Like ἥρως are declined Τρώς, *Trojan* (128), and μήτρως, *mother's brother*.

245. N. The feminines in *ώ* are chiefly proper names. Like πειθῶ may be declined Σαπφῶ (Aeolic Ψάπφω), *Sappho*, gen. Σαπφοῦς, dat. Σαπφοῖ, acc. Σαπφῶ, voc. Σαπφοῖ. So Λητώ, Καλυψῶ, and ἤχώ, *echo*. No dual or plural forms of these nouns are found in the third declension; but a few occur of the second, as acc. plur. γοργούς from γοργῶ, *Gorgon*. No uncontracted forms of nouns in *ώ* occur.

246. N. The vocative in *οῖ* seems to belong to a form of the stem in *α*-; and there was a nominative form in *φ*, as Λητῷ, Σαπφῷ.

247. N. Herodotus has an accusative singular in *οῦν*; as ἰοῦν (for ἰώ) from ἰώ, *Io*, gen. ἰοῦς.

248. A few feminines in *ων* (with regular stems in *ον*-) have occasional forms like those of nouns in *ώ*; as ἀηδών, *nightingale*, gen. ἀηδοῦς, voc. ἀηδοῖ; εἰκὼν, *image*, gen. εἰκοῦς, acc. εἰκῶ; χελιδών, *swallow*, voc. χελιδοῖ.

#### STEMS IN I AND Y.

249. Most stems in *ι* (with nominatives in *ις*) and a few in *υ* (with nominatives in *υς* and *υ*) have *ε* in place of their final *ι* or *υ* in all cases except the nominative, accusative, and vocative singular, and have *ως* for *ος* in the genitive singular. The dative singular and the nominative plural are contracted.

250. The nouns (ἡ) πόλις (πολι-), *state*, (ὁ) πῆχυς (πηχυ-), *cubit*, and (τὸ) ἄστυ (ἄστυ-), *city*, are thus declined: —



## SINGULAR.

Nom.	πόλις	πήχυς	ἄστν
Gen.	πόλεως	πήχεως	ἄστεως
Dat.	(πόλει) πόλει	(πήχει) πήχει	(ἄστει) ἄστει
Acc.	πόλιν	πήχυν	ἄστν
Voc.	πόλι	πήχν	ἄστν

## DUAL.

N. A. V.	(πόλεε) πόλει	(πήχέε) πήχει	(ἄστεε) ἄστει
G. D.	πολίοιν	πήχέοιν	ἄστέοιν

## PLURAL.

N. V.	(πόλεες) πόλεις	(πήχέες) πήχεις	(ἄστεα) ἄσται
Gen.	πόλεων	πήχεων	ἄστεων
Dat.	πόλεσι	πήχεσι	ἄστεσι
Acc.	πόλεις	πήχεις	(ἄστεα) ἄσται

251. For the accent of genitives in *εως* and *εων*, see 114. For accusatives like *πόλεις* and *πήχεις*, see 208, 3.

252. N. The dual in *εε* is rarely left uncontracted.

253. N. \**Ἄστν* is the principal noun in *ν*, gen. *εως*. Its genitive plural is found only in the poetic form *ἄστέων*, but analogy leads to Attic *ἄστεων*.

254. No nouns in *ι*, gen. *εως*, were in common Attic use. See *κόμμι* and *πέπερι* in the Lexicon.

255. N. The original *ι* of the stem of nouns in *ις* (Attic gen. *εως*) is retained in Ionic. Thus, *πόλις*, *πόλιος*, (*πόλι*) *πόλι*, *πόλιν*; plur. *πόλιες*, *πολίων*; Hom. *πολλισσι* (Hdt. *πόλισι*), *πόλιας* (Hdt. also *πόλις* for *πολι-νς*, see 208, 4). Homer has also *πόλει* (with *πτόλει*) and *πόλεσι* in the dative. There are also epic forms *πόλῃος*, *πόλῃι*, *πόλῃες*, *πόλῃας*. The Attic poets have a genitive in *εος*.

The Ionic has a genitive in *εος* in nouns in *νς* of this class.

256. N. Stems in *ν* with gen. *εως* have also forms in *εν*, in which *εν* becomes *εφ*, and drops *φ*, leaving *ε*: thus *πήχν*, *πήχευ*, *πήχεφ*, *πήχε*. (See 90, 3.)

257. Most nouns in *νς* retain *ν*; as (*ό*) *ἰχθύς* (*ἰχθυ-*), *fish*, which is thus declined:—

SINGULAR.		DUAL.		PLURAL.	
Nom.	ἰχθύς			Nom.	ἰχθύες
Gen.	ἰχθύος	N. A. V.	ἰχθύε	Gen.	ἰχθύων
Dat.	ἰχθύϊ (Hom. ἰχθυϊ)	G. D.	ἰχθύοιν	Dat.	ἰχθύσι
Acc.	ἰχθέν			Acc.	ἰχθύς
Voc.	ἰχθέ				

**258.** N. The nominative plural and dual rarely have  $\bar{u}s$  and  $\bar{u}$ ; as  $\iota\chi\theta\bar{u}s$  (like accus.) and  $\iota\chi\theta\bar{u}$  (for  $\iota\chi\theta\bar{u}\epsilon$ ) in comedy.

**259.** N. Homer and Herodotus have both  $\iota\chi\theta\bar{u}s$  and  $\iota\chi\theta\bar{u}s$  in the accusative plural.  $\iota\chi\theta\bar{u}s$  here is for  $\iota\chi\theta\bar{u}-vs$  (208, 4).

**260.** Oxytones and monosyllables have  $\bar{u}$  in the nominative, accusative, and vocative singular: see  $\iota\chi\theta\bar{u}s$ . Monosyllables are circumflexed in these cases; as  $\mu\bar{u}s$  ( $\mu\nu$ -), *mouse*,  $\mu\nu\acute{o}s$ ,  $\mu\nu\acute{\iota}$ ,  $\mu\bar{u}\nu$ ,  $\mu\bar{u}$ ; plur.  $\mu\nu\epsilon s$ ,  $\mu\nu\acute{\omega}\nu$ ,  $\mu\nu\sigma\acute{\iota}$ ,  $\mu\bar{u}s$ .

**261.** N.  $\epsilon\gamma\chi\epsilon\lambda\upsilon s$ , *eel*, is declined like  $\iota\chi\theta\bar{u}s$  in the singular, and like  $\pi\eta\chi\upsilon s$  in the plural, with gen. sing.  $\epsilon\gamma\chi\epsilon\lambda\upsilon -os$  and nom. plur.  $\epsilon\gamma\chi\epsilon\lambda\epsilon\upsilon s$ .

**262.** N. For adjectives in  $vs$ ,  $εα$ ,  $v$ , see 319.

#### STEMS ENDING IN A DIPHTHONG.

**263.** 1. In nouns in  $εvs$ ,  $εν$  of the stem is retained in the nominative and vocative singular and dative plural, but loses  $v$  before a vowel; as ( $\acute{o}$ )  $\beta ασιλε\acute{u}s$  ( $\beta ασιλε\nu$ -), *king*, which is thus declined:—

SINGULAR.	DUAL.	PLURAL.
Nom. $\beta ασιλε\acute{u}s$		N. V. ( $\beta ασιλε\acute{u}s$ ) $\beta ασιλε\acute{u}s$
Gen. $\beta ασιλε\acute{u}s$	N. A. V. $\beta ασιλε\acute{u}$	Gen. $\beta ασιλε\acute{u}\nu$
Dat. ( $\beta ασιλε\acute{u}$ ) $\beta ασιλε\acute{u}$	G. D. $\beta ασιλε\acute{u}\nu$	Dat. $\beta ασιλε\acute{u}\sigma\iota$
Acc. $\beta ασιλε\acute{u}$		Acc. $\beta ασιλε\acute{u}s$
Voc. $\beta ασιλε\acute{u}$		

2. So  $\gamma ονε\acute{u}s$  ( $\gamma ονε\nu$ -), *parent*,  $\iota ερε\acute{u}s$  ( $\iota ερε\nu$ -), *priest*,  $\mathcal{A}\chiιλε\acute{u}s$  ( $\mathcal{A}\chiιλε\nu$ -), *Achilles*,  $\mathcal{O}\delta\upsilon sσε\acute{u}s$  ( $\mathcal{O}\delta\upsilon sσε\nu$ -), *Ulysses*.

**264.** Homer has  $εν$  in three cases,  $\beta ασιλε\acute{u}s$ ,  $\beta ασιλε\acute{u}$ , and  $\beta ασιλε\acute{u}\sigma\iota$ ; but in the other cases  $\beta ασιλε\acute{u}\eta s$ ,  $\beta ασιλε\acute{u}\eta$ ,  $\beta ασιλε\acute{u}\eta a$ ,  $\beta ασιλε\acute{u}\eta s$ ,  $\beta ασιλε\acute{u}\eta s$ , also dat. plur.  $\acute{\alpha}ριστ\acute{\eta}-εσσι$  (from  $\acute{\alpha}ριστε\acute{u}s$ ); in proper names he has  $εος$ ,  $ε\acute{\iota}$ , etc., as  $\mathcal{P}\etaλε\acute{o}s$ ,  $\mathcal{P}\etaλε\acute{\iota}$  (rarely contracted, as  $\mathcal{A}\chiιλε\acute{\iota}$ ). Herodotus has gen.  $εος$ .

**265.** Nouns in  $εvs$  originally had stems in  $\eta\nu$ , before vowels  $\eta\epsilon$ . From forms in  $\eta\epsilon os$ ,  $\eta\epsilon\iota$ ,  $\eta\epsilon a$ , etc., came the Homeric  $\eta os$ ,  $\eta\epsilon$ ,  $\eta\acute{a}$ , etc. The Attic  $εως$ ,  $ε\acute{a}$ ,  $ε\acute{a}s$  came, by exchange of quantity (33), from  $\eta os$ ,  $\eta\acute{a}$ ,  $\eta\acute{a}s$ .

**266.** The older Attic writers (as Thucydides) with Plato have  $\eta\epsilon s$  (contracted from  $\eta\epsilon s$ ) in the nominative plural; as  $\iota\pi\pi\eta\epsilon s$ ,  $\beta ασιλε\acute{u}s$ , for later  $\iota\pi\pi\epsilon\acute{u}s$ ,  $\beta ασιλε\acute{u}s$ . In the accusative plural,  $ε\acute{a}s$  usually remains unchanged, but there is a late form in  $ε\acute{u}s$ .

**267.** When a vowel precedes, *έως* of the genitive singular may be contracted into *ῶς*, and *έα* of the accusative singular into *ᾶ*; rarely *έας* of the accusative plural into *ᾶς*, and *έων* of the genitive plural into *ῶν*. Thus, *Πειραιεύς*, *Peiraeus*, has gen. *Πειραιεύς*, *Πειραιῶς*, dat. *Πειραιέϊ*, *Πειραιῇ*, acc. *Πειραιᾶ*, *Πειραιᾷ*; *Δωριεύς*, *Dorian*, has gen. plur. *Δωριέων*, *Δωριῶν*, acc. *Δωριέας*, *Δωριᾶς*.

**268.** The nouns (*ὁ, ἡ*) *βοῦς* (*βου-*), *ox* or *cow*, (*ἡ*) *γρᾱῦς* (*γρᾱν-*), *old woman*, (*ἡ*) *ναῦς* (*ναν-*), *ship*, and *οἷς* (*οἰ-*), *sheep*, are thus declined:—

SINGULAR.				
Nom.	βοῦς	γρᾱῦς	ναῦς	οἷς
Gen.	βοός	γρᾱός	νεός	οἰός
Dat.	βοί	γρᾱί	νηί	οἰί
Acc.	βοῦν	γρᾱῦν	ναῦν	οἶν
Voc.	βοῦ	γρᾱῦ	ναῦ	οἶ
DUAL.				
N. A. V.	βοῖ	γρᾱῖ	νηῖ	οἶ
G. D.	βοοῖν	γρᾱοῖν	νεοῖν	οἰοῖν
PLURAL.				
N. V.	βόες	γρᾱές	νήες	οἶες
Gen.	βοῶν	γρᾱῶν	νεῶν	οἰῶν
Dat.	βοοσί	γρᾱυσί	ναυσί	οἰσί
Acc.	βοῦς	γρᾱῦς	ναῦς	οἶς

**269.** N. The stems of *βοῦς*, *γρᾱῦς*, and *ναῦς* became *βοϝ-*, *γρᾱϝ-*, and *νᾱϝ-* before a vowel of the ending (compare Latin *dōv-is* and *nāv-is*). The stem of *οἷς*, the only stem in *οἰ-*, was *δϝι-* (compare Latin *ōvis*). Afterwards *ϝ* was dropped (90, 3), leaving *βο-*, *γρᾱ-*, *νᾱ-*, and *οἰ-*. Attic *νεός* is for *νηός* (33).

**270.** In Doric and Ionic *ναῦς* is much more regular than in Attic:—

SINGULAR.			PLURAL.		
Doric.	Homer.	Herod.	Doric.	Homer.	Herod.
Nom. ναῦς	νηῖς	νηῖς	νᾱές	νηές, νέες	νέες
Gen. νᾱός	νηός, νεός	νεός	νᾱῶν	νηῶν, νεῶν	νεῶν
Dat. νᾱί	νηί	νηί	ναυσί, νᾱέσσι	νηυσί, νήεσσι, νέεσσι	ναυσί
Acc. ναῦν	νηᾶ, νέα	νέα	νᾱας	νηας, νέας	νέας

**271.** Homer has *γρηῖς* (*γρην-*) and *γρηῖς* (*γρηῖ-*) for *γρᾱῦς*. He has *βόας* and *βοῦς* in the accusative plural of *βοῦς*.

**272.** *Χοῦς*, *three-quart measure*, is declined like *βοῦς*, except in the accusatives *χόᾶ* and *χόας*. (See *χοῦς* in 291.)

## SYNCPATED NOUNS.

**273.** Four nouns in *ηρ* (with stems in *ερ*) are synco-  
pated (65) in the genitive and dative singular by dropping  
*ε*. The synco-*π*ated genitive and dative are oxytone; and  
the vocative singular has recessive accent (122), and ends  
in *ερ* as a barytone (220, 2). In the other cases *ε* is re-  
tained and is always accented. But in the dative plural *ερ*-  
is changed to *ρα*.

**274.** These are (ὁ) *πατήρ* (*πατερ*-), *father*, (ἡ) *μήτηρ*  
(*μητερ*-), *mother*, (ἡ) *θυγάτηρ* (*θυγατερ*-), *daughter*, and (ἡ)  
*γαστήρ* (*γαστερ*-) *belly*.

1. The first three are thus declined:—

SINGULAR.			
Nom.	<i>πατήρ</i>	<i>μήτηρ</i>	<i>θυγάτηρ</i>
Gen.	( <i>πατέρος</i> ) <i>πατρός</i>	( <i>μητέρος</i> ) <i>μητρός</i>	( <i>θυγατέρος</i> ) <i>θυγατρός</i>
Dat.	( <i>πατέρι</i> ) <i>πατρί</i>	( <i>μητέρι</i> ) <i>μητρί</i>	( <i>θυγατέρι</i> ) <i>θυγατρί</i>
Acc.	<i>πατέρα</i>	<i>μητέρα</i>	<i>θυγατέρα</i>
Voc.	<i>πάτερ</i>	<i>μήτερ</i>	<i>θύγατερ</i>
DUAL.			
N. A. V.	<i>πατέρι</i>	<i>μητέρι</i>	<i>θυγατέρι</i>
G. D.	<i>πατέροιν</i>	<i>μητέροιν</i>	<i>θυγατέροιν</i>
PLURAL.			
N. V.	<i>πατέρες</i>	<i>μητέρες</i>	<i>θυγατέρες</i>
Gen.	<i>πατέρων</i>	<i>μητέρων</i>	<i>θυγατέρων</i>
Dat.	<i>πατράσι</i>	<i>μητράσι</i>	<i>θυγατράσι</i>
Acc.	<i>πατέρας</i>	<i>μητέρας</i>	<i>θυγατέρας</i>

**2.** *Γαστήρ* is declined and accented like *πατήρ*.

**275.** *Ἄστηρ* (ὁ); *star*, has *ἀστράσι*, like a synco-*π*ated noun, in  
the dative plural, but is otherwise regular (without syncope).

**276.** N. The unsynco-*π*ated forms of all these nouns are often used  
by the poets, who also syncope other cases of *θυγάτηρ*; as *θύγατρα*,  
*θύγατρες*, *θυγατρῶν*. Homer has dat. plur. *θυγατέρεσσι*, and *πατρῶν*  
for *πατέρων*.

**277.** 1. *Ἄνθρωπος* (ὁ), *man*, drops *ε* whenever a vowel fol-  
lows *ερ*, and inserts *δ* in its place (67). In other respects  
it follows the declension of *πατήρ*.

2. *Δημήτηρ*, *Demeter* (*Ceres*), synco-*π*ates all the oblique  
cases, and then accents them on the *first* syllable.

**278.** Ἄνθρω and Δημήτηρ are thus declined:—

SINGULAR.	Nom.	ἄνθρω	Δημήτηρ
	Gen.	(ἀνέρος) ἀνδρός	(Δημήτερος) Δήμητρος
	Dat.	(ἀνέρι) ἀνδρι	(Δημήτερι) Δήμητρι
	Acc.	(ἀνέρα) ἄνδρα	(Δημήτερα) Δήμητρα
	Voc.	ἄνερ	Δήμητερ
DUAL.	N. A. V.	(ἀνέρε) ἄνδρε	
	G. D.	(ἀνέροι) ἀνδροῖν	
PLURAL.	N. V.	(ἀνέρες) ἄνδρες	
	Gen.	(ἀνέρων) ἀνδρῶν	
	Dat.	ἀνδράσι	
	Acc.	(ἀνέρας) ἄνδρας	

**279.** The poets often use the unsynopated forms. Homer has ἄνδρεσσι as well as ἀνδράσι in the dative plural.

#### GENDER OF THE THIRD DECLENSION.

**280.** The gender in this declension must often be learned by observation. But some general rules may be given.

**281. 1. MASCULINE** are stems in  
 ευ; as βασιλεύς (βασιλευ-), *king*.  
 ρ (except those in ἄρ-); as κρατήρ (κρατηρ-), *mixing-bowl*, ψάρ (ψαρ-), *starling*.

ν (except those in ἱν-, γον-, δον-); as κανών (κανον-), *rule*.

ντ; as ὀδούς (ὀδοντ-), *tooth*.

ητ (except those in τητ-); as λέβης (λεβητ-), *kettle*.

ωτ; as ἔρω (ἔρωτ-), *love*.

**2. Exceptions.** Feminine are γαστήρ, *belly*, κήρ, *fate*, χεῖρ, *hand*, φρήν, *mind*, ἀλκυών, *halcyon*, εἰκών, *image*, ἥμων, *shore*, χθών, *earth*, χιών, *snow*, μήκων, *poppy*, ἑσθής (ἑσθητ-), *dress*.

Neuter are πῦρ, *fire*, φῶς (φωτ-), *light*.

**282. 1. FEMININE** are stems in  
 ι- and υ-, with nomin. in ις and υς; as πόλις (πολι-), *city*, ἰσχύς (ισχυ-), *strength*.

αν; as ναῦς (ναυ-).

δ-, θ-, τητ-; as ἐρίς (ἐριδ-), *strife*, ταχυτής (ταχυτητ-), *speed*.

ἱν-, γον-, δον-; as ἀκτίς (ἀκτῖν-), *ray*, σταγών (σταγον-), *drop*, χελιδών (χελιδον-), *swallow*.

**2. Exceptions.** Masculine are ἔχις, *viper*, ὄφις, *serpent*, βότρυς, *cluster of grapes*, θρῆνυς, *footstool*, ἰχθύς, *fish*, μῦς, *mouse*, νέκυς,

*corpse*, στάχυ-ς, *ear of grain*, πέλεκυ-ς, *axe*, πήχυ-ς, *cubit*, ποῖς (ποδ-), *foot*, δελφίς (δελφῖν-), *dolphin*.

**283.** NEUTER are stems in

ι and υ with nomin. in ι and υ; as πέπερι, *pepper*, ἄστυ, *city*.

ας; as γέρας, *prize* (see 227).

ες-, with nomin. in ος; as γένος (γενεο-), *race* (see 227).

ἄρ; as νέκταρ, *nectar*.

ατ-; as σῶμα (σωματ-), *body*.

**284.** Labial and palatal stems are always either masculine or feminine. (See 225.)

**285.** Variations in gender sometimes occur in poetry: see, for example, αἰθήρ, *sky*, and θῖς, *heap*, in the Lexicon. See also 288.

#### DIALECTS.

**286.** 1. *Gen. and Dat. Dual.* Homeric οὖν for οἶν.

2. *Dat. Plur.* Homeric εσσι, rarely εἰ, and σοι (after vowels); also σι.

3. Most of the uncontracted forms enclosed in ( ) in the paradigms, which are not used in Attic prose, are found in Homer or Herodotus; and some of them occur in the Attic poets.

4. For special dialectic forms of some nouns of the third declension, see 232, 236, 237, 240, 247, 255, 259, 264, 270, 271, 276, 279.

#### IRREGULAR NOUNS.

**287.** 1. Some nouns belong to more than one declension. Thus σκότος, *darkness*, is usually declined like λόγος (192), but sometimes like γένος (228). So Οιδίπους, *Oedipus*, has genitive Οιδίποδος or Οιδίπου, dative Οιδίποδι, accusative Οιδίποδα or Οιδίπουν.

See also γέλως, *ἔρως*, *ιδρώς*, and others, in 291.

2. For the double accusatives in η and ην of Σωκράτης, Δημοσθένης, etc., see 230.

**288.** Nouns which are of different genders in different numbers are called *heterogeneous*; as (ὁ) σῖτος, *corn*, plur. (τὰ) σῖτα, (ὁ) δεσμός, *chain*, (οἱ) δεσμοί and (τὰ) δεσμά.

**289.** *Defective* nouns have only certain cases; as ὄναρ, *dream*, ὄφελος, *use* (only nom. and accus.); (τὴν) νίφα, *snow* (only accus.). Some, generally from their meaning, have only one number; as πειθώ, *persuasion*, τὰ Ὀλύμπια, *the Olympic games*.

**290.** *Indeclinable nouns* have one form for all cases. These are chiefly foreign words, as Ἀδάμ, Ἰσραήλ; and names of letters, Ἀλφα, Βῆτα, etc.

**291.** The following are the most important irregular nouns:—

1. Ἅιδης, *Hades*, gen. ου, etc., regular. Hom. Ἀΐδης, gen. αο or εω, dat. η, acc. ην; also Ἀΐδος, Ἀΐδι (from stem Ἀΐδ-).

2. ἀναξ (ὁ), *king*, ἀνακτος, etc., voc. ἀναξ (poet. ἀνα, in addressing Gods).

3. Ἄρης, *Ares*, Ἄρεως (poet. Ἄρεος), (Ἀρεΐ) Ἄρει, (Ἄρεα) Ἄρη or Ἄρην, Ἄρες (Hom. also Ἄρες). Hom. also Ἄρηος, Ἄρηι, Ἄρηα.

4. Stem (ἀρν-), gen. (τοῦ or τῆς) ἀρνός, *lamb*, ἀρνί, ἀρνα; pl. ἀρνες, ἀρνῶν, ἀρνάσι, ἀρνας. In the nom. sing. ἀμνός (2d decl.) is used.

5. γάλα (τό), *milk*, γάλακτος, γάλακτι, etc.

6. γέλως (ὁ), *laughter*, γέλωτος, etc., regular: in Attic poets acc. γέλωτα or γέλων. In Hom. generally of second declension, dat. γέλω, acc. γέλω, γέλων (γέλον?). (See 287, 1.)

7. γόνυ (τό), *knee*, γόνατος, γόνατι, etc. (from stem γονατ-); Ion. and poet. γούνατος, γούνατι, etc.; Hom. also gen. γουνός, dat. γουνί, pl. γούνα, γούνων, γούνεσι.

8. γυνή (ἡ) *wife*, γυναικός, γυναικί, γυναικα, γύναι; dual γυναικε, γυναικοῖν; pl. γυναικες, γυναικῶν, γυναιζί, γυναικας.

9. δένδρον (τό), *tree*, δένδρου, regular (Ion. δένδρεον); dat. sing. δένδρει; dat. pl. δένδρεσι.

10. δέος (τό), *fear*, δέους, δέει, etc. Hom. gen. δείους.

11. δόρυ (τό), *spear* (cf. γόνυ); (from stem δορατ-) δόρατος, δόρατι; pl. δόρατα, etc. Ion. and poet. δούρατος, etc.; Epic also gen. δουρός, dat. δουρί; dual δούρε; pl. δούρα, δούρων, δούρεσι. Poetic gen. δορός, dat. δορί and δόρει.

12. ἔρως (ὁ), *love*, ἔρωτος, etc. In poetry also ἔρος, ἔρω, ἔρον.

13. Ζεὺς (Aeol. Δεύς), *Zeus*, Διός, Δί, Δία, Ζεῦ. Ion. and poet. Ζηνός, Ζηνί, Ζήνα. Pindar has Δί for Δί.

14. Θέμις (ἡ), *justice* (also as proper name, *Themis*), gen. Θέμιδος, etc., reg. like ἔπις. Hom. Θέμιστος, etc. Pind. θέμιτος, etc. Hdt. gen. θέμιος. In Attic prose, indeclinable in θέμις ἐστί, *fas est*; as θέμις εἶναι.

15. ἰδρώς (ὁ), *sweat*, ἰδρώτος, etc. Hom. has dat. ἰδρῶ, acc. ἰδρῶ (243).

16. κάρᾱ (τό), *head*, poetic; in Attic only nom., accus., and voc. sing., with dat. κάρᾱ (tragic). Hom. κάρη, gen. κάρητος, καρήατος, κρᾶατος, κρᾶτός; dat. κάρητι, καρήατι, κρᾶατι, κρᾶτί; acc. (τὸν) κρᾶτα, (τὸ) κάρη or κάρ; plur. nom. κάρᾱ, καρήατα, κρᾶατα; gen.

κράτων; dat. κρασί; acc. κάρᾱ with (τοὺς) κράτας; nom. and acc. pl. also κάρηνα, gen. καρήνων. Soph. (τὸ) κράτα.

17. κρίνον (τό), *lily*, κρίνον, etc. In plural also κρίνεα (Hdt.) and κρίνεσι (poetic). (See 287, 1.)

18. κύων (ὁ, ἡ), *dog*, voc. κύον: the rest from stem κυν-, κυνός, κυνί, κύνα; pl. κύνες, κυνῶν, κυσί, κύνας.

19. λᾶς (ὁ), *stone*, Hom. λᾶας, poetic; gen. λᾶος (or λάου), dat. λαῖ, acc. λᾶαν, λᾶν; dual λᾶε; plur. λαῶν, λάεσσι, or λάεσι.

20. λίπα (Hom. λίπ', generally with ἐλαίῳ, oil), *fat, oil*; probably λίπα is neut. accus., and λίπ' is dat. for λιπί. See Lexicon.

21. μάρτυς (ὁ, ἡ), *witness*, gen. μάρτυρος, etc., dat. pl. μάρτυσι. Hom. nom. μάρτυρος (2d decl.).

22. μάστιξ (ἡ), *whip*, gen. μάστιγος, etc., Hom. dat. μαστί, acc. μαστιν.

23. οἷς (ἡ), *sheep*, for Attic declension see 288. Hom. οἷς, οἷος, οἷν, οἷες, οἷων, οἷεσσι (οἷεσι, οἷεσσι), οἷς. Aristoph. has dat. οἷ.

24. ὄνειρος (ὁ), ὄνειρον (τό), *dream*, gen. ου; also ὄναρ (τό), gen. ὄνείρατος, dat. ὄνείρατι; plur. ὄνείρατα, ὄνείράτων, ὄνείρασι.

25. ὄσσε (τώ), dual, *eyes*, poetic; plur. gen. ὄσσων, dat. ὄσσοις or ὄσσοισι.

26. ὄρνις (ὁ, ἡ), *bird*, see 225. Also poetic forms from stem ὄρνι-, nom. and acc. sing. ὄρνις, ὄρνιν; pl. ὄρνεις, ὄρνειων, acc. ὄρνεις or ὄρνις. Hdt. acc. ὄρνιθα. Doric gen. ὄρνιχος, etc.

27. ὄς (τό), *ear*, ὠτός, ὠτί; pl. ὠτα, ὠτων (128), ὠσί. Hom. gen. οὔατος; pl. οὔατα, οὔασι, and ὠσί. Doric ὠς.

28. Πνύξ (ἡ), *Pnyx*, Πυκνός, Πυκνί, Πύκνα (also Πυνκός, etc.).

29. πρέσβυς (ὁ), *old man, elder* (properly adj.), poetic, acc. πρέσβυν (as adj.), voc. πρέσβυ; pl. πρέσβεις (Ep. πρέσβηες), *chiefs, elders*: the common word in this sense is πρεσβύτες, distinct from πρεσβευτής. Πρέσβυς = *ambassador*, w. gen. πρέσβεως, is rare and poetic in sing.; but common in prose in plur., πρέσβεις, πρέσβεων, πρέσβεσι, πρέσβεις (like πῆχυς). Πρεσβευτής, *ambassador*, is common in sing., but rare in plural.

30. πῦρ (τό), *fire* (stem πῦρ-), πυρός, πυρί; pl. (τὰ) πυρά, *watch-fires*, dat. πυροῖς.

31. σπέος or σπέιος (τό), *cave*, Epic; σπέιους, σπήι, σπέιων, σπήεσσι or σπέεσσι.

32. ταῶς or ταῶς, Attic ταῶς (ὁ), *peacock*, like νεώς (196): also dat. ταῶν, ταῶσι, chiefly poetic.

33. τυφῶς (ὁ), *whirlwind*; declined like νεώς (196). Also proper name Τυφῶς, in poetry generally Τυφῶνος, Τυφῶνι, Τυφῶνα. (See 287, 1.)

34. ὕδωρ (τό), *water*, ὕδατος, ὕδατι, etc.; dat. plur. ὕδασι.



35. *νίος* (ὁ), *son*, *νίου*, etc., reg.; also (from stem *νίν-*) *νίος*, (*νιέ*) *νιέ*, (*νιέα*), *νιέ*, *νιέον*; (*νιέες*) *νιέ*, *νιέων*, *νιέσι*, (*νιέας*) *νιέ*; also with *ν* for *νι*; as *νός*, *νού*, *νέος*, etc. Hom. also (from stem *νί-*) gen. *νίος*, dat. *νί*, acc. *νί*; dual *νίε*; pl. *νίες*, *νίας*, also dat. *νιάσι*.

36. *χείρ* (ἡ), *hand*, *χειρός*, *χειρί*, etc.; but *χειρῶν* (poet. *χειροῖν*) and *χειροί* (poet. *χείρεσσι* or *χείρεσι*): poet. also *χερός*, *χερί*, etc.

37. (*χόος*) *χοῦς* (ὁ), *mound*, *χοός*, *χοῖ*, *χοῦν* (like *βούς*, 268).

38. *χοῦς* (ὁ), *three-quart measure*: see 272. Ionic and late nom. *χοεύς*, with gen. *χοέως*, *χοῶς*, etc., regularly like *Πειραιεύς* and *Δωριεύς* (267).

39. *χρῶς* (ὁ), *skin*, *χρωτός*, *χρωτί*, *χρῶτα*; poet. also *χροός*, *χροῖ*, *χρόα*; dat. *χρῶ* (only in *ἐν χρῶ*, *near*).

#### LOCAL ENDINGS.

292. The endings *-θι* and *-θεν* may be added to the stem of a noun or pronoun to denote place:—

1. *-θι*, denoting *where*; as *ἄλλο-θι*, *elsewhere*; *οὐρανό-θι*, *in heaven*.

2. *-θεν* denoting *whence*; as *οἰκο-θεν*, *from home*; *αὐτό-θεν*, *from the very spot*.

293. The enclitic *-δε* (141, 4) added to the accusative denotes *whither*; as *Μέγαράδε*, to *Megara*, *Ἐλευσινάδε*, to *Eleusis*. After *σ*, *-δε* becomes *ζε* (see 18; 28, 3); as *Ἀθῆνάζε* (for *Ἀθηνᾶς-δε*), to *Athens*, *Θήβαζε* (for *Θηβᾶς-δε*), to *Thebes*, *θύρᾶζε*, *out of doors*.

294. The ending *-σε* is sometimes added to the stem, denoting *whither*; as *ἄλλοσε*, *in another direction*, *πάντοσε*, *in every direction*.

295. N. In Homer, the forms in *-θι* and *-θεν* may be governed by a preposition as genitives; as *Ἰλιόθι πρό*, *before Ilium*; *ἐξ ἀλόθεν*, *from the sea*.

296. N. Sometimes a relic of an original *locative* case is found with the ending *ι* in the singular and *σι* in the plural; as *Ἴσθμοι*, *at the Isthmus*; *οἴκοι* (*οἰκο-ι*), *at home*; *Πυθοῖ*, *at Pytho*; *Ἀθήνησι*, *at Athens*; *Πλαταιᾶσι*, *at Plataea*; *Ὀλυμπιάσι*, *at Olympia*; *θύρᾶσι*, *at the gates*. These forms (and also those of 292) are often classed among adverbs; but inscriptions show that forms in *ᾶσι* and in *ησι* were both used as datives in the early Attic.

297. N. The Epic ending *φι* or *φιν* forms a genitive or dative in both singular and plural. It is sometimes *locative*, as *κλισίηφι*, *in the tent*; and sometimes it has other meanings of the genitive or dative, as *βίηφι*, *with violence*. These forms may follow prepositions; as *παρὰ ναῦφι*, *by the ships*.

## ADJECTIVES.

FIRST AND SECOND DECLENSIONS (VOWEL  
DECLENSION).

298. 1. Most adjectives in *ος* have three endings, *ος*, *η*, *ον*. The masculine and neuter are of the second declension, and the feminine is of the first; as *σοφός*, *σοφή*, *σοφόν*, *wise*.

2. If a vowel or *ρ* precedes *ος*, the feminine ends in *ᾱ*; as *ἄξιος*, *ἀξιᾱ*, *ἄξιον*, *worthy*. But adjectives in *οος* have *οη* in the feminine, except those in *ροος*; as *ἀπλός*, *ἀπλόη*, *ἀπλόον*, *simple*; *ἄθρόος*, *ἄθρόᾱ*, *ἄθρόον*, *crowded*.

299. *Σοφός*, *wise*, and *ἄξιος*, *worthy*, are thus declined:—

## SINGULAR.

Nom.	σοφός	σοφή	σοφόν	ἄξιος	ἀξιᾱ	ἄξιον
Gen.	σοφοῦ	σοφῆς	σοφοῦ	ἀξίου	ἀξιᾶς	ἀξίου
Dat.	σοφῷ	σοφῇ	σοφῷ	ἀξίῳ	ἀξίῃ	ἀξίῳ
Acc.	σοφόν	σοφήν	σοφόν	ἄξιον	ἀξιᾶν	ἄξιον
Voc.	σοφέ	σοφή	σοφόν	ἄξιε	ἀξιᾶ	ἄξιον

## DUAL.

N. A. V.	σοφά	σοφά	σοφά	ἀξίῳ	ἀξιᾶ	ἀξίῳ
G. D.	σοφοῖν	σοφαῖν	σοφοῖν	ἀξίοιν	ἀξιαῖν	ἀξίοιν

## PLURAL.

N. V.	σοφοί	σοφαί	σοφά	ἄξιοι	ἄξιαί	ἄξια
Gen.	σοφῶν	σοφῶν	σοφῶν	ἀξίων	ἀξίων	ἀξίων
Dat.	σοφοῖς	σοφαῖς	σοφοῖς	ἀξίοις	ἀξιαῖς	ἀξίοις
Acc.	σοφούς	σοφάς	σοφά	ἀξίους	ἀξιᾶς	ἄξια

300. So *μακρός*, *μακρά*, *μακρόν*, *long*; gen. *μακροῦ*, *μακρᾶς*, *μακροῦ*; dat. *μακρῷ*, *μακρῇ*, *μακρῷ*; acc. *μακρόν*, *μακράν*, *μακρόν*, etc., like *ἄξιος* (except in accent).

301. This is by far the largest class of adjectives. All participles in *ος* and all superlatives (350) are declined like *σοφός*, and all comparatives in *τερος* (350) are declined like *μακρός* (except in accent).

**302.** The nominative and genitive plural of adjectives in *ος* accent the feminine like the masculine: thus *ἄξιος* has *ἄξιαι*, *ἄξίων* (not *ἄξιαί*, *ἄξιῶν*, as if from *ἄξία*; see 124).

For feminines in *ᾱ* of the third and first declensions combined, see 318.

**303.** The masculine dual forms in *ω* and *ων* in all adjectives and participles may be used for the feminine forms in *ᾱ* and *ων*.

**304.** Some adjectives in *ος*, chiefly compounds, have only two endings, *ος* and *ων*, the feminine being the same as the masculine. They are declined like *σοφός*, omitting the feminine.

**305.** There are a few adjectives of the Attic second declension ending in *ως* and *ων*.

**306.** \**ἄλογος*, *irrational* (304), and *ἱεως*, *gracious* (305), are thus declined:—

SINGULAR.		
Nom.	ἄλογος ἄλογον	ἱεως ἱεων
Gen.	ἀλόγου	ἱεω
Dat.	ἀλόγῳ	ἱεφ
Acc.	ἄλογον	ἱεων
Voc.	ἄλογε ἄλογον	ἱεως ἱεων
DUAL.		
N. A. V.	ἀλόγω	ἱεω
G. D.	ἀλόγοιν	ἱεφν
PLURAL.		
N. V.	ἄλογοι ἄλογα	ἱεφ ἱεα
Gen.	ἀλόγων	ἱεων
Dat.	ἀλόγοις	ἱεφς
Acc.	ἀλόγους ἄλογα	ἱεως ἱεα

**307.** Some adjectives in *ος* may be declined with either two or three endings, especially in poetry.

**308.** Adjectives in *ως*, *ων*, commonly have *α* in the neuter plural. But *ἐκπλεω* from *ἐκπλεως* occurs.

**309.** *Πλέως*, *full*, has a feminine in *α*: *πλέως*, *πλέᾱ*, *πλέων*. The defective *σῶς* (from *σα-ος*), *safe*, has nom. *σῶς*, *σῶν* (also fem. *σᾶ*), acc. *σῶν*, neut. pl. *σᾶ*, acc. pl. *σῶς*. The Attic has *σῶι*, *σῶαι*, *σῶα* in nom. pl. Homer has *σόςος*.

**310.** Many adjectives in *eos* and *oos* are contracted. *Χρῦσeos*, *golden*, *ἀργύρεos*, *of silver*, and *ἀπλόos*, *simple*, are thus declined : —

## SINGULAR.

Nom.	( <i>χρῦσεos</i> )	<i>χρῦσοῦς</i>	( <i>χρῦσέα</i> )	<i>χρῦσῃ</i>	( <i>χρῦσειον</i> )	<i>χρῦσοθιν</i>
Gen.	( <i>χρῦσέου</i> )	<i>χρῦσοῦ</i>	( <i>χρῦσέας</i> )	<i>χρῦσῆς</i>	( <i>χρῦσέου</i> )	<i>χρῦσοῦ</i>
Dat.	( <i>χρῦσέῳ</i> )	<i>χρῦσῷ</i>	( <i>χρῦσέῃ</i> )	<i>χρῦσῇ</i>	( <i>χρῦσέῳ</i> )	<i>χρῦσῷ</i>
Acc.	( <i>χρῦσειον</i> )	<i>χρῦσοθιν</i>	( <i>χρῦσέαν</i> )	<i>χρῦσῆν</i>	( <i>χρῦσειον</i> )	<i>χρῦσοθιν</i>

## DUAL.

Nom.	( <i>χρῦσέω</i> )	<i>χρῦσῶ</i>	( <i>χρυσέα</i> )	<i>χρῦσᾶ</i>	( <i>χρυσέω</i> )	<i>χρῦσῶ</i>
Gen.	( <i>χρῦσέοιν</i> )	<i>χρῦσοῖν</i>	( <i>χρυσέων</i> )	<i>χρῦσαῖν</i>	( <i>χρυσέοιν</i> )	<i>χρῦσοῖν</i>

## PLURAL.

Nom.	( <i>χρῦσσοι</i> )	<i>χρῦσοι</i>	( <i>χρῦσσαι</i> )	<i>χρῦσαι</i>	( <i>χρῦσσεια</i> )	<i>χρῦσᾶ</i>
Gen.	( <i>χρῦστέων</i> )	<i>χρῦσῶν</i>	( <i>χρυστέων</i> )	<i>χρῦσῶν</i>	( <i>χρῦστέων</i> )	<i>χρῦσῶν</i>
Dat.	( <i>χρῦστέοις</i> )	<i>χρῦσοῖς</i>	( <i>χρυστέαις</i> )	<i>χρῦσαις</i>	( <i>χρῦστέοις</i> )	<i>χρῦσοῖς</i>
Acc.	( <i>χρῦστέους</i> )	<i>χρῦσοθς</i>	( <i>χρυστέας</i> )	<i>χρῦσᾶς</i>	( <i>χρῦσσεια</i> )	<i>χρῦσᾶ</i>

## SINGULAR.

Nom.	( <i>ἀργύρεos</i> )	<i>ἀργυροῦς</i>	( <i>ἀργυρέα</i> )	<i>ἀργυρᾶ</i>	( <i>ἀργύρειον</i> )	<i>ἀργυροθιν</i>
Gen.	( <i>ἀργυρέου</i> )	<i>ἀργυροῦ</i>	( <i>ἀργυρέας</i> )	<i>ἀργυρᾶς</i>	( <i>ἀργυρέου</i> )	<i>ἀργυροῦ</i>
Dat.	( <i>ἀργυρέῳ</i> )	<i>ἀργυρῷ</i>	( <i>ἀργυρέῃ</i> )	<i>ἀργυρῇ</i>	( <i>ἀργυρέῳ</i> )	<i>ἀργυρῷ</i>
Acc.	( <i>ἀργύρειον</i> )	<i>ἀργυροθιν</i>	( <i>ἀργυρέαν</i> )	<i>ἀργυρᾶν</i>	( <i>ἀργύρειον</i> )	<i>ἀργυροθιν</i>

## DUAL.

Nom.	( <i>ἀργυρέω</i> )	<i>ἀργυρῶ</i>	( <i>ἀργυρέα</i> )	<i>ἀργυρᾶ</i>	( <i>ἀργυρέω</i> )	<i>ἀργυρῶ</i>
Gen.	( <i>ἀργυρέοιν</i> )	<i>ἀργυροῖν</i>	( <i>ἀργυρέαιν</i> )	<i>ἀργυραῖν</i>	( <i>ἀργυρέοιν</i> )	<i>ἀργυροῖν</i>

## PLURAL.

Nom.	( <i>ἀργύρεοι</i> )	<i>ἀργυροῖ</i>	( <i>ἀργύραι</i> )	<i>ἀργυραι</i>	( <i>ἀργύρεα</i> )	<i>ἀργυρᾶ</i>
Gen.	( <i>ἀργυρέων</i> )	<i>ἀργυρῶν</i>	( <i>ἀργυρέων</i> )	<i>ἀργυρῶν</i>	( <i>ἀργυρέων</i> )	<i>ἀργυρῶν</i>
Dat.	( <i>ἀργυρέοις</i> )	<i>ἀργυροῖς</i>	( <i>ἀργυρέαις</i> )	<i>ἀργυραις</i>	( <i>ἀργυρέοις</i> )	<i>ἀργυροῖς</i>
Acc.	( <i>ἀργυρέους</i> )	<i>ἀργυροῦς</i>	( <i>ἀργυρέας</i> )	<i>ἀργυρᾶς</i>	( <i>ἀργύρεα</i> )	<i>ἀργυρᾶ</i>

## SINGULAR.

Nom.	( <i>ἀπλόος</i> )	<i>ἀπλοῦς</i>	( <i>ἀπλόῃ</i> )	<i>ἀπλῇ</i>	( <i>ἀπλόον</i> )	<i>ἀπλοθιν</i>
Gen.	( <i>ἀπλόου</i> )	<i>ἀπλοῦ</i>	( <i>ἀπλόῃς</i> )	<i>ἀπλῆς</i>	( <i>ἀπλόου</i> )	<i>ἀπλοῦ</i>
Dat.	( <i>ἀπλόῳ</i> )	<i>ἀπλῷ</i>	( <i>ἀπλόῃ</i> )	<i>ἀπλῇ</i>	( <i>ἀπλόῳ</i> )	<i>ἀπλῷ</i>
Acc.	( <i>ἀπλόον</i> )	<i>ἀπλοθιν</i>	( <i>ἀπλόῃν</i> )	<i>ἀπλῆν</i>	( <i>ἀπλόον</i> )	<i>ἀπλοθιν</i>

## DUAL.

Nom.	( <i>ἀπλόω</i> )	<i>ἀπλῶ</i>	( <i>ἀπλόα</i> )	<i>ἀπλᾶ</i>	( <i>ἀπλόω</i> )	<i>ἀπλῶ</i>
Gen.	( <i>ἀπλόοιν</i> )	<i>ἀπλοῖν</i>	( <i>ἀπλόαιν</i> )	<i>ἀπλαῖν</i>	( <i>ἀπλόοιν</i> )	<i>ἀπλοῖν</i>

## PLURAL.

Nom. (ἀπλδοι)	ἀπλοῖ	(ἀπλδαι)	ἀπλαῖ.	(ἀπλδα)	ἀπλᾶ
Gen. (ἀπλδων)	ἀπλῶν	(ἀπλδῶν)	ἀπλῶν	(ἀπλδων)	ἀπλῶν
Dat. (ἀπλδοις)	ἀπλοῖς	(ἀπλδαις)	ἀπλαῖς	(ἀπλδοις)	ἀπλοῖς
Acc. (ἀπλδους)	ἀπλοῦς	(ἀπλδαις)	ἀπλᾶς	(ἀπλδα)	ἀπλᾶ

311. All contract forms of these adjectives are *perispomena*; except  $\acute{\omega}$  for  $\acute{\epsilon}\omega$  and  $\acute{\omicron}\omega$  in the dual (see 203, 1).

For irregular contractions, see 39, 1.

No distinct vocative forms occur.

## THIRD (OR CONSONANT) DECLENSION.

312. Adjectives belonging only to the third declension have two endings, the feminine being the same as the masculine. Most of these end in  $\eta\varsigma$  and  $\epsilon\varsigma$  (stems in  $\epsilon\sigma$ -), or in  $\omega\varsigma$  and  $\omicron\varsigma$  (stems in  $\omicron\nu$ -). See 233.

313. Ἀληθής, *true*, and εὐδαίμων, *happy*, are thus declined:—

M. F.		N.	M. F.		N.
		SINGULAR.			
Nom.	ἀληθής	ἀληθές	εὐδαίμων	εὐδαιμον	
Gen.	(ἀληθέος) ἀληθοῦς		εὐδαίμονος		
Dat.	(ἀληθεῖ) ἀληθεῖ		εὐδαίμονι		
Acc.	(ἀληθέα) ἀληθῆ	ἀληθές	εὐδαίμονα	εὐδαιμον	
Voc.	ἀληθές		εὐδαιμον		
		DUAL.			
N. A. V.	(ἀληθέε) ἀληθεῖ		εὐδαίμονε		
G. D.	(ἀληθέοιν) ἀληθοῖν		εὐδαιμόνοιν		
		PLURAL.			
N. V.	(ἀληθέες) ἀληθεῖς	(ἀληθέα) ἀληθῆ	εὐδαίμονες	εὐδαιμονα	
Gen.	(ἀληθέων) ἀληθῶν		εὐδαιμόνων		
Dat.	ἀληθεῖσι		εὐδαίμοσι		
Acc.	ἀληθεῖς	(ἀληθέα) ἀληθῆ	εὐδαίμονας	εὐδαιμονα	

314. For the recessive accent of neuters like εὐδαιμον and of many barytone compounds in  $\eta\varsigma$  (as αὐτάρκης, αὐταρκες), see 122. Ἀληθες, *indeed!* is proparoxytone.

315. In adjectives in  $\eta\varsigma$ ,  $\epsilon\alpha$  is contracted to  $\bar{\alpha}$  after  $\epsilon$ , and to  $\bar{\alpha}$  or  $\eta$  after  $\iota$  or  $\upsilon$ ; as εὐκλής, *glorious*, acc. (εὐκλέα) εὐκλέᾱ; ὕγις,

*healthy*, (ὕγιᾶ) ὑγιᾶ and ὑγιῇ; *eúphrḗs*, *comely*, (εὐφυνᾶ) εὐφυνᾶ and εὐφυνῇ. (See 39, 2.)

For εἰς in the accusative plural, see 208, 3.

**316.** N. Adjectives compounded of nouns and a prefix are generally declined like those nouns; as εὐελπις, εὐελπι, *hopeful*, gen. εὐέλπιδος, acc. εὐελπιν (214, 3), εὐελπι; εὐχαρις, εὐχαρι, *graceful*, gen. εὐχάρματος, acc. εὐχαριν, εὐχαρι. But compounds of πατήρ and μήτηρ end in ωρ (gen. ορος), and those of πόλις in ις (gen. ιδος); as ἀπάτωρ, ἀπατορ, gen. ἀπάτορος, *fatherless*; ἀπολις, ἀπολι, *without a country*, gen. ἀπόλιδος.

**317.** For the peculiar declension of comparatives in ων (stem in ον-), see 358.

### FIRST AND THIRD DECLENSIONS COMBINED.

**318.** Adjectives of this class have the masculine and neuter of the third declension and the feminine of the first. The feminine always has ᾱ in the nominative and accusative singular (175); in the genitive and dative singular it has ᾱ after a vowel or diphthong, otherwise η.

Ὦν of the feminine genitive plural is circumflexed regularly (124). Compare 302.

For feminine dual forms, see 303.

**319.** (*Stems in υ.*) Stems in υ form adjectives in υς, εια, υ. The masculine and neuter are declined like πῆχυς and ἄστυ (250), except that the genitive singular ends in ος (not ως) and the neuter plural in εα is not contracted.

**320.** Γλυκύς, *sweet*, is thus declined:—

#### SINGULAR.

Nom.	γλυκύς	γλυκεία	γλυκύ
Gen.	γλυκέος	γλυκείας	γλυκέος
Dat.	(γλυκεῖ) γλυκεῖ	γλυκεῖα	(γλυκεῖ) γλυκεῖ
Acc.	γλυκύν	γλυκείαν	γλυκύ
Voc.	γλυκύ	γλυκεία	γλυκύ

#### DUAL.

N. A. V.	γλυκέ	γλυκεῖᾱ	γλυκέ
G. D.	γλυκείων	γλυκείαιν	γλυκείων

## PLURAL.

N. V.	(γλυκέες) γλυκεῖς	γλυκεῖαι	γλυκέα
Gen.	γλυκέων	γλυκειῶν	γλυκέων
Dat.	γλυκέσι	γλυκείαις	γλυκέσι
Acc.	γλυκεῖς	γλυκεῖας	γλυκέα

**321.** The feminine stem in *εα*- comes from the stem in *εν*- (*εφ*-) by adding *ια*: thus γλυκεν-, γλυκε- (256), γλυκε-*ια*, γλυκεῖα. (See 90, 3.)

**322.** N. The Ionic feminine of adjectives in *υς* has *εα*. Homer has εὐρέα (for εὐρύν) as accusative of εὐρύς, *wide*.

**323.** N. Adjectives in *υς* are oxytone, except θῆλυς, *female*, *fresh*, and ἡμιους, *half*. Θῆλυς sometimes has only two terminations in poetry.

**324.** 1. (*Stems in αν and εν*.) Two adjectives have stems in *αν*, μέλᾱς (μελαν-), μέλαινα, μέλαν, *black*, and τάλᾱς (ταλαν-), τάλαινα, τάλαν, *wretched*.

2. One has a stem in *εν*, τέρην (τερεν-), τέρεια, τέρεν, *tender* (Latin *tener*).

**325.** Μέλᾱς and τέρην are thus declined: —

## SINGULAR.

Nom.	μέλᾱς	μέλαινα	μέλαν	τέρην	τέρεια	τέρεν
Gen.	μέλανος	μελαίνης	μέλανος	τέρενος	τερείνης	τέρενος
Dat.	μέλανι	μελαίνῃ	μέλανι	τέρενι	τερείνῃ	τέρενι
Acc.	μέλανα	μελαιναν	μέλαν	τέρενα	τερείναν	τέρεν
Voc.	μέλαν	μέλαινα	μέλαν	τέρεν	τέρεια	τέρεν

## DUAL.

N. A. V.	μέλανε	μελαῖνᾱ	μέλανε	τέρενε	τερείνᾱ	τέρενε
G. D.	μελάνοιν	μελαίναιν	μελάνοιν	τερένοιν	τερείναιν	τερένοιν

## PLURAL.

N. V.	μέλανε	μέλαιναι	μέλανα	τέρενε	τερείναι	τέρενα
Gen.	μελάνων	μελαινῶν	μελάνων	τερένων	τερεῖνῶν	τερένων
Dat.	μέλασι	μελαίναις	μέλασι	τέρεσι	τερείναις	τέρεσι
Acc.	μέλανε	μελαῖνᾱς	μέλανα	τέρενας	τερείνᾱς	τέρενα

**326.** The feminine stems μελαινα- and τερεῖνα- come from μελαν-*ια*- and τερεν-*ια*- (84, 5).

**327.** Like the masculine and neuter of τέρην is declined ἄρρην, ἄρρεν (older ἄρσην, ἄρσεν), *male*.

**328.** (*Stems in ντ.*) Adjectives from stems in *εντ* end in *εις*, *εσσα*, *εν*. From a stem in *αντ* comes *πᾶς*, *πᾶσα*, *πάν*, *all*.

**329.** *χαρίεις*, *graceful*, and *πᾶς* are thus declined:—

## SINGULAR.

Nom.	χαρίεις	χαρίεσσα	χαρίεν	πᾶς	πᾶσα	πάν
Gen.	χαρίεντος	χαρίεσσης	χαρίεντος	παντός	πάσης	παντός
Dat.	χαρίεντι	χαρίεσση	χαρίεντι	παντί	πάσῃ	παντί
Acc.	χαρίεντα	χαρίεσσαν	χαρίεν	πάντα	πᾶσαν	πάν
Voc.	χαρίεν	χαρίεσσα	χαρίεν			

## DUAL.

N. A. V.	χαρίεντε	χαρίεσσᾱ	χαρίεντε
G. D.	χαρίέντοιιν	χαρίεσσαιιν	χαρίέντοιιν

## PLURAL.

N. V.	χαρίεντες	χαρίεσσαι	χαρίεντα	πάντες	πᾶσαι	πάντα
Gen.	χαρίέντων	χαρίεσσῶν	χαρίέντων	πάντων	πᾶσῶν	πάντων
Dat.	χαρίεσι	χαρίεσσαις	χαρίεσι	πᾶσι	πάσαις	πᾶσι
Acc.	χαρίεντας	χαρίεσσᾱς	χαρίεντα	πάντας	πᾶσᾱς	πάντα

**330.** Most adjective stems in *εντ*, all in *αντ* except *παντ*- (*πᾶς*), and all in *οντ* except *έκοντ*- and *ᾄκοντ*- (*έκών* and *ᾄκων*, 333), belong to participles. (See 334.)

**331.** 1. The nominatives *χαρίεις* and *χαρίεν* are for *χαριεντ-ς* and *χαριεντ*-, and *πᾶς* and *πάν* for *παντ-ς* and *παντ*- (79). The *ᾱ* in *πάν* is irregular; but Homer has *ᾗπᾶν* and *πρόπᾶν*. For the accent of *πάντων* and *πᾶσι*, see 128. *Πᾶσῶν* is regular (318).

2. For the feminine *χαρίεσσα* (for *χαριετ-ια* from a stem in *ετ*-), see 84, 1; and for dat. plur. *χαρίεσι* (for *χαριετ-σι*), see 74. *Πᾶσα* is for *παντ-ια* (84, 2).

**332.** Homer occasionally contracts adjectives in *ής*, as *τιμής* (for *τιμήεις*), *τιμῆντα* (for *τιμήεντα*), *valuable*. The Attic poets sometimes contract those in *οεις*; as *πλακοῦς*, *πλακοῦντος* (for *πλάκοεις*, *πλάκοέντος*), *flat (cake)*, *πτεροῦντα* (for *πτερόεντα*), *winged*, *αἰθαλοῦσσα* (for *αἰθαλόεσσα*), *flaming*, *πτεροῦσσα* (for *πτερόεσσα*), *μελιτοῦντα* (for *μελιτόεσσα*, 68, 3), *honied (cake)*. So names of places (properly adjectives); as *Ἐλαιοῦς*, *Ἐλαιοῦντος*, *Elaeus*, *Ἐλαιοῦσσα* (an island), from forms in *-οεις*, *-οεσσα*. So *Ῥαμνοῦς*, *Ῥαμνοῦντος*, *Rhamnus* (from *-όεις*). (See 39, 5.)

**333.** One adjective in *ων*, *έκών*, *έκοῦσα*, *έκόν*, *willing*, gen. *έκόντος*, etc., has three endings, and is declined like participles in *ων* (330). So its compound, *ᾄκων* (*δέκων*), *unwilling*, *ᾄκουσα*, *ᾄκον*, gen. *ᾄκοντος*.



PARTICIPLES IN *ων, ους, ᾶς, εις, ῦς, AND ως*.

**334.** All participles, except those in *ος*, belong to the first and third declensions combined.

**335.** *Λύων* (λύοντ-), *loosing*, *διδούς* (διδοντ-), *giving*, *τιθείς* (τιθεντ-), *placing*, *δεικνύς* (δεικνυντ-), *showing*, *ιστάς* (ισταντ-), *erecting*, *ὢν* (ὄντ-), *being*, (present active participles of *λύω*, *δίδωμι*, *τίθημι*, *δείκνυμι*, *ἵστημι*, and *εἰμί*), *λύσας* (λύσαντ-), *having loosed*, and *λελυκώς* (λελυκοτ-), *having loosed* (first aorist and perfect participles of *λύω*), are thus declined:—

## SINGULAR.

Nom.	λύων	λύουσα	λύον	διδούς	διδούσα	διδόν
Gen.	λύοντος	λύούσης	λύοντος	διδόντος	διδούσης	διδόντος
Dat.	λύοντι	λύούσῃ	λύοντι	διδόντι	διδούσῃ	διδόντι
Acc.	λύοντα	λύουσαν	λύον	διδόντα	διδούσαν	διδόν
Voc.	λύων	λύουσα	λύον	διδούς	διδούσα	διδόν

## DUAL.

N. A. V.	λύοντε	λύούσᾱ	λύοντε	διδόντε	διδούσᾱ	διδόντε
G. D.	λύόντοιν	λύούσαιν	λύόντοιν	διδόντοιν	διδούσαιν	διδόντοιν

## PLURAL.

N. V.	λύοντες	λύουσαι	λύοντα	διδόντες	διδούσαι	διδόντα
Gen.	λύόντων	λύουσῶν	λύόντων	διδόντων	διδουσῶν	διδόντων
Dat.	λύουσι	λύούσαις	λύουσι	διδούσι	διδούσαις	διδούσι
Acc.	λύοντας	λύούσᾱς	λύοντα	διδόντας	διδούσᾱς	διδόντα

## SINGULAR.

Nom.	τιθείς	τιθείσα	τιθέν	δεικνύς	δεικνύσα	δεικνύν
Gen.	τιθέντος	τιθείσης	τιθέντος	δεικνύντος	δεικνύσης	δεικνύντος
Dat.	τιθέντι	τιθείσῃ	τιθέντι	δεικνύντι	δεικνύσῃ	δεικνύντι
Acc.	τιθέντα	τιθείσαν	τιθέν	δεικνύντα	δεικνύσαν	δεικνύν
Voc.	τιθείς	τιθείσα	τιθέν	δεικνύς	δεικνύσα	δεικνύν

## DUAL.

N. A. V.	τιθέντε	τιθείσᾱ	τιθέντε	δεικνύντε	δεικνύσᾱ	δεικνύντε
G. D.	τιθέντοιν	τιθείσαιν	τιθέντοιν	δεικνύντοιν	δεικνύσαιν	δεικνύντοιν

## PLURAL.

N. V.	τιθέντες	τιθείσαι	τιθέντα	δεικνύντες	δεικνύσαι	δεικνύντα
Gen.	τιθέντων	τιθείσῶν	τιθέντων	δεικνύντων	δεικνύσῶν	δεικνύντων
Dat.	τιθείσι	τιθείσαις	τιθείσι	δεικνύσι	δεικνύσαις	δεικνύσι
Acc.	τιθέντας	τιθείσᾱς	τιθέντα	δεικνύντας	δεικνύσᾱς	δεικνύντα

## SINGULAR.

Nom.	ιστάς	ιστάσα	ιστάν	λύσας	λύσασα	λύσαν
Gen.	ιστάντος	ιστάσης	ιστάντος	λύσαντος	λύσάσης	λύσαντος
Dat.	ιστάντι	ιστάσῃ	ιστάντι	λύσαντι	λύσάσῃ	λύσαντι
Acc.	ιστάντα	ιστάσαν	ιστάν	λύσαντα	λύσασαν	λύσαν
Voc.	ιστάς	ιστάσα	ιστάν	λύσας	λύσασα	λύσαν

## DUAL.

N. A. V.	ιστάντε	ιστάσᾱ	ιστάντε	λύσαντε	λύσάσᾱ	λύσαντε
G. D.	ιστάντοι	ιστάσαιν	ιστάντοι	λύσάντοι	λύσάσαιν	λύσάντοι

## PLURAL.

N. V.	ιστάντες	ιστάσαι	ιστάντα	λύσαντες	λύσασαι	λύσαντα
Gen.	ιστάντων	ιστάσων	ιστάντων	λύσάντων	λύσάσων	λύσάντων
Dat.	ιστάσι	ιστάσαις	ιστάσι	λύσασι	λύσάσαις	λύσασι
Acc.	ιστάντας	ιστάσας	ιστάντα	λύσαντας	λύσάσας	λύσαντα

## SINGULAR.

Nom.	ὄν	οὔσα	ὄν	λελυκώς	λελυκυῖα	λελυκός
Gen.	όντος	ούσης	όντος	λελυκότος	λελυκυίας	λελυκότος
Dat.	όντι	ούσῃ	όντι	λελυκότι	λελυκυίᾳ	λελυκότι
Acc.	όντα	ούσαν	ὄν	λελυκότα	λελυκυῖαν	λελυκός
Voc.	ὄν	οὔσα	ὄν	λελυκώς	λελυκυῖα	λελυκός

## DUAL.

N. A. V.	όντε	οὔσᾱ	όντε	λελυκότε	λελυκυῖᾱ	λελυκότε
G. D.	όντοι	ούσαιν	όντοι	λελυκότοι	λελυκυῖαιν	λελυκότοι

## PLURAL.

N. V.	όντες	οὔσαι	όντα	λελυκότες	λελυκυῖαι	λελυκότα
Gen.	όντων	ούσων	όντων	λελυκότων	λελυκυῖων	λελυκότων
Dat.	ούσι	ούσαις	ούσι	λελυκόσι	λελυκυῖαις	λελυκόσι
Acc.	όντας	ούσας	όντα	λελυκότας	λελυκυῖās	λελυκότα

**336.** All participles in *ων* are declined like *λύων* (those in *ὦν* being accented like *ῶν*); all in *ους*, *ῦς*, and *ως* are declined like *διδούς*, *δεικνύς*, and *λελυκώς*; all in *εις* (aorist passive as well as active) are declined like *τιθείς*; present and second aorist active participles in *άς* (from verbs in *μι*) are declined like *ιστάς*, and first aorists in *ās* like *λύσας*.

**337.** 1. For feminines in *ουσα*, *εῖσα*, *ῦσα*, and *ᾶσα* (for *οντ-ια*, *εντ-ια*, *υντ-ια*, *αντ-ια*), formed by adding *ια* to the stem, see 84, 2.

2. Perfects in *ως* (with stems in *στ-*) have an irregular feminine in *νιᾱ*.

**338.** The full accent of polysyllabic barytone participles appears in *βουλεύων, βουλεύουσα, βουλεύον, and βουλεύσας, βουλεύσασα, βουλεύσαν.* (See 134.)

**339.** For the accent of the genitive and dative of monosyllabic participles, see 129 and the inflection of *ών* above. Thus *θείς* has gen. *θέντος, θέντων*, etc.

**340.** Participles in *άων, έων, and όων* are contracted. *Τιμάων, τιμών, honoring, and φιλέων, φίλων, loving,* are declined as follows:—

## SINGULAR.

N. (τιμάων)	τιμών	(τιμάουσα)	τιμῶσα	(τιμάον)	τιμών
G. (τιμάοντος)	τιμώντος	(τιμαούσης)	τιμῶσης	(τιμάοντος)	τιμώντος
D. (τιμάοντι)	τιμώντι	(τιμαούσῃ)	τιμῶσῃ	(τιμάοντι)	τιμώντι
A. (τιμάοντα)	τιμώντα	(τιμάουσιν)	τιμῶσιν	(τιμάον)	τιμών
V. (τιμάων)	τιμών	(τιμάουσα)	τιμῶσα	(τιμάον)	τιμών

## DUAL.

N. (τιμάοντε)	τιμώντε	(τιμαούσᾱ)	τιμῶσᾱ	(τιμάοντε)	τιμώντε
G. (τιμάοντοιν)	τιμώντοιν	(τιμαούσαιν)	τιμῶσαιν	(τιμαόντοιν)	τιμώντοιν

## PLURAL.

N. (τιμάοντες)	τιμώντες	(τιμάουσαι)	τιμῶσαι	(τιμάοντα)	τιμώντα
G. (τιμάοντων)	τιμώντων	(τιμαουσῶν)	τιμῶσῶν	(τιμάοντων)	τιμώντων
D. (τιμάουσι)	τιμῶσι	(τιμαούσαις)	τιμῶσαις	(τιμάουσι)	τιμῶσι
A. (τιμάοντας)	τιμώντας	(τιμαούσας)	τιμῶσας	(τιμάοντα)	τιμώντα
V. (τιμάοντες)	τιμώντες	(τιμάουσαι)	τιμῶσαι	(τιμάοντα)	τιμώντα

## SINGULAR.

N. (φιλέων)	φίλων	(φιλέουσα)	φιλοῦσα	(φιλέον)	φίλοιν
G. (φιλέοντος)	φιλούντος	(φιλεούσης)	φιλούσης	(φιλέοντος)	φιλούντος
D. (φιλέοντι)	φιλούντι	(φιλεούσῃ)	φιλούσῃ	(φιλέοντι)	φιλούντι
A. (φιλέοντα)	φιλούντα	(φιλέουσιν)	φιλοῦσιν	(φιλέον)	φίλοιν
V. (φιλέων)	φίλων	(φιλέουσα)	φιλοῦσα	(φιλέον)	φίλοιν

## DUAL.

N. (φιλέοντε)	φιλούντε	(φιλεούσᾱ)	φιλούσᾱ	(φιλέοντε)	φιλούντε
G. (φιλέοντοιν)	φιλούντοιν	(φιλεούσαιν)	φιλούσαιν	(φιλέοντοιν)	φιλούντοιν

## PLURAL.

N. (φιλέοντες)	φιλούντες	(φιλέουσαι)	φιλοῦσαι	(φιλέοντα)	φιλούντα
G. (φιλέοντων)	φιλούντων	(φιλεουσῶν)	φιλουσῶν	(φιλέοντων)	φιλούντων
D. (φιλεύουσι)	φιλοῦσι	(φιλεούσαις)	φιλούσαις	(φιλεύουσι)	φιλοῦσι
A. (φιλέοντας)	φιλούντας	(φιλεούσας)	φιλούσας	(φιλέοντα)	φιλούντα
V. (φιλέοντες)	φιλούντες	(φιλέουσαι)	φιλοῦσαι	(φιλέοντα)	φιλούντα

**341.** Present participles of verbs in *ὦ* (contracted *ῶ*) are declined like *φιλῶν*. Thus *δηλῶν, δηλοῦσα, δηλοῦν, manifesting*; gen. *δηλοῦντος, δηλούσης*; dat. *δηλοῦντι, δηλούσῃ*, etc. No uncontracted forms of verbs in *ὦ* are used (493).

**342.** A few second perfect participles in *αῶς* of the *μ*-form have *ῶσα* in the feminine, and retain *ω* in the oblique cases. They are contracted in Attic; as Hom. *ἑσταῶς, ἑσταῶσα, ἑσταός*, Attic *ἑστῶς, ἑστῶσα, ἑστός* or *ἑτώς, standing*, gen. *ἑστῶτος, ἑτώσης, ἑστῶτος*, etc.; pl. *ἑστῶτες, ἑτώσαι, ἑτώτα*, gen. *ἑστῶτων, ἑτωσῶν, ἑτώτων*, etc. (See 508.)

#### ADJECTIVES WITH ONE ENDING.

**343.** Some adjectives of the third declension have only one ending, which is both masculine and feminine; as *φυγᾶς, φυγάδος, fugitive*; *ἄπαις, ἄπαιδος, childless*; *ἀγνῶς, ἀγνώτος, unknown*; *ἀναλκις, ἀνάλκιδος, weak*. The oblique cases occasionally occur as neuter.

**344.** The poetic *ἴδρις, knowing*, has acc. *ἴδριν*, voc. *ἴδρι*, nom. pl. *ἴδριες*.

**345.** A very few adjectives of one termination are of the first declension, ending in *ας* or *ης*; as *γεννάδας, noble*, gen. *γεννάδου*.

#### IRREGULAR ADJECTIVES.

**346.** The irregular adjectives, *μέγας* (*μεγα-*, *μεγαλο-*), *great*, *πολύς* (*πολυ-*, *πολλο-*), *much*, and *πρᾶος* (*πρᾶο-*, *πρᾶῦ-*), or *πρᾶος, mild*, are thus declined:—

##### SINGULAR.

Nom.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
Gen.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
Dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
Acc.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
Voc.	μεγάλε	μεγάλη	μέγα			

##### DUAL.

N. A. V.	μεγάλῳ	μεγάλῃ	μεγάλῳ
G. D.	μεγάλῳιν	μεγάλῃιν	μεγάλῳιν

##### PLURAL.

N. V.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
Gen.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
Dat.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
Acc.	μεγάλους	μεγάλας	μεγάλα	πολλούς	πολλάς	πολλά

SINGULAR.			
Nom.	πρῶτος	πρῶται	πρῶτον
Gen.	πρώτου	πρῶταις	πρώτου
Dat.	πρώτῳ	πρῶται	πρώτῳ
Acc.	πρῶτον	πρῶταιν	πρῶτον
DUAL.			
N. V.	πρῶω	πρῶϊά	πρῶω
G. D.	πρώοιν	πρῶϊαιν	πρώοιν
PLURAL.			
N. A.	πρῶοι or πρῶεις	πρῶται	πρῶα or πρῶεα
Gen.	πρῶτων	πρῶταιων	πρῶτων
Dat.	πρῶοις or πρῶεσι	πρῶταις	πρῶοις or πρῶεσι
Acc.	πρῶους	πρῶταις	πρῶα or πρῶεα

**347.** N. Πολλός, ἡ, όν, is found in Homer and Herodotus, declined regularly throughout. Homer has forms πολέος, πολέες, πολέων, πολέσι, etc., not to be confounded with epic forms of πόλις (255): also πουλός, πουλό.

**348.** N. Πρῶτος has two stems, one πρῶο-, from which the masculine and neuter are generally formed; and one πρῶϊ-, from which the feminine and some other forms come. There is an epic form πρῆτις (lyric πρῶτις) coming from the latter stem. The forms belonging to the two stems differ in accent.

**349.** N. Some compounds of πούς (ποδ-), *foot*, have ουν in the nominative neuter and the accusative masculine; as τρίπους, τρίπουν, *three-footed*.

## COMPARISON OF ADJECTIVES.

### I. COMPARISON BY -τερος, -τατος.

**350.** Most adjectives add τερος (stem τερο-) to the stem to form the comparative, and τατος (stem τατο-) to form the superlative. Stems in ο with a short penult lengthen ο to ω before τερος and τατος. For the declension, see 301. *E.g.*

Κούφος (κουφο-), *light*, κουφότερος (-ᾱ, -ον), *lighter*, κουφότατος (-η, -ον), *lightest*.

Σοφός (σοφο-), *wise*, σοφώτερος, *wiser*, σοφώτατος, *wisest*.

Ἄξιος (ἄξιο-), *worthy*, ἀξιώτερος, ἀξιώτατος.

Σεμνός (σεμνο-), *august*, σεμνότερος, σεμνότατος.

Πικρός (πικρο-), *bitter*, πικρότερος, πικρότατος.

Ὀξύς (όξυ-), *sharp*, ὀξύτερος, ὀξύτατος.

Μέλας (μελαν-), *black*, μελάντερος, μελάντατος.

Ἀληθής (ἀλθεσ-), *true*, ἀληθέστερος, ἀληθέστατος (312).

**351.** Stems in *ο* do not lengthen *ο* to *ω* if the penultimate vowel is followed by a mute and a liquid (100). See *πικρός* above.

**352.** *Μέσος*, *middle*, and a few others, drop *ο* of the stem and add *αίτερος* and *αίτατος*; as *μέσος* (*μεσο-*), *μεσαίτερος*, *μεσαίτατος*.

**353.** Adjectives in *οος* drop final *ο* of the stem and add *έστερος* and *έστατος*, which are contracted with *ο* to *ούτερος* and *ούστατος*; as (*εὔνοος*) *εὔνοος* (*εὔνοο-*), *εὔνούστερος*, *εὔνούστατος*.

**354.** Adjectives in *ων* add *έστερος* and *έστατος* to the stem; as *σώφρων* (*σωφρον-*), *πρudent*, *σωφρονέστερος*, *σωφρονέστατος*.

**355.** Adjectives in *εις* add *τερος* and *τατος* to the stem in *ετ-* (331, 2); as *χαρίεις*, *graceful*, fem. *χαρίεσσα* (*χαριετ-*), *χαριέστερος*, *χαριέστατος* for *χαριετ-τερος*, *χαριετ-τατος* (71).

**356.** Adjectives may be compared by prefixing *μᾶλλον*, *more*, and *μάλιστα*, *most*; as *μᾶλλον σοφός*, *more wise*, *μάλιστα κακός*, *most bad*.

## II. COMPARISON BY *-ίων*, *-ιωτος*.

**357. 1.** Some adjectives, chiefly in *υς* and *ρος*, are compared by changing *these endings* to *ίων* and *ιωτος*. *E.g.*

*Ἡδύς*, *sweet*, *ἡδίων*, *ἡδιωτος*.

*Ταχύς*, *swift*, *ταχίων* (rare), commonly *θάσσων* (95, 5), *τάχιωτος*.

*Αἰσχρός*, *base*, *αἰσχίων*, *αἰσχιωτος*.

*Ἐχθρός*, *hostile*, *ἐχθίων*, *ἐχθιωτος*.

*Κυδρός* (poet.), *glorious*, *κυδίων*, *κύδιωτος*.

**2.** The terminations *ίων* and *ιωτος* are thus added to the *root* of the word (153), not to the adjective stem. <sup>1</sup>

**358.** Comparatives in *ίων*, neuter *ιον*, are thus declined:—

SINGULAR.			PLURAL.		
Nom.	ἡδίων	ἡδίων	N. V.	ἡδιώτες ἡδιούς	ἡδιόνα ἡδίω
Gen.	ἡδιώτους		Gen.	ἡδιόνων	
Dat.	ἡδιόσι		Dat.	ἡδιόσι	
Acc.	ἡδιόνα ἡδίω	ἡδίων	Acc.	ἡδιόνας ἡδιούς	ἡδιόνα ἡδίω

## DUAL.

N. A. V.	ἡδίον
G. D.	ἡδιόνων

**359. N. (a)** The shortened forms come from a stem in *οσ-* (cf. 238), *ω* and *ους* being contracted from *ο-α* and *ο-ες*. The accusative plural in *ους* follows the form of the nominative (208, 3).

**(b)** Homer sometimes has comparatives in *ίων*.

(c) The vocative singular of these comparatives seems not to occur.

(d) For the recessive accent in the neuter singular, see 122.

**360.** The irregular comparatives in *ων* (361) are declined like *ἡδίων*.

### III. IRREGULAR COMPARISON.

**361.** The following are the most important cases of irregular comparison:—

1. <i>ἀγαθός</i> , <i>good</i> ,	<i>ἀμείνων</i> , ( <i>ἀρείων</i> ), <i>βελτίων</i> , ( <i>βέλτερος</i> ), <i>κρείσσω</i> or <i>κρείττων</i> ( <i>κρέσσω</i> ), ( <i>φέρτερος</i> ),	<i>ἄριστος</i> , <i>βέλτιστος</i> , ( <i>βέλτατος</i> ), <i>κράτιστος</i> , ( <i>κάρτιστος</i> ), ( <i>φέρτατος</i> , <i>φέριστος</i> ),
2. <i>κακός</i> , <i>bad</i> ,	<i>λῆψων</i> ( <i>λωίων</i> , <i>λωίτερος</i> ), <i>κακίων</i> ( <i>κακώτερος</i> ), <i>χείρων</i> ( <i>χερείων</i> ), ( <i>χειρότερος</i> , <i>χεριώτερος</i> ), <i>ἥσσω</i> (for <i>ἡκ-ι-ων</i> , 84, 1) or <i>ἥττων</i> ( <i>ἕσσω</i> ),	<i>λῆστος</i> . <i>κάκιστος</i> , <i>χείριστος</i> , ( <i>ἥκιστος</i> , rare); adv. <i>ἥκιστα</i> , <i>least</i> .
3. <i>καλός</i> , <i>beautiful</i> ,	<i>καλλίων</i> ,	<i>καλλιστος</i> .
4. <i>μέγας</i> , <i>great</i> ,	<i>μέζων</i> ( <i>μέζων</i> for <i>μεγ-ι-ων</i> , 84, 3),	<i>μέγιστος</i> .
5. <i>μικρός</i> , <i>small</i> , (Hom. <i>ἐλάχισ</i> , fem. of <i>ἐλαχύς</i> ),	<i>μικρότερος</i> , <i>ἐλάσσω</i> or <i>ἐλάττων</i> (84, 1), <i>μείων</i>	<i>μικρότατος</i> , <i>ἐλάχιστος</i> , ( <i>μείστος</i> , rare).
6. <i>ὀλίγος</i> , <i>little</i> ,	( <i>ὕπ-ολίζων</i> , <i>rather less</i> ),	<i>ὀλίγιστος</i> .
7. <i>πένης</i> ( <i>πενητ-</i> ), <i>poor</i> ,	<i>πενέστερος</i> ,	<i>πενέστατος</i> .
8. <i>πολύς</i> , <i>much</i> ,	<i>πλείων</i> or <i>πλείων</i> (neut. some- times <i>πλεῖν</i> ),	<i>πλείστος</i> .
9. <i>ῥᾶδιος</i> , <i>easy</i> , (Ion. <i>ῥηλίδιος</i> ),	<i>ῥᾶων</i> , ( <i>ῥηλότερος</i> ),	<i>ῥᾶστος</i> , ( <i>ῥηλτατος</i> , <i>ῥήιστος</i> ).
10. <i>φίλος</i> , <i>dear</i> ,	<i>φιλοτερος</i> (poetic), <i>φιλαίτερος</i> (rare),  ( <i>φιλίων</i> , twice in Hom.)	<i>φιλτατος</i> , <i>φιλαίτατος</i> (rare).

Ionic or poetic forms are in ( ).

**362.** Irregularities in the comparison of the following words will be found in the Lexicon:—

αἰσχρός, ἀλγεινός, ἄρπαξ, ἄφθονος, ἄχαρις, βαθύς, βλάβη, βραδύς, γεραίος, γλυκύς, ἐπιλήσμων, ἐπίχαρις, ἥσυχος, ἴδιος, ἴσος, λάλος, μάκαρ, μακρός, νέος, παλαιός, παχύς, πέπων, πίων, πλησίος, πρέσβυς, προύργου, πρώιος, σπουδαίος, σχολαίος, ψευδής, ὤκυσ.

**363.** Some comparatives and superlatives have no positive, but their stem generally appears in an adverb or preposition. *E.g.*

Ἀνώτερος, upper, ἀνώτατος, uppermost, from ἄνω, up; πρότερος, former, πρῶτος or πρῶτιστος, first, from πρό, before; κατώτερος, lower, κατώτατος, lowest, from κάτω, downward.

See in the Lexicon ἀγχότερος, ἀφάρτερος, κερδίων, ὀπλότερος, προσώτερος, ῥέγιον (neuter), ὑπέρτερος, ὕστερος, ὑψίων, φαάντερος, with their regular superlatives; also ἔσχατος, ὑπατος, and κήδιος.

**364.** Comparatives and superlatives may be formed from nouns, and even from pronouns. *E.g.*

Βασιλεύς, king, βασιλεύτερος, a greater king, βασιλεύτατος, the greatest king; κλέπτης, thief, κλεπτίστερος, κλεπτίστατος; κύων, dog, κύντερος, more impudent, κύντατος, most impudent. So αὐτός, self, αὐτότατος, his very self, ipsissimus.

## ADVERBS AND THEIR COMPARISON.

**365.** Adverbs are regularly formed from adjectives. Their form (including the accent) may be found by changing *ν* of the genitive plural masculine to *ς*. *E.g.*

Φίλος, dearly, from φίλος; δικάως, justly (δίκαιος); σοφῶς, wisely (σοφός); ἡδέως, sweetly (ἡδύς, gen. plur. ἡδέων), ἀληθῶς, truly (ἀληθής, gen. plur. ἀληθέων, ἀληθῶν); σαφῶς (Ionic σαφέως), plainly (σαφής, gen. plur. σαφέων, σαφῶν); πάντως, wholly (πᾶς, gen. plur. πάντων).

**366.** Adverbs are occasionally formed in the same way from participles; as διαφερόντως, differently, from διαφέρων (διαφερόντων); τεταγμένως, regularly, from τεταγμένος (τάσσω, order).

**367.** The neuter accusative of an adjective (either singular or plural) may be used as an adverb. *E.g.*

Πολύ and πολλά, much (πολύς); μέγα or μεγάλα, greatly (μέγας); also μεγάλως (365), μόνον, only (μόνος, alone).



**368.** Other forms of adverbs occur with various terminations ; as *μάλα*, *very*, *τάχα*, *quickly*, *ἄνω*, *above*, *ἐγγύς*, *near*.

**369.** The neuter accusative *singular* of the comparative of an adjective forms the comparative of the corresponding adverb, and the neuter accusative *plural* of the superlative forms the superlative of the adverb. *E.g.*

*Σοφῶς* (σοφός), *wisely* ; *σοφώτερον*, *more wisely* ; *σοφώτατα*, *most wisely*. *Ἀληθῶς* (ἀληθής), *truly* ; *ἀληθέστερον*, *ἀληθέστατα*. *Ἡδέως* (ἡδύς), *sweetly*, *ἡδῖον*, *ἡδῖστα*. *Χαριέντως* (χαρίεις), *gracefully* ; *χαριέστερον*, *χαριέστατα*. *Σωφρόνως* (σώφρων), *prudently* ; *σωφρονέστερον*, *σωφρονέστατα*.

**370.** 1. Adverbs in *ω* generally form a comparative in *τέρω*, and a superlative in *τάτω* ; as *ἄνω*, *above*, *ἀνωτέρω*, *ἀνωτάτω*.

2. A few comparatives derived from adjectives end in *τέρως* ; as *βεβαιωτέρως*, *more firmly*, for *βεβαιότερον*, from *βεβαίως*.

**371.** *N. Μάλα*, *much*, *very*, has comparative *μᾶλλον* (for *μαλ-ι-ον*, 84, 4), *more*, *rather* ; superlative *μάλιστα*, *most*, *especially*.

## NUMERALS.

**372.** The *cardinal* and *ordinal* numeral adjectives, and the numeral adverbs which occur, are as follows : —

<i>Sign.</i>	<i>Cardinal.</i>	<i>Ordinal.</i>	<i>Adverb.</i>
1 α'	εἰς, μία, ἓν, <i>one</i>	πρῶτος, <i>first</i>	ἅπαξ, <i>once</i>
2 β'	δύο, <i>two</i>	δεύτερος, <i>second</i>	δῖς, <i>twice</i>
3 γ'	τρεῖς, <i>τρία</i>	τρίτος	τρῖς
4 δ'	τέσσαρες, τέσσαρα (τέτταρες, τέτταρα)	τέταρτος	τετράκις
5 ε'	πέντε	πέμπτος	πεντάκις
6 ς'	ἕξ	ἕκτος	ἑξάκις
7 ζ'	ἑπτὰ	ἑβδομος	ἑπτάκις
8 η'	ὀκτώ	ὀγδοος	ὀκτάκις
9 θ'	ἐννέα	ἐνατος	ἐνάκις
10 ι'	δέκα	δέκατος	δεκάκις
11 ια'	ἐνδεκα	ἐνδέκατος	ἐνδεκάκις
12 ιβ'	δωδεκα	δωδέκατος	δωδεκάκις
13 ιγ'	τρεῖς καὶ δέκα (or τρεῖσκαίδεκα)	τρίτος καὶ δέκατος	

<i>Sign.</i>	<i>Cardinal.</i>	<i>Ordinal.</i>	<i>Adverb.</i>
14 ιδ'	τέσσαρες καὶ δέκα (ὅγ τεσσαρεσκαίδεκα)	τέταρτος καὶ δέκατος	
15 ιε'	πεντεκαίδεκα	πέμπτος καὶ δέκατος	
16 ις'	ἑκκαίδεκα	ἕκτος καὶ δέκατος	
17 ιζ'	ἑπτακαίδεκα	ἑβδομος καὶ δέκατος	
18 ιη'	ὀκτωκαίδεκα	ὀγδοος καὶ δέκατος	
19 ιθ'	ἐννεακαίδεκα	ἐνάτος καὶ δέκατος	
20 κ'	εἴκοσι (ν)	εἰκοστός	εἰκοσάκις
21 κα'	εἰς καὶ εἴκοσι (ν) ὅγ εἴκοσι (καὶ) εἰς	πρῶτος καὶ εἰκοστός	
30 λ'	τριάκοντα	τριάκοστός	τριάκοντάκις
40 μ'	τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις
50 ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60 ξ'	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70 ο'	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80 π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90 ρ'	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100 ρ'	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200 σ'	διᾱκόσιοι, αἰ, α	διᾱκοσιοστός	διᾱκοσιάκις
300 τ'	τριάκόσιοι, αἰ, α	τριάκοσιοστός	
400 υ'	τετρακόσιοι, αἰ, α	τετρακοσιοστός	
500 φ'	πεντακόσιοι, αἰ, α	πεντακοσιοστός	
600 χ'	ἑξακόσιοι, αἰ, α	ἑξακοσιοστός	
700 ψ'	ἑπτακόσιοι, αἰ, α	ἑπτακοσιοστός	
800 ω'	ὀκτακόσιοι, αἰ, α	ὀκτακοσιοστός	
900 θ'	ἑνακόσιοι, αἰ, α	ἑνακοσιοστός	
1000 ,α	χίλιοι, αἰ, α	χίλιοστός	χιλιάκις
2000 ,β	δισχίλιοι, αἰ, α	δισχίλιοστός	
3000 ,γ	τρισχίλιοι, αἰ, α	τρισχίλιοστός	
10000 ,ι	μύριοι, αἰ, α	μύριοστός	μυριάκις
20000 ,κ	δισμύριοι		
100000 ,ρ	δεκακισμύριοι		

**373.** Above 10,000, δύο μυριάδες, 20,000, τρεῖς μυριάδες, 30,000, etc., may be used.

**374.** The dialects have the following peculiar forms:—

1—4. See 377.

5. Aeolic πέμπε for πέντε.

9. Herod. ἐνάτος for ἑνατος; also εἰνάκις, etc.

12. Doric and Ionic δνῶδεκα; Poetic δυοκαίδεκα.

20. Epic εἰέκοσι; Doric εἴκατι.

30, 80, 90, 200, 300. Ionic *τρίηκοντα, ὀγδώκοντα, ἐννήκοντα* (Hom.), *διηκόσιοι, τριηκόσιοι*.

40. Herod. *τεσσαράκοντα*.

Homer has *τρίτατος, τέτατος, ἑβδόματος, ὀγδοάτος, εἵνατος, δωδέκατος, ἑικοστός*, and also the Attic form of each.

375. The cardinal numbers *εἷς, one, δύο, two, τρεῖς, three, and τέσσαρες* (or *τέτταρες*), *four*, are thus declined:—

Nom.	εἷς	μία	ἓν		
Gen.	ἑνός	μῆς	ένός	N. A.	δύο
Dat.	ένί	μῇ	ένί	G. D.	δυσίν
Acc.	ένα	μίαν	έν		
<hr/>					
Nom.	τρεῖς	τρία		τέσσαρες	τέσσαρα
Gen.		τρίων			τεσσάρων
Dat.		τρισί			τέσσαρσι
Acc.	τρεῖς	τρία		τέσσαρας	τέσσαρα

376. N. *Δύο, two*, with a plural noun, is sometimes indeclinable.

377. N. Homer has fem. *ἴα, ἱῆς, ἱῇ, ἴαν*, for *μία*; and *ἰῷ* for *ένί*. Homer has *δύο* and *δύω*, both indeclinable; and *δοῦώ* and *δοιοί*, declined regularly. Herodotus has *δυνῶν, δυοῖσι*, and other forms: see the Lexicon. Homer sometimes has *πίσυρες* for *τέσσαρες*. Herodotus has *τέσσερες*, and the poets have *τέτρασι*.

378. The compounds *οὔδεις* and *μηδεις*, *no one, none*, are declined like *εἷς*. Thus, *οὔδεις, οὔδεμία, οὔδέν*; gen. *οὔδενός, οὔδεμῆς*; dat. *οὔδενί, οὔδεμῇ*; acc. *οὔδένα, οὔδεμίαν, οὔδέν*, etc. Plural forms sometimes occur; as *οὔδενες, οὔδένων, οὔδεσι, οὔδενας, μηδένες*, etc. When *οὔδε* or *μηδέ* is written separately or is separated from *εἷς* (as by a preposition or by *άν*), the negative is more emphatic; as *ἐξ οὔδενός, from no one*; *οὔδ' ἐξ ενός, from not even one*; *οὔδὲ εἷς, not a man*.

379. *Both* is expressed by *ἀμφω, ambo, ἀμφοῖν*; and by *ἀμφότερος*, generally plural, *ἀμφότεροι, ai, a*.

380. The cardinal numbers from 5 to 100 are indeclinable. The higher numbers in *ωι* and all the ordinals are declined regularly, like other adjectives in *ος*.

381. In *τρεῖς* (*τρία*) *καὶ δέκα* and *τέσσαρες* (*τέσσαρα*) *καὶ δέκα* for 13 and 14, the first part is declined. In ordinals (13th to 19th) the forms *τρεῖσκαιδέκατος* etc. are Ionic, and are rarely found in the best Attic.

**382.** 1. In compound expressions like 21, 22, etc., 31, 32, etc., the numbers can be connected by *καί* in either order; but if *καί* is omitted, the larger precedes. Thus, *εἰς καὶ εἴκοσι*, *one and twenty*, or *εἴκοσι καὶ εἰς*, *twenty and one*; but (without *καί*) only *εἴκοσιν εἰς*, *twenty-one*.

2. In ordinals we have *πρῶτος καὶ εἴκοστός*, *twenty-first*, and also *εἴκοστός καὶ πρῶτος*, etc.; and for 21 *εἰς καὶ εἴκοστός*.

3. The numbers 18 and 19, 28 and 29, 38 and 39, etc., are often expressed by *ἐνὸς* (or *δυοῖν*) *δέοντες εἴκοσι* (*τριάκοντα*, *τεσσαράκοντα*, etc.); as *ἔτη ἐνὸς δέοντα τριάκοντα*, *29 years*.

**383.** 1. With collective nouns in the singular, especially *ἡ ἵππος*, *cavalry*, the numerals in *ιοι* sometimes appear in the singular; as *τὴν διακοσίαν ἵππων*, *the (troop of) 200 cavalry* (200 horse); *ἀσπίς μῦρία καὶ τετρακοσία* (X. An. i, 7<sup>10</sup>), *10,400 shields* (i.e. *men with shields*).

2. *Μύριοι* means *ten thousand*; *μῦρία*, *innumerable*. *Μῦριος* sometimes has the latter sense; as *μῦριος χρόνος*, *countless time*; *μῦριᾷ πενίᾳ*, *incalculable poverty*.

**384.** N. The Greeks often expressed numbers by letters; the two obsolete letters *Vau* (in the form *Ϝ*) and *Koppa*, and the character *San*, denoting 6, 90, and 900. (See 3.) The last letter in a numerical expression has an accent above. Thousands begin anew with *α*, with a stroke below. Thus, *αὤξή'*, 1868; *βχκε'*, 2625; *δκε'*, 4025; *βγ'*, 2003; *φμ'*, 540; *ρδ'*, 104. (See 372.)

**385.** N. The letters of the ordinary Greek alphabet are often used to number the books of the Iliad and Odyssey, each poem having twenty-four books. A, B, Γ, etc. are generally used for the Iliad, and α, β, γ, etc. for the Odyssey.

## THE ARTICLE.

**386.** The definite article *ὁ* (stem *το-*), *the*, is thus declined:—

SINGULAR.			DUAL.		PLURAL.				
Nom.	ὁ	ἡ	τό		Nom.	οἱ	αἱ	τά	
Gen.	τοῦ	τῆς	τοῦ	N. A. τό (τά)	τό	Gen.	τῶν		
Dat.	τῷ	τῇ	τῷ	G. D. τοῖν (τοῖν)	τοῖν	Dat.	τοῖς	ταῖς	τοῖς
Acc.	τόν	τήν	τό			Acc.	τούς	τάς	τά

**387.** N. The Greek has no indefinite article; but often the indefinite *τις* (415, 2) may be translated by *a* or *an*; as *ἀνθρωπὸς τις*, *a certain man*, often simply *a man*.

**388.** N. The regular feminine dual forms *τά* and *ταῖν* (espe-

cially *τά*) are very rare, and *τώ* and *τοῖν* are generally used for all genders (303). The regular plural nominatives *τοί* and *ταί* are epic and Doric; and the article has the usual dialectic forms of the first and second declensions, as *τοῖο*, *τοῖν*, *τάων*, *τοῖσι*, *τῇσι*, *τῇς*. Homer has rarely *τοῖσδεσσι* or *τοῖσδεσι* in the dative plural.

## PRONOUNS.

### PERSONAL AND INTENSIVE PRONOUNS.

389. The *personal* pronouns are *ἐγώ*, *I*, *σύ*, *thou*, and *οὐ* (genitive), *of him*, *of her*, *of it*. *Αὐτός*, *himself*, is used as a personal pronoun for *him*, *her*, *it*, etc. in the oblique cases, but never in the nominative.

They are thus declined:—

SINGULAR.						
Nom.	ἐγώ, <i>I</i>	σύ, <i>thou</i>	—	αὐτός	αὐτή	αὐτό
Gen.	ἐμοῦ, <i>μοῦ</i>	σοῦ	οὐ	αὐτοῦ	αὐτῆς	αὐτοῦ
Dat.	ἐμοί, <i>μοί</i>	σοί	οἱ	αὐτῷ	αὐτῇ	αὐτῷ
Acc.	ἐμέ, <i>μέ</i>	σέ	ἔ	αὐτόν	αὐτήν	αὐτό
DUAL.						
N. A.	νὼ	σφώ		αὐτά	αὐτά	αὐτά
G. D.	νῶν	σφῶν		αὐτοῖν	αὐταῖν	αὐτοῖν
PLURAL.						
Nom.	ἡμεῖς, <i>we</i>	ὑμεῖς, <i>you</i>	σφεῖς, <i>they</i>	αὐτοί	αὐταί	αὐτά
Gen.	ἡμῶν	ὑμῶν	σφῶν	αὐτῶν	αὐτῶν	αὐτῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι	αὐτοῖς	αὐταῖς	αὐτοῖς
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς	αὐτούς	αὐτάς	αὐτά

390. N. The stems of the personal pronouns in the first person are *ἐμε-* (cf. Latin *me*), *νω-* (cf. *nos*), and *ἡμε-*, *ἐγώ* being of distinct formation; in the second person, *σε-* (cf. *te*), *σφω-*, *ὑμε-*, with *σύ* distinct; in the third person, *ἐ-* (cf. *se*) and *σφε-*.

391. *Αὐτός* in all cases may be an intensive adjective pronoun, like *ipse*, *self* (989, 1).

392. For the uses of *οὐ*, *οἱ*, etc., see 987; 988. In Attic prose, *οἱ*, *σφεῖς*, *σφῶν*, *σφίσι*, *σφᾶς*, are the only common forms; *οὐ* and *ἔ* never occur in ordinary language. The orators seldom use this pronoun at all. The tragedians use chiefly *σφίν* (not *σφί*) and *σφέ* (394).

393. 1. The following is the Homeric declension of *ἐγώ*, *σύ*, and *οὐ*. The forms not in ( ) are used also by Herodotus. Those with *αμμ-* and *νμμ-* are Aeolic.

SINGULAR.			
Nom.	ἐγώ (ἐγών)	σύ (σύνη)	—
Gen.	ἐμέο, ἐμεῦ, μεῦ (ἐμεῖο, ἐμέθεν)	σέο, σεῦ (σεῖο, σέθεν)	(ξο) εὔ εἰο (ξθεν)
Dat.	ἐμοί, μοί	σοί, τοί (τεῖν)	οἱ (δοῖ)
Acc.	ἐμέ, μέ	σέ	(ξ) (έξ) μιν
DUAL.			
N. A.	(νῶϊ, νώ)	(σφῶϊ, σφώ)	(σφωέ)
G. D.	(νῶϊν)	(σφῶϊν, σφῶν)	(σφωτν)
PLURAL.			
Nom.	ἡμεῖς (ἄμμες)	ὑμεῖς (ὑμμες)	σφεῖς (not in Hom.)
Gen.	ἡμέων (ἡμειων)	ὑμέων (ὑμειων)	σφέων (σφειων)
Dat.	ἡμῖν (ἄμμι)	ὑμῖν (ὑμμι)	σφίσι, σφί(ν)
Acc.	ἡμέας (ἄμμε)	ὑμέας (ὑμμε)	σφέας, σφέ

2. Herodotus has also σφέα in the neuter plural of the third person, which is not found in Homer.

**394.** The tragedians use σφέ and σφίν as personal pronouns, both masculine and feminine. They sometimes use σφέ and rarely σφίν as singular.

**395.** 1. The tragedians use the Doric accusative νίν as a personal pronoun in all genders, and in both singular and plural.

2. The Ionic μίν is used in all genders, but only in the singular.

**396.** N. The penult of ἡμῶν, ἡμῖν, ἡμᾶς, ὑμῶν, ὑμῖν, and ὑμᾶς is sometimes accented in poetry, when they are not emphatic, and ἰν and ᾶς are shortened. Thus ἡμῶν, ἡμῖν, ἡμᾶς, ὑμῶν, ὑμῖν, ὑμᾶς. If they are emphatic, they are sometimes written ἡμῖν, ἡμᾶς, ὑμῖν, ὑμᾶς. So σφᾶς is written for σφᾶς.

**397.** N. Herodotus has αὐτέων in the feminine for αὐτῶν (188, 5). The Ionic contracts ὁ αὐτός into ωντός or ωντός, and τὸ αὐτὸ into τωντό (7).

**398.** N. The Doric has ἐγών; ἐμέος, ἐμοῦς, ἐμεῦς (for ἐμοῦ); ἐμῖν for ἐμοί; ἀμέος, ἀμέων, ἀμῖν, ἀμέ (for ἡμεῖς, ἡμῶν, ἡμῖν, ἡμᾶς); τῦ for σύ; τεῦ (for τέο), τέος, τεοῦ, τεοῦς, τεῦς (for σοῦ); τοί, τίν (for σοί); τέ, τῦ (enclitic) for σέ; ὑμέος and ὑμέ (for ὑμεῖς and ὑμᾶς); ἰν for οἱ; ψέ for σφέ. Pindar has only ἐγών, τῦ, τοί, τίν.

**399.** Αὐτός preceded by the article means *the same* (*idem*); as ὁ αὐτὸς ἀνὴρ, *the same man*. (See 989, 2.)

**400.** Αὐτός is often united by crasis (44) with the article; as ταῦτοῦ for τοῦ αὐτοῦ; ταῦτῳ for τῷ αὐτῷ; ταύτῃ for τῇ αὐτῇ (not to be confounded with ταύτῃ from οὗτος). In the contracted form the neuter singular has ταῦτό or ταῦτόν.

## REFLEXIVE PRONOUNS.

401. The *reflexive* pronouns are ἐμαυτοῦ, ἐμαυτῆς, of *myself*; σεαυτοῦ, σεαυτῆς, of *thyself*; and ἑαυτοῦ, ἑαυτῆς, of *himself, herself, itself*. They are thus declined:—

SINGULAR.						
	<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>
Gen.	ἐμαυτοῦ	ἐμαυτῆς	σεαυτοῦ	σεαυτῆς	σαυτοῦ	σαυτῆς
Dat.	ἐμαυτῷ	ἐμαυτῇ	σεαυτῷ	σεαυτῇ	OR	σαυτῷ
Acc.	ἐμαυτόν	ἐμαυτήν	σεαυτόν	σεαυτήν		σαυτόν
PLURAL.						
	<i>Masc.</i>	<i>Fem.</i>		<i>Masc.</i>	<i>Fem.</i>	
Gen.	ἡμῶν αὐτῶν			ὕμῶν αὐτῶν		
Dat.	ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς		ὕμῖν αὐτοῖς	ὕμῖν αὐταῖς	
Acc.	ἡμᾶς αὐτούς	ἡμᾶς αὐτάς		ὕμᾶς αὐτούς	ὕμᾶς αὐτάς	
SINGULAR.						
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
Gen.	ἑαυτοῦ	ἑαυτῆς	ἑαυτοῦ	αὐτοῦ	αὐτῆς	αὐτοῦ
Dat.	ἑαυτῷ	ἑαυτῇ	ἑαυτῷ	OR	αὐτῷ	αὐτῇ
Acc.	ἑαυτόν	ἑαυτήν	ἑαυτό		αὐτόν	αὐτήν
PLURAL.						
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
Gen.	ἑαυτῶν	ἑαυτῶν	ἑαυτῶν	αὐτῶν	αὐτῶν	αὐτῶν
Dat.	ἑαυτοῖς	ἑαυταῖς	ἑαυτοῖς	OR	αὐτοῖς	αὐταῖς
Acc.	ἑαυτούς	ἑαυτάς	ἑαυτά		αὐτούς	αὐτάς
also						
Gen.	σφῶν αὐτῶν					
Dat.	σφίσιν αὐτοῖς		σφίσιν αὐταῖς			
Acc.	σφᾶς αὐτούς		σφᾶς αὐτάς			

402. The reflexives are compounded of the stems of the personal pronouns (390) and αὐτός. But in the plural the two pronouns are declined separately in the first and second persons, and often in the third.

403. N. In Homer the two pronouns are always separated in all persons and numbers; as σοὶ αὐτῷ, οἱ αὐτῷ, ἔ αὐτήν. Herodotus has ἐμεωντοῦ, σεωντοῦ, ἑωντοῦ.

## RECIPROCAL PRONOUN.

404. The reciprocal pronoun is ἀλλήλων, of *one another*, used only in the oblique cases of the dual and plural. It is thus declined:—

	DUAL.			PLURAL.		
Gen.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν	ἀλλήλων	ἀλλήλων	ἀλλήλων
Dat.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
Acc.	ἀλλήλω	ἀλλήλῃ	ἀλλήλω	ἀλλήλους	ἀλλήλας	ἀλλήλα

405. The stem is ἀλληλο- (for ἀλλ-αλλο-).

#### POSSESSIVE PRONOUNS.

406. The *possessive* pronouns ἐμός, *my*, σός, *thy*, ἡμέτερος, *our*, ὑμέτερος, *your*, σφέτερος, *their*, and the poetic ὅς, *his*, are declined like adjectives in *ος* (298).

407. Homer has dual possessives νωίτερος, *of us two*, σφωίτερος, *of you two*; also τεός (Doric and Aeolic, = *tuus*) for σός, ἐός for ὅς, ἀμός for ἡμέτερος, ὁμός for ὑμέτερος, σφός for σφέτερος. The Attic poets sometimes have ἀμός or ὁμός for ἐμός (often as *our* for *my*).

408. Ὅς not being used in Attic prose, *his* is there expressed by the genitive of αὐτός, as ὁ πατήρ αὐτοῦ, *his father*.

#### DEMONSTRATIVE PRONOUNS.

409. The *demonstrative* pronouns are οὗτος and ὅδε, *this*, and ἐκεῖνος, *that*. They are thus declined: —

	SINGULAR.			PLURAL.		
Nom.	οὗτος	αὕτη	τούτο	οὗτοι	αὗται	ταῦτα
Gen.	τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων
Dat.	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
Acc.	τούτον	ταύτην	τούτο	τούτους	ταύτας	ταῦτα

	DUAL.		
N. A.	τούτῳ	τούτῳ	τούτῳ
G. D.	τούτοιιν	τούτοιιν	τούτοιιν

	SINGULAR.					
Nom.	ὅδε	ἥδε	τόδε	ἐκεῖνος	ἐκείνη	ἐκεῖνο
Gen.	τοῦδε	τῆςδε	τοῦδε	ἐκείνου	ἐκείνης	ἐκείνου
Dat.	τῷδε	τῇδε	τῷδε	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ
Acc.	τόνδε	τήνδε	τόδε	ἐκεῖνον	ἐκείνην	ἐκεῖνο

	DUAL.					
N. A.	ταῖδε	ταῖδε	ταῖδε	ἐκεῖνω	ἐκείνω	ἐκεῖνω
G. D.	τοινδε	τοινδε	τοινδε	ἐκείνοιιν	ἐκείνοιιν	ἐκείνοιιν

	PLURAL.					
Nom.	οἷδε	αἷδε	τάδε	ἐκεῖνοι	ἐκείναι	ἐκεῖνα
Gen.	τῶνδε	τῶνδε	τῶνδε	ἐκείνων	ἐκείνων	ἐκείνων
Dat.	τοῖςδε	ταῖςδε	τοῖςδε	ἐκείνοις	ἐκείναις	ἐκείνοις
Acc.	τούςδε	τάςδε	τάδε	ἐκείνους	ἐκείνας	ἐκεῖνα



410. Feminine dual forms in  $\tilde{\alpha}$  and  $\alpha\upsilon$  are very rare (303).

411. Ἐκεῖνος is regular except in the neuter ἐκεῖνο. Κεῖνος is Ionic and poetic. Ὅδε is formed of the article ὁ and -δε (141, 4). For its accent, see 146.

412. N. The demonstratives, including some adverbs (436), may be emphasized by adding  $\acute{\iota}$ , before which a short vowel is dropped. Thus οὔτωσί, αὐτῇτί, τουτί; ὅδε, ἡδέ, τοδέ; τουτουί, ταυτί, τουτωί. So τοσουτοσί (429), ὡδέ, οὔτωσί. In comedy γέ (rarely δέ) may precede this  $\acute{\iota}$ , making γί or δί; as τουτογί, τουτοδί.

413. N. Herodotus has τουρέων in the feminine for τούτων (cf. 397). Homer has τοῖσδεσσι or τοῖσδεσι for τοῖσδε.

414. N. Other demonstratives will be found among the pronominal adjectives (429).

#### INTERROGATIVE AND INDEFINITE PRONOUNS.

415. 1. The *interrogative* pronoun τίς, τί, *who? which? what?* always takes the acute on the first syllable.

2. The *indefinite* pronoun τις, τι, *any one, some one*, is enclitic, and its proper accent belongs on the last syllable.

416. 1. These pronouns are thus declined:—

	<i>Interrogative.</i>		<i>Indefinite.</i>	
	SINGULAR.			
Nom.	τίς	τί	τις	τι
Gen.	τίνος, τοῦ		τινός, του	
Dat.	τίνι, τῷ		τινί, τῷ	
Acc.	τίνα	τί	τινά	τι
	DUAL.			
N. A.	τίνε		τινέ	
G. D.	τίνοιν		τινοῖν	
	PLURAL.			
Nom.	τίνες	τίνα	τινές	τινά
Gen.	τίνων		τινῶν	
Dat.	τίσιν		τίσιν	
Acc.	τίνας	τίνα	τινάς	τινά

2. For the indefinite plural τινά there is a form ἄρτα (Ionic ἄσσα).

**417.** Οὗτις and μῆτις, poetic for οὐδείς and μηδείς, *no one*, are declined like τίς.

**418.** 1. The acute accent of τίς is never changed to the grave (115, 2). The forms τις and τι of the indefinite pronoun very rarely occur with the grave accent, as they are enclitic (141, 2).

2. The Ionic has τέο and τεῦ for τοῦ, τέω for τῷ, τέων for τίνων, and τέοισι for τίσι; also these same forms as enclitics, for του, τω, etc.

**419.** ἄλλος, *other*, is declined like αὐτός (389), having ἄλλο in the neuter singular.

**420.** 1. The indefinite δεινα, *such a one*, is sometimes indeclinable, and is sometimes declined as follows:—

	SINGULAR. (All Genders).	PLURAL. (Masculine).
Nom.	δεινα	δεινες
Gen.	δεινος	δεινων
Dat.	δεινι	—
Acc.	δεινα	δεινας

2. Δεινα in all its forms always has the article.

#### RELATIVE PRONOUNS.

**421.** The *relative* pronoun ὅς, ἥ, ὃ, *who*, is thus declined:—

SINGULAR.			DUAL.			PLURAL.		
Nom.	ὅς	ἥ	ὃ	N. A.	ὃ	ὃ	ὃ	οἱ
Gen.	οὗ	ἧς	οὗ					αἱ
Dat.	οῦ	ἧ	οῦ	G. D.	οἷν	οἷν	οἷν	οἱ
Acc.	ὃν	ἣν	ὃ					αἱ

**422.** Feminine dual forms ἥ and αἷν are very rare and doubtful (303).

**423.** N. For ὅς used as a demonstrative, especially in Homer, see 1023. For the article (τ- forms) as a relative in Homer and Herodotus, see 935 and 939.

**424.** N. Homer has ὅου (ὄο) and ἐης for οὖ and ἧς.

**425.** The indefinite relative *ὅστις, ἥτις, ὃ τι, whoever, whatever*, is thus declined:—

SINGULAR.			
Nom.	ὅστις	ἥτις	ὃ τι
Gen.	οὗτινος, ὅτου	ἡστινος	οὗτινος, ὅτου
Dat.	ᾧτινι, ὅτῳ	ᾗτινι	ᾧτινι, ὅτῳ
Acc.	ὅτινα	ἡτινα	ὃ τι

DUAL.			
N. A.	ᾧτινι	ᾧτινι	ᾧτινι
G. D.	οὐτινοιν	οὐτινοιν	οὐτινοιν

PLURAL.			
Nom.	οἵτινες	αἵτινες	ᾗτινα, ᾗττα
Gen.	ᾧτινων, ὅτων	ᾧτινων	ᾧτινων, ὅτων
Dat.	οἷσιν, ὅτοις	αἰσιν	οἷσιν, ὅτοις
Acc.	οὓσιν	ᾗσιν	ᾗτινα, ᾗττα

**426.** N. \*Οὐστις is compounded of the relative *ὅς* and the indefinite *τις*, each part being declined separately. For the accent, see 146. The plural *ᾗττα* (Ionic *ᾗσσα*) for *ᾗτινα* must not be confounded with *ᾗττα* (416, 2). \*Ο τι is thus written (sometimes *ὃ, τι*) to distinguish it from *ὅτι, that*.

**427.** N. The shorter forms *ὅτου, ὅτῳ, ὅτων*, and *ὅτοις*, which are genuine old Attic forms, are used by the tragedians to the exclusion of *οὗτινος*, etc.

**428.** 1. The following are the peculiar Homeric forms of *ὅστις*:—

SINGULAR.			PLURAL.	
Nom.	ὅτις	ὃ τι		ᾗσσα
Gen.	ὅτεν, ὅττεο, ὅττεν		ὅτεων	
Dat.	ὅτῳ		ὀτέοισι	
Acc.	ὅτινα	ὃ τι	ὅτινας	ᾗσσα

2. Herodotus has *ὅτεν, ὅτῳ, ὅτεων, ὀτέοισι*, and *ᾗσσα* (426).

### PRONOMINAL ADJECTIVES AND ADVERBS.

**429.** There are many *pronominal adjectives* which correspond to each other in form and meaning. The following are the most important:—

INTERROGATIVE.	INDEFINITE.	DEMONSTRATIVE.	RELATIVE.
<i>πόσος; how much? how many? quantus?</i>	<i>ποσός, of some quantity.</i>	<i>(τόσος), τοσόςδε, τοσούτος, so much, tantus, so many.</i>	<i>δός, ὁπόσος, (as much, as many) as, quantus.</i>
<i>ποιός; of what kind? qualis?</i>	<i>ποιός, of some kind.</i>	<i>(τοίος), τοιόςδε, τοιούτος, such, talis.</i>	<i>οἷος, ὁποιός, of which kind, (such) as, qualis.</i>
<i>πηλίκος; how old? how large?</i>		<i>(τηλίκος), τηλι- κόσδε, τηλικού- τος, so old or so large.</i>	<i>ἡλίκος, ὁπηλίκος, of which age or size, (as old) as, (as large) as.</i>
<i>πότερος; which of the two?</i>	<i>πότερος (or ποτε- ρός), one of two (rare).</i>	<i>ἕτερος, the one or the other (of two).</i>	<i>ὁπότερος, which- ever of the two.</i>

**430.** The pronouns τίς, τίς, etc. form a corresponding series:—

<i>τίς; who?</i>	<i>τίς, any one.</i>	<i>ὅδε, οὗτος, this, this one.</i>	<i>ὅς, ὅστις, who, which.</i>
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**431.** Τίς may be added to οἷος, ὅσος, ὁπόσος, ὁποιός, and ὁπότερος, to make them more indefinite; as ὁποιός τις, *of what kind soever.*

**432.** 1. Οὐν added to indefinite relatives gives them a purely indefinite force; as ὅστισιν, ὅτιον, *any one, anything, soever*, with no relative character.

2. N. Rarely ὁπότερος (without οὐν) has the same meaning, *either of the two.*

**433.** N. Homer doubles π in many of these relative words; as ὁππότερος, ὁπποῖος. So in ὁππως, ὁππότε, etc. (436). Herodotus has ὁκότερος, ὁκόσος, ὁκου, ὁκόθεν, ὁκότε, etc., for ὁπότερος, etc.

**434.** N. Τόσος and τοῖος seldom occur in Attic prose, τηλίκος never. Τοσόσδε, τοιόςδε, and τηλικόσδε are declined like τόσος and τοῖος; as τοσόσδε, τοσήδε, τοσόνδε, etc.,—τοιόςδε, τοιάδε, τοιόνδε. Τοσούτος, τοιούτος, and τηλικούτος are declined like οὗτος (omitting the first τ in τούτου, τοῦτο, etc.), except that the neuter singular has ο or ον; as τοιούτος, τοιαύτη, τοιούτο or τοιούτον; gen. τοιούτου, τοιαύτης, etc.

**435.** There are also negative pronominal adjectives; as οὔτις, μήτις (poetic for οὐδεῖς, μηδεῖς), οὐδέτερος, μηδέτερος, *neither of two.* (For adverbs, see 440.)

**436.** Certain pronominal adverbs correspond to each other, like the adjectives given above. Such are the following:—

INTERROGATIVE.	INDEFINITE.	DEMONSTRATIVE.	RELATIVE.
πού; <i>where?</i>	πού, <i>somewhere.</i>	(ἐνθα), ἐνθάδε, ἐνταῦθα, ἐκεῖ, <i>there.</i>	οὗ, ὅπου, <i>where.</i>
πῇ; <i>which way?</i> how?	πῇ, <i>some way,</i> <i>somehow.</i>	(τῇ), τῇδε, ταύτη, <i>this way, thus.</i>	ἧ, ὅπῃ, <i>which way,</i> <i>as.</i>
ποῖ; <i>whither?</i>	ποῖ, <i>to some</i> <i>place.</i>	ἐκείσε, <i>thither.</i>	οἱ, ὅποι, <i>whither.</i>
πόθεν; <i>whence?</i>	ποθέν, <i>from</i> <i>some place.</i>	(ἐνθεν), ἐνθένδε, ἐντεῦθεν, ἐκείθεν, <i>thence.</i>	θεν, ὁπόθεν, <i>whence.</i>
πῶς; <i>how?</i>	πῶς, <i>in some way,</i> <i>somehow.</i>	(τῶς), (ὥς), ὥδε, οὕτως, <i>thus.</i>	ὥς, ὅπως, <i>in which</i> <i>way, as.</i>
πότε; <i>when?</i>	ποτέ, <i>at some</i> <i>time.</i>	τότε, <i>then.</i>	ότε, ὁπότε, <i>when.</i>
πηνίκα; <i>at what</i> <i>time?</i>		(τηνίκα), τηνικά- δε, τηνικαῦτα, <i>at that time.</i>	ηνίκα, ὁπηνίκα, <i>at</i> <i>which time,</i> <i>when.</i>

437. The indefinite adverbs are all enclitic (141, 2).

438. Forms which seldom or never occur in Attic prose are in ( ). Ἐνθα and ἐνθεν are relatives in prose, *where, whence*; as demonstratives they appear chiefly in a few expressions like ἐνθα καὶ ἐνθα, *here and there*, ἐνθεν καὶ ἐνθεν, *on both sides*. For ὥς, *thus*, in Attic prose, see 138, 3. Τῶς (from το-), like οὕτως (from οὗτος), *thus*, is poetic.

439. 1. The poets have κείθι, κείθεν, κείσε for ἐκεῖ, ἐκείθεν, and ἐκείσε, like κείνος for ἐκείνος (411).

2. Herodotus has ἐνθαῦτα, ἐνθεῦτεν for ἐνταῦθα, ἐντεῦθεν.

3. There are various poetic adverbs; as πόθι, ποθί, ὅθι (for πού, οὗ), τόθι, *there*, τόθεν, *thence*.

440. There are negative adverbs of *place, manner, etc.*; as οὐδαμοῦ, μηδαμοῦ, *nowhere*, οὐδαμῇ, μηδαμῇ, *in no way*, οὐδαμῶς, μηδαμῶς, *in no manner*. (See 435.)

## VERBS.

441. The Greek verb has three *voices*, the active, middle, and passive.

442. 1. The middle voice generally signifies that the subject performs an action *upon himself* or *for his own benefit* (1242), but sometimes it is not distinguished from the active voice in meaning.

2. The passive differs from the middle in *form* in only two tenses, the future and the aorist.

443. Deponent verbs are those which have no active voice, but are used in the middle (or the middle and passive) forms with an active sense.

444. N. Deponents generally have the aorist and future of the middle form. A few, which have an aorist (sometimes a future) of the passive form, are called *passive* deponents; while the others are called *middle* deponents.

445. There are four *moods* (properly so called), the indicative, subjunctive, optative, and imperative. To these are added, in the conjugation of the verb, the infinitive, and participles of the chief tenses. The verbal adjectives in *τος* and *τεος* have many points of likeness to participles (see 776).

446. The four proper moods, as opposed to the *infinitive*, are called *finite* moods. The subjunctive, optative, imperative, and infinitive, as opposed to the *indicative*, are called *dependent* moods.

447. There are seven *tenses*, the present, imperfect, perfect, pluperfect, aorist, future, and future perfect. The imperfect and pluperfect are found only in the indicative. The future and future perfect are wanting in the subjunctive and imperative. The future perfect belongs regularly to the passive voice, but sometimes has the meaning of the active or middle.

448. The present, perfect, future, and future perfect indicative are called *primary* (or *principal*) tenses; the imperfect, pluperfect, and aorist indicative are called *secondary* (or *historical*) tenses.

449. Many verbs have tenses known as the *second* aorist (in all voices), the *second* perfect and pluperfect (active), and the *second* future (passive). These tenses are generally of more simple formation than the *first* (or ordinary) aorist, perfect, etc. Few verbs have both forms in any tense; when this occurs, the two forms generally differ in meaning (for example, by the first being transitive, the second intransitive), but not always.

450. The aorist corresponds generally to the *indefinite* or *his-*

*torical* perfect in Latin, and the perfect to the English perfect or the *definite* perfect in Latin.

451. N. No Greek verb is in use in all these tenses, and the full paradigm of the regular verb must include parts of three different verbs. See 470.

452. There are three *numbers*, as in nouns, the singular, dual, and plural.

453. In each tense of the indicative, subjunctive, and optative, there are three *persons* in each number, the first, second, and third; in each tense of the imperative there are two, the second and third.

454. N. The first person dual is the same as the first person plural, except in a very few poetic forms (556, 2). This person is therefore omitted in the paradigms.

### TENSE SYSTEMS AND TENSE STEMS.

455. The tenses are divided into nine classes or *tense systems*, each with its own *tense stem*.

456. The tense systems are the following:—

SYSTEMS.	TENSES.
I. <i>Present</i> , including <i>present</i> and <i>imperfect</i> .	
II. <i>Future</i> ,	" <i>future active</i> and <i>middle</i> .
III. <i>First-aorist</i> ,	" <i>first aorist active</i> and <i>middle</i> .
IV. <i>Second-aorist</i> ,	" <i>second aorist active</i> and <i>middle</i> .
V. <i>First-perfect</i> ,	" <i>first perfect</i> and <i>pluperfect active</i> .
VI. <i>Second-perfect</i> ,	" <i>second perfect</i> and <i>pluperfect active</i> .
VII. <i>Perfect-middle</i> ,	" <i>perfect</i> and <i>pluperfect middle</i> and <i>future perfect</i> .
VIII. <i>First-passive</i> ,	" <i>first aorist</i> and <i>future passive</i> .
IX. <i>Second-passive</i> ,	" <i>second aorist</i> and <i>future passive</i> .

457. 1. The last five tense stems are further modified to form special stems for the two pluperfects, the future perfect, and the two passive futures.

2. As few verbs have both the first and the second forms of any tense (449), most verbs have only six tense stems, and many have even less.

458. The various tense stems are almost always formed from one fundamental stem, called the verb stem. These formations will be explained in 568–622.

**459.** Before learning the paradigms, it is important to distinguish between verbs in which the verb stem appears without change in all the tense systems, and those in which it is modified more or less in different systems (154).

Thus in λέγω, *speak*, the verb stem λεγ- is found in λέξω (λεγ-σω), ἔλεξα, λέ-λεγμαι, ἐ-λέχθην (71), and all other forms. But in φαίνω, *show*, the verb stem φαν- is seen pure in the second aorist ἐ-φάνην and kindred tenses, and in the futures φανῶ and φανοῦμαι; while elsewhere it appears modified, as in present φαίνω, first aorist ἔφην-α, second perfect πέφην-α. In λείπω the stem λειπ- appears in all forms except in the second-aorist system (ἔ-λιπ-ον, ἐ-λιπ-όμην) and the second-perfect system (λέ-λοιπα).

**460.** Verb stems are called *vowel stems* or *consonant stems*, and the latter are called *mute stems* (including *labial*, *palatal*, and *lingual stems*) or *liquid stems*, according to their final letter. Thus we may name the stems of φιλέω (φιλε-), λείπω (λειπ-, λιπ-), τρέβω (τριβ-), γράφω (γραφ-), πλέκω (πλεκ-), φεύγω (φευγ-, φυγ-), πείθω (πειθ-, πιθ-), φαίνω (φαν-), στέλλω (στελ-).

**461.** A verb which has a vowel verb stem is called a *pure verb*; and one which has a mute stem or a liquid stem is called a *mute* or a *liquid verb*.

**462.** 1. The *principal parts* of a Greek verb are the first person singular of the present, future, first aorist, and (first or second) perfect, indicative active; the perfect middle, and the (first or second) aorist passive; with the second aorist (active or middle) when it occurs. These generally represent all the tense systems which the verb uses. *E.g.*

Λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην (471).

Λείπω (λειπ-, λιπ-), λείψω, λέλοιπα, λέλειμμαι, ἐλείφθην, ἔλιπον.

Φαίνω (φαν-), φανῶ, ἔφην-α, πέφαγκα (2 pf. πέφην-α), πέφασμαι, ἐφάνθην (and ἐφάνην).

Πράσσω (πράγ-), ἀο, πράξω, ἐπράξα, 2 perf. πέπράχα and πέπραγα, ἐπέπράχμαι, ἐπράχθην.

Στέλλω (στελ-), στείλω, ἔστειλα, ἔσταλκα, ἔσταλμαι, ἐστάλην.

2. If a verb has no future active, the future middle may be given among the principal parts; as σκώπτω, *jeer*, σκώφομαι, ἔσκωψα, ἔσκώφθην.

**463.** In deponent verbs the principal parts are the present, future, perfect, and aorist (or aorists) indicative. *E.g.*



(*ἡγέομαι*) *ἡγοῦμαι*, *lead*, *ἡγήσομαι*, *ἡγησάμην*, *ἡγήμαι*, *ἡγήθην* (in compos.).

*Βούλομαι*, *wish*, *βουλήσομαι*, *βεβούλημαι*, *ἐβουλήθην*.

*Γίγνομαι* (*γεν-*), *become*, *γενήσομαι*, *γεγέννημαι*, *ἐγενόμην*.

(*Αἰδέομαι*) *αἰδοῦμαι*, *respect*, *αἰδέσομαι*, *ἤδεσμαι*, *ἤδέσθην*.

*Ἐργάζομαι*, *work*, *ἐργάσομαι*, *ἐργασάμην*, *ἔργασμαι*, *ἐργάσθην*.

### CONJUGATION.

**464.** To *conjugate* a verb is to give all its voices, moods, tenses, numbers, and persons in their proper order.

**465.** These parts of the verb are formed as follows : —

1. By modifying the verb stem itself to form the different tense stems. (See 568–622; 660–717.)

2. By affixing certain syllables called *endings* to the tense stem; as in *λέγο-μεν*, *λέγε-τε*, *λέγε-ται*, *λεγόμεθα*, *λέγονται*, *λέξε-ται*, *λέξε-σθε*. (See 551–554.)

3. In the secondary tenses of the indicative, by also prefixing *ε* to the tense stem (if this begins with a consonant), or lengthening its initial vowel (if it begins with a short vowel); as in *ἔ-λεγο-ν*, *ἔ-λεξε*, *ἔ-φήνα-το*; and in *ἤκουο-ν* and *ἤκουσα*, imperfect and aorist of *ἀκούω*, *hear*. This prefix or lengthening is confined to the indicative.

4. A prefix, seen in *λε-* of *λέλυκα* and *λέλειμμαι*, in *πε-* of *πέφασμαι*, and *ε* of *ἔσταλμαι* (487, 1), for which a lengthening of the initial vowel is found in *ἡλλαγμαι* (*ἄλλαγ-*) from *ἀλλάσσω* (487, 2), belongs to the perfect tense stem, and remains in all the moods and in the participle.

**466.** These prefixes and lengthenings, called *augment* (3) and *reduplication* (4), are explained in 510–550.

**467.** There are two principal forms of conjugation of Greek verbs, that of verbs in *ω* and that of verbs in *μι*.

**468.** Verbs in *μι* form a small class, compared with those in *ω*, and are distinguished in their inflection almost exclusively in the present and second-aorist systems, generally agreeing with verbs in *ω* in the other systems.

### CONJUGATION OF VERBS IN Ω.

**469.** The following synopses (474–478) include —

I. All the tenses of *λύω* (*λῦ-*), *loose*, representing tense systems I., II., III., V., VII., VIII.

II. All the tenses of *λείπω* (λειπ-, λιπ-), *leave*; the second perfect and pluperfect active and the second aorist active and middle, representing tense systems IV. and VI., being in heavy-faced type.

III. All the tenses of *φαίνω* (φαν-), *show*; the future and aorist active and middle (liquid form) and the second aorist and second future passive, representing tense systems II., III., and IX., being in heavy-faced type.

470. The full synopsis of *λύω*, with the forms in heavier type in the synopses of *λείπω* and *φαίνω*, will thus show the full conjugation of the verb in ω, with the nine tense systems; and all these forms are inflected in 480-482. For the peculiar inflection of the perfect and pluperfect middle and passive of verbs with consonant stems, see 486 and 487.

471. N. *Λύω* in the present and imperfect generally has *ū* in Attic poetry and *ũ* in Homer; in other tenses, it has *ū* in the future and aorist active and middle and the future perfect, elsewhere *ũ*.

472. The paradigms include the perfect imperative active, although it is hardly possible that this tense can actually have been formed in any of these verbs. As it occurs, however, in a few verbs (748), it is given here to complete the illustration of the forms. For the rare perfect subjunctive and optative active, see 720.

473. Each tense of *λύω* is translated in the synopsis of 474, except rare untranslatable forms like the future perfect infinitive and participle, and the tenses of the subjunctive and optative. The meaning of these last cannot be fully understood until the constructions are explained in the Syntax. But the following examples will make them clearer than any possible translation of the forms, some of which (e.g. the future optative) cannot be used in independent sentences.

*Λύωμεν* (or *λύσωμεν*) *αὐτόν*, *let us loose him*; *μὴ λύσῃς αὐτόν*, *do not loose him*. *Ἐὰν λύω* (or *λύσω*) *αὐτόν*, *χαίρῃσει*, *if I (shall) loose him, he will rejoice*. *Ἐρχομαι*, *ἵνα αὐτόν λύω* (or *λύσω*), *I am coming that I may loose him*. *Εἴθε λύοιμι* (or *λύσαιμι*) *αὐτόν*, *O that I may loose him*. *Εἰ λύοιμι* (or *λύσαιμι*) *αὐτόν*, *χαίροι ἄν*, *if I should loose him, he would rejoice*. *Ἦλθον ἵνα αὐτόν λύοιμι* (or *λύσαιμι*), *I came that I might loose him*. *Εἶπον ὅτι αὐτόν λύοιμι*, *I said that I was loosing him*; *εἶπον ὅτι αὐτόν λύσαιμι*, *I said that I had loosed him*; *εἶπον ὅτι αὐτόν λύσοιμι*, *I said that I would loose him*. For the difference between the present and aorist in these moods, see 1272, 1; for the perfect, see 1273.

474.

SYNOPSIS

	I. PRESENT SYSTEM.	II. FUTURE SYSTEM.	III. FIRST-AORIST SYSTEM.
ACTIVE VOICE.	<i>Present &amp; Imperfect Active.</i>	<i>Future Active.</i>	<i>1 Aorist Active.</i>
Indic.	λύω <i>I loose or am loosing</i> ἐλύον <i>I was loosing</i>	λύσω <i>I shall loose</i>	ἐλύσα <i>I loosed</i>
Subj.	λύω		λύσω
Opt.	λύοιμι	λύσοιμι	λύσαιμι
Imper.	λύε <i>loose</i>		λύσον <i>loose</i>
Infin.	λύναι <i>to loose</i>	λύσαιν <i>to be about to loose</i>	λύσαι <i>to loose or to have loosed.</i>
Part.	λύων <i>loosing</i>	λύσων <i>about to loose</i>	λύσας <i>having loosed</i>
MIDDLE VOICE.	<i>Present &amp; Imperfect Middle.</i>	<i>Future Middle.</i>	<i>1 Aorist Middle.</i>
Indic.	λύομαι <i>I loose (for myself)</i> ἐλύομην <i>I was loos- ing (for myself)</i>	λύσομαι <i>I shall loose (for myself)</i>	ἐλύσάμην <i>I loosed (for myself).</i>
Subj.	λύομαι		λύσωμαι
Opt.	λύοίμην	λύσοίμην	λύσαιμην
Imper.	λύου <i>loose (for thyself)</i>		λύσαι <i>loose (for thyself)</i>
Infin.	λύεσθαι <i>to loose (for one's self)</i>	λύεσθαι <i>to be about to loose (for one's self)</i>	λύσασθαι <i>to loose or have loosed (for one's self)</i>
Part.	λύόμενος <i>loosing (for one's self)</i>	λύσόμενος <i>about to loose (for one's self)</i>	λύσάμενος <i>having loosed (for one's self)</i>
PASSIVE VOICE.	<i>Pres. &amp; Imperf. Passive.</i>	VIII. FIRST-PASSIVE SYSTEM.	
Indic.	λύομαι <i>I am (being)</i> ἐλύομην <i>I was loosed</i>	<i>1 Future Passive.</i> λυθήσομαι <i>I shall be loosed</i>	<i>1 Aorist Passive.</i> ἐλύθην <i>I was loosed</i>
Subj.		λυθήσοιμι	λυθῶ (for λυθῆω)
Opt.	etc.	λυθησοίμην	λυθείην
Imper.			λύθητι <i>be loosed</i>
Infin.	with same forms as the	λυθήσεσθαι <i>to be about to be loosed</i>	λυθῆναι <i>to be loosed to have been loosed</i>
Part.	Middle	λυθησόμενος <i>about to be loosed</i>	λυθείς <i>having been loosed</i>

VERBAL ADJECTIVES: { λυτός *that may be loosed*  
                                  { λυτός *that must be loosed*

(λύ-), loose.

. FIRST-PERFECT SYSTEM.	VII. PERFECT-MIDDLE SYSTEM.	
<p><i>Perfect &amp; Pluperfect Active.</i></p> <p>κα <i>I have loosed</i>  ἐλεύκη <i>I had loosed</i>  κω οἱ λελυκὼς ὦ  κοιμὶ οἱ λελυκὼς εἶην  υκε] (472)  κέναι <i>to have loosed</i>  ικὼς <i>having loosed</i></p>		
	<p><i>Perfect &amp; Pluperfect Middle.</i></p> <p>λῦμαι <i>I have loosed (for myself)</i>  ἐλύμην <i>I had loosed (for myself)</i></p> <p>λελυμένος ὦ  λελυμένος εἶην  λῦσο (750)  λεῦσθαι <i>to have loosed (for one's self)</i></p> <p>λελυμένος <i>having loosed (for one's self)</i></p>	
	<p><i>Perf. &amp; Pluperf. Passive.</i></p> <p>λῦμαι <i>I have</i> { <i>been</i>  ἐλύμην <i>I had</i> { <i>loosed</i></p> <p>etc.</p> <p>with same forms as the Middle</p>	<p><i>Future Perfect Passive.</i></p> <p>λεῦσομαι <i>I shall have been loosed</i></p> <p>λελύσοίμην</p> <p>λελύσεσθαι (1283)</p> <p>λελύσόμενος (1284)</p>

**475.** The middle of λύω commonly means *to release for one's self*, or *to release some one belonging to one's self*, hence *to ransom (a captive)* or *to deliver (one's friends from danger)*. See 1242, 3.

**476. SYNOPSIS OF λείπω (λειπ-, λιπ-), leave.**

TENSE SYSTEM: I.		II.	IV.	VI.
ACTIVE VOICE.	Pres. & Impf. Active.	Future Active.	2 Aorist Active.	2 Perf. & Plup. Active.
Indic.	λείπω ἐλειπον	λείψω	ἔλιπον λίπω	ἔλειπον ἐλελοίπη λελοίπω or λελοιπὸς ὦ
Subj.	λείπω			λελοιπὸς ὦ λελοίποιμι or λελοιπὸς εἶην
Opt.	λείποιμι	λείποιμι	λείποιμι	[ἔλειπε] λελοιπέναι λελοιπὸς
Imper.	λείπε		λίπε	
Infin.	λείπειν	λείπειν	λίπειν	
Part.	λείπων	λείπων	λίπών	
MIDDLE VOICE.	Pres. & Impf. Middle.	Future Middle.	2 Aorist Middle.	VII. Perf. & Plup. Mid.
Indic.	λείπομαι ἐλειπόμην	λείψομαι	ἔλιπόμην λίπομαι	ἔλειμμαι ἐλελείμην
Subj.	λείπωμαι		λίπομαι	λελειμμένος ὦ
Opt.	λείποιμην	λείψοίμην	λίποίμην	λελειμμένος εἶην
Imper.	λείπου		λίποθ	ἔλειψο
Infin.	λείπεσθαι	λείψεσθαι	λίπασθαι	λελείφθαι
Part.	λειπόμενος	λειψόμενος	λιπόμενος	λελειμμένος
PASSIVE VOICE.	Pres. & Impf. Passive.	VIII.		Perf. & Plup. Passive same as the Middle
Indic.		1 Fut. Pass. λειφθήσομαι	1 Aor. Pass. ἐλειφθην	Future Perfect. λελείψομαι
Subj.	same forms		λειφθῶ (for λειφθέω)	
Opt.	as the	λειφθησούμην	λειφθῆην	λελειψούμην
Imper.	Middle		λειφθῆτι	
Infin.		λειφθήσεσθαι	λειφθῆναι	λελειψέσθαι
Part.		λειφθησόμενος	λειφθεὶς	λελειψόμενος

**VERBAL ADJECTIVES: λειπτός, λειπτός**

**477. 1.** The active of λείπω in the various tenses means *I leave* (or *am leaving*), *I left* (or *was leaving*), *I shall leave*, etc. The second perfect means *I have left*, or *I have failed* or *am wanting*. The first aorist ἔλειψα is not in good use.

**2.** The middle of λείπω means properly *to remain* (*leave one's self*), in which sense it differs little (or not at all) from the passive. But the second aorist ἐλιπόμην often means *I left for myself* (e.g. a memorial or monument): so the present and future middle in composition. Ἐλιπόμην in Homer sometimes means *I was left behind* or *was inferior*, like the passive.

**3.** The passive of λείπω is used in all tenses, with the meanings *I am left*, *I was left*, *I have been left*, *I had been left*, *I shall have been left*, *I was left*, *I shall be left*. It also means *I am inferior* (*left behind*).

## 478. SYNOPSIS OF φαίνω (φαν-), show.

TENSE-SYSTEM : I.					
ACTIVE VOICE.		II.		III.	
ACTIVE VOICE.	<i>Pres. &amp; Impf. Active.</i>	<i>Future Active.</i>		<i>1 Aorist Active.</i>	
	Indic. Subj.	φαίνω ἐφαίνομαι		ἐφάνη φάνη	
	Opt.	φαίνομαι		φηνάμην	
	Imper. Infm. Part.	φαίει φαίσει φαίνων		φήνον φήνα φήνας	
MIDDLE VOICE.		<i>Pres. &amp; Impf. Middle.</i>		<i>1 Aorist Middle.</i>	
MIDDLE VOICE.	Indic. Subj.	φαίνομαι ἐφαίνομαι φαίνομην φαίνομην		ἐφηνάμην φήνωμαι φήναμην	
	Opt.	φαίνομην		φήναι	
	Imper. Infm. Part.	φαίσεσθαι φαυόμενος		φήνασθαι φήνόμενος	
PASSIVE VOICE.		<i>Pres. &amp; Impf. Passive.</i>		IX.	
PASSIVE VOICE.	Indic. Subj.	same forms as the Middle		<i>2 Future Passive.</i>	
	Opt.			φανήσομαι	
	Imper. Infm. Part.			φανησόμεν	
				φανήσεσθαι φανησόμενος	
				X.	
				<i>2 Aorist Passive.</i>	
				ἐφάνην φανεῖ (for φανέω)	
				φανεήην φάνηθι φάνηται φάνεις	
				XI.	
				<i>1 Aorist Passive.</i>	
				ἐφάνθη φανεῖ (for φανέω)	
				φανεήην φανεήντι φανεθήναι φανεῖς	
				XII.	
				<i>1 Future Passive wanting</i>	

479. 1. The first perfect πέφαγκα means *I have shown*; the second perfect πέφηναι means *I have appeared*.

2. The passive of φαίνω means properly *to be shown* or *made evident*; the middle, *to appear* (*show one's self*). The second future passive φανήσομαι, *I shall appear* or *be shown*, does not differ in sense from φανούμαι; but ἐφάνθη is generally passive, *I was shown*, while ἐφάνην is *I appeared*. The aorist middle ἐφηνάμην means *I showed*; the simple form is rare and poetic; but ἀπ-εφηνάμην, *I declared*, is common.

## 480.

## 1. ACTIVE VOICE OF λύω.

		<i>Present.</i>	<i>Imperfect.</i>	<i>Future.</i>
INDICATIVE.	S.	1. λύω	ἔλυον	λύσω
		2. λύεις	ἔλυσες	λύσεις
		3. λύει	ἔλυε	λύσει
	D.	2. λύετον	ἐλύετον	λύσετε
		3. λύετον	ἐλύετην	λύσετε
	P.	1. λύομεν	ἐλύομεν	λύσομεν
		2. λύετε	ἐλύετε	λύσετε
		3. λύουσι	ἐλύον	λύσουσι
SUBJUNCTIVE.	S.	1. λύω		
		2. λύῃς		
		3. λύῃ		
	D.	2. λύητον		
		3. λύητον		
	P.	1. λύωμεν		
		2. λύητε		
		3. λύωσι		
OPTATIVE.	S.	1. λύοιμι		λύσοιμι
		2. λύοις		λύσοις
		3. λύοι		λύσοι
	D.	2. λύοιτον		λύσοιτον
		3. λύοίτην		λύσοίτην
	P.	1. λύοιμεν		λύσοιμεν
		2. λύοιτε		λύσοιτε
		3. λύοιεν		λύσοιεν
IMPERATIVE.	S.	2. λύε		
		3. λύέτω		
	D.	2. λύετον		
		3. λύέτων		
	P.	2. λύετε		
		3. λύόντων or λύέτωσαν		
INFINITIVE.		λύειν		λύσειν
PARTICIPLE.		λύων, λύουσα, λύον (335)		λύσων, λύσουσα, λύσον (335)

		1 Aorist.	1 Perfect.	1 Pluperfect.
INDICATIVE.	S.	1. ἔλυσα	ἔλυκα	ἔελύκη
		2. ἔλυσας	ἔλυκας	ἔελύκης
		3. ἔλυσε	ἔλυκε	ἔελύκει(ν)
	D.	2. ἐλύσατον	ἐλύκατον	ἐελύκετον
		3. ἐλύσατήν	ἐλύκατον	ἐελύκήτην
	P.	1. ἐλύσαμεν	ἐλύκαμεν	ἐελύκαμεν
		2. ἐλύσατε	ἐλύκατε	ἐελύκετε
		3. ἔλυσαν	ἔλυκᾶσι	ἔελύκεσαν
SUBJUNCTIVE.	S.	1. λύσω	λελύκω (720)	
		2. λύσῃς	λελύκῃς	
		3. λύσῃ	λελύκῃ	
	D.	2. λύσῃτον	λελύκῃτον	
		3. λύσῃτον	λελύκῃτον	
	P.	1. λύσωμεν	λελύκωμεν	
		2. λύσῃτε	λελύκῃτε	
		3. λύσωσι	λελύκωσι	
OPTATIVE.	S.	1. λύσαιμι	λελύκοιμι (720)	
		2. λύσαις, λύσειας	λελύκοις	
		3. λύσαι, λύσεια	λελύκοι	
	D.	2. λύσαιτον	λελύκοιτον	
		3. λύσαιτίην	λελυκοίτην	
	P.	1. λύσαιμεν	λελύκοιμεν	
		2. λύσαιτε	λελύκοιτε	
		3. λύσαιεν, λύσειαν	λελύκοιεν	
IMPERATIVE.	S.	2. λύσον	[ἔλυκε (472)]	
		3. λύσάτω	λελυκέτω	
	D.	2. λύσατον	λελύκετον	
		3. λύσάτων	λελυκέτων	
	P.	2. λύσατε	λελύκετε	
		3. λύσάντων or λύσάτωσαν	λελυκέτωσαν]	
INFINITIVE.		λύσαι	λελυκέναι	
PARTICIPLE.		λύσῃς, λύσῃσα, λύσαν (335)	λελυκώς, λελυκυία, λελυκός (335)	



## 2. MIDDLE VOICE OF λύω.

		<i>Present.</i>	<i>Imperfect.</i>	<i>Future.</i>
INDICATIVE.	S.	1. λύομαι	ἐλύομην	λύσομαι
		2. λύει, λύῃ	ἐλύου	λύσει, λύσῃ
		3. λύεται	ἐλύετο	λύσεται
	D.	2. λύεσθον	ἐλύεσθον	λύσεισθον
		3. λύεσθον	ἐλύεσθην	λύσεισθον
	P.	1. λυόμεθα	ἐλυόμεθα	λύσόμεθα
		2. λύεσθε	ἐλύεσθε	λύσεσθε
		3. λύονται	ἐλύοντο	λύσονται
SUBJUNCTIVE.	S.	1. λύωμαι		
		2. λύῃ		
		3. λύηται		
	D.	2. λύησθον		
		3. λύησθον		
	P.	1. λυέμεθα		
		2. λύησθε		
		3. λύωνται		
OPTATIVE.	S.	1. λυοίμην		λύσοίμην
		2. λύοιο		λύσοιο
		3. λύοιτο		λύσοιτο
	D.	2. λύοισθον		λύσοισθον
		3. λυοίσθην		λύσοίσθην
	P.	1. λυοίμεθα		λύσοίμεθα
		2. λύοισθε		λύσοισθε
		3. λύοιντο		λύσοιντο
IMPERATIVE.	S.	2. λύου		
		3. λύέσθω		
	D.	2. λύεσθον		
		3. λυέσθων		
	P.	2. λύεσθε		
		3. λυέσθων or λυέσθωσαν		
INFINITIVE.		λύεσθαι		λύσεσθαι
PARTICIPLE.		λυόμενος, λυομένη, λυόμενον (301)		λυσόμενος, -η, -ον (301)

		1 Aorist.	Perfect.	Pluperfect.
INDICATIVE.	S.	1. λῶσάμην	λῶμαι	ἔλῶμην
		2. λῶσω	λῶσαι	ἔλῶσο
		3. λῶσατο	λῶνται	ἔλῶντο
	D.	2. λῶσασθον	λῶσθον	ἔλῶσθον
		3. λῶσάσθην	λῶσθον	ἔλῶσθην
	P.	1. λῶσάμεθα	λελύμεθα	ἔλελύμεθα
		2. λῶσασθε	λέλυσθε	ἔλελυσθε
		3. λῶσαντο	λέλυνται	ἔλέλυντο
SUBJUNCTIVE.	S.	1. λῶσμαι	λελυμένος ᾧ	
		2. λῶσῃ	λελυμένος ᾧς	
		3. λῶσῃται	λελυμένος ᾧ	
	D.	2. λῶσῃσθον	λελυμένῳ ᾧτον	
		3. λῶσῃσθον	λελυμένῳ ᾧτον	
	P.	1. λῶσάμεθα	λελυμένοι ᾧμεν	
		2. λῶσῃσθε	λελυμένοι ᾧτε	
		3. λῶσωνται	λελυμένοι ᾧσι	
OPTATIVE.	S.	1. λῶσαίμην	λελυμένος εἴην	
		2. λῶσαιο	λελυμένος εἴης	
		3. λῶσαιτο	λελυμένος εἴη	
	D.	2. λῶσαισθον	λελυμένῳ εἴτον or εἴητον	
		3. λῶσαισθην	λελυμένῳ εἴτην or εἴήτην	
	P.	1. λῶσαίμεθα	λελυμένοι εἴμεν or εἴημεν	
		2. λῶσαισθε	λελυμένοι εἴτε or εἴητε	
		3. λῶσαιντο	λελυμένοι εἴεν or εἴησαν	
IMPERATIVE.	S.	2. λῶσαι	λέλυστο (750)	
		3. λῶσάσθω	λέλύσθω (749)	
	D.	2. λῶσασθον	λέλυσθον	
		3. λῶσάσθων	λέλύσθων	
	P.	2. λῶσασθε	λέλυσθε	
		3. λῶσάσθων or λῶσάσθωσαν	λέλύσθων or λέλύσθωσαν	
INFINITIVE.		λέσασθαι	λέλύσθαι	
PARTICIPLE.		λῶσάμενος, -η, -ον (301)	λελυμένος, -η, -ον (301)	

## 3. PASSIVE VOICE OF λύω.

		<i>Future Perfect.</i>	<i>1 Aorist.</i>	<i>1 Future.</i>
INDICATIVE.	S.	1. λελύσομαι	ἐλύθην	λυθήσομαι
		2. λελύσει, λελύσῃ	ἐλύθης	λυθήσει, λυθήσῃ
		3. λελύσεται	ἐλύθη	λυθήσεται
	D.	2. λελύσεσθον	ἐλύθητον	λυθήσεσθον
		3. λελύσεσθον	ἐλυθήτην	λυθήσεσθον
	P.	1. λελύσόμεθα	ἐλύθημεν	λυθήσόμεθα
		2. λελύσεσθε	ἐλύθητε	λυθήσεσθε
		3. λελύσονται	ἐλύθησαν	λυθήσονται
SUBJUNCTIVE.	S.	1.	λυθῶ	
		2.	λυθῇς	
		3.	λυθῇ	
	D.	2.	λυθήτον	
		3.	λυθήτων	
	P.	1.	λυθῶμεν	
		2.	λυθήτε	
		3.	λυθῶσι	
OPTATIVE.	S.	1. λελύσοίμην	λυθείην	λυθησοίμην
		2. λελύσοιο	λυθείης	λυθήσοιο
		3. λελύσοιτο	λυθείη	λυθήσοιτο
	D.	2. λελύσοισθον	λυθείτον or λυθείητον	λυθήσοισθον
		3. λελύσοίσθην	λυθείτην or λυθείήτην	λυθησοίσθην
	P.	1. λελύσοίμεθα	λυθείμεν or λυθείημεν	λυθησοίμεθα
		2. λελύσοισθε	λυθείτε or λυθείητε	λυθήσοισθε
		3. λελύσοιντο	λυθείεν or λυθείησαν	λυθήσοιντο
IMPERATIVE.	S.	2.	λύθητι	
		3.	λυθήτω	
	D.	2.	λύθητον	
		3.	λυθήτων	
	P.	2.	λύθητε	
		3.	λυθέντων or λυθήτωσαν	
INFINITIVE.		λελύσθαι	λυθῆναι	λυθήσεσθαι
PARTICIPLE.		λελύσόμενος, -η, -ον (301)	λυθείς, λυθείσα, λυθέν (335)	λυθησόμενος, -η, -ον (301)

**481. SECOND AORIST (ACTIVE AND MIDDLE) AND SECOND PERFECT AND PLUPERFECT OF λείπω.**

		2 Aorist Active.	2 Aorist Middle.	2 Perfect.	2 Pluperfect.
INDICATIVE.	S.	1. ἔλιπον	ἐλιπόμην	ἔλειοπα	ἐλεόλιπη
		2. ἔλιπες	ἐλίπου	ἔλειπας	ἐλεόλιπες
		3. ἔλιπε	ἐλίπετο	ἔλειπε	ἐλεόλιπει (ν)
	D.	2. ἐλίπετον	ἐλίπεσθον	ἔλειπατον	ἐλεόλιπετον
		3. ἐλίπέτην	ἐλίπέσθην	ἔλειπατον	ἐλεόλιπέτην
	P.	1. ἐλίπομεν	ἐλιπόμεθα	ἔλειοπαμεν	ἐλεόλιπεμεν
		2. ἐλίπετε	ἐλίπεσθε	ἔλειπατε	ἐλεόλιπετε
		3. ἔλιπον	ἐλίποντο	ἔλειοῦσιν	ἐλεόλιπεσαν
SUBJUNCTIVE.	S.	1. λίπω	λίπωμαι	λεόλιπω	
		2. λίπῃς	λίπῃ	λεόλιπῃς	
		3. λίπῃ	λίπῃται	λεόλιπῃ	
	D.	2. λίπητον	λίπησθον	λεόλιπητον	
		3. λίπητον	λίπησθον	λεόλιπητον	
	P.	1. λίπομεν	λίπομεθα	λεόλιπομεν	
		2. λίπητε	λίπησθε	λεόλιπητε	
		3. λίπωσι	λίπωνται	λεόλιπωσι	
OPTATIVE.	S.	1. λίποιμι	λιποίμην	λεόλοιποιμι	
		2. λίποις	λίποιο	λεόλοιποις	
		3. λίποι	λίποιτο	λεόλοιποι	
	D.	2. λίποιτον	λιποίσθον	λεόλοιποιτον	
		3. λιποίτην	λιποίσθην	λεόλοιποίτην	
	P.	1. λίπομεν	λιποίμεθα	λεόλοιπομεν	
		2. λίποιτε	λιποίσθε	λεόλοιποιτε	
		3. λίποιεν	λιποίντο	λεόλοιποιεν	
IMPERATIVE.	S.	2. λίπε	λιπού	ἔλειπε	
		3. λιπέτω	λιπέσθω	ἔλειπέτω	
	D.	2. λίπετον	λίπεσθον	ἔλειπετον	
		3. λιπέτων	λιπέσθων	ἔλειπέτων	
	P.	2. λίπετε	λίπεσθε	ἔλειπετε	
		3. λιπόντων	λιπέσθων or or λιπέ- λιπέσθωσαν τωσαν	ἔλειπέτων	
INFINITIVE.		λιπεῖν	λιπέσθαι	λεόλιπεῖναι	
PARTICIPLE.		λιπών,	λιπόμενος,	λεόλιπώς,	
		λιπούσα,	-η, -ον	λεόλιπυῖα,	
		λιπόν	(301)	λεόλιπός	
		(335)		(335)	

**482. FUTURE AND FIRST AORIST ACTIVE AND MIDDLE (LIQUID FORMS) AND SECOND AORIST AND SECOND FUTURE PASSIVE OF φαίνομαι.**

		<i>Future Active.</i> <sup>1</sup>	<i>Future Middle.</i> <sup>1</sup>	<i>1 Aorist Active.</i>
INDICATIVE.	S.	1. φανῶ	φανοῦμαι	ἔφηνα
		2. φανείς	φανεί, φανῆ	ἔφηνας
		3. φανεί	φανείται	ἔφηνε
	D.	2. φανείτον	φανείσθον	ἔφηνάτον
		3. φανείτον	φανείσθον	ἔφηνάτην
	P.	1. φανόμεν	φανόμεθα	ἔφηναμεν
		2. φανείτε	φανείσθε	ἔφηνάτε
		3. φανοῦσι	φανοῦνται	ἔφησαν
SUBJUNCTIVE.	S.	1.		φῆνῃ
		2.		φῆνῃς
		3.		φῆνῃ
	D.	2.		φῆνητον
		3.		φῆνητον
	P.	1.		φῆνωμεν
		2.		φῆνητε
		3.		φῆνωσι
OPTATIVE.	S.	1. φανοίην or φανοίμ	φανοίμην	φῆναιμι
		2. φανοίης or φανοίς	φανοίῃ	φῆναις or φῆναις
		3. φανοίη or φανοί	φανοίτο	φῆναι or φῆναι
	D.	2. φανοίτον	φανοίσθον	φῆναιτον
		3. φανοίτην	φανοίσθην	φῆνάτην
	P.	1. φανοίμεν	φανοίμεθα	φῆναιμεν
		2. φανοίτε	φανοίσθε	φῆναιτε
		3. φανοίεν	φανοίεντο	φῆναιεν or φῆναιεν
IMPERATIVE.	S.	2.		φῆνον
		3.		φῆνάτω
	D.	2.		φῆνάτον
		3.		φῆνάτων
	P.	2.		φῆνατε
		3.		φῆνάτων or φῆνάτωσαν
INFINITIVE.		φανείν	φανείσθαι	φῆναι
PARTICIPLE.		φανών, φανοῦσα, φανοῦν (340)	φανόμενος, -η, -ον (301)	φῆνῶς, φῆνῶσα, φῆναν (335)

<sup>1</sup> The uncontracted futures, φανέω and φανέομαι (478; 483), are inflected like φιλέω and φιλέομαι (492).

		1 Aor. Mid.	2 Aor. Pass.	2 Fut. Pass.
INDICATIVE.	S.	1. ἐφηνάμην	ἐφάνην	φανήσομαι
		2. ἐφίνω	ἐφάνης	φανίσει, φανήσῃ
		3. ἐφίνατο	ἐφάνη	φανήσεται
	D.	2. ἐφίνασθον	ἐφάνητον	φανήσεσθον
		3. ἐφηνάσθην	ἐφανήτην	φανήσεσθον
	P.	1. ἐφηνάμεθα	ἐφάνημεν	φανήσόμεθα
		2. ἐφίνασθε	ἐφάνητε	φανήσεσθε
		3. ἐφίναντο	ἐφάνησαν	φανήσονται
SUBJUNCTIVE.	S.	1. φήνωμαι	φανῶ	
		2. φήνῃ	φανῆς	
		3. φήνῃται	φανῇ	
	D.	2. φήνησθον	φανήτον	
		3. φήνησθον	φανήτον	
	P.	1. φηνάμεθα	φανώμεν	
		2. φήνησθε	φανήτε	
		3. φήνωνται	φανῶσι	
OPTATIVE.	S.	1. φηναίμην	φανείην	φανησοίμην
		2. φήναιο	φανείης	φανήσοιο
		3. φήναιτο	φανείη	φανήσοιτο
	D.	2. φήναισθον	φανείτον or φανείητον	φανήσοισθον
		3. φηναίσθην	φανείτην or φανείήτην	φανησοίσθην
	P.	1. φηναίμεθα	φανείμεν or φανείημεν	φανησοίμεθα
		2. φήναισθε	φανείτε or φανείητε	φανήσοισθε
		3. φήναιντο	φανείν or φανείησαν	φανήσοιντο
IMPERATIVE.	S.	2. φήναι	φάνηθι	
		3. φηνάσθω	φανήτω	
	D.	2. φήνασθον	φάνητον	
		3. φηνάσθων	φανήτων	
	P.	2. φήνασθε	φάνητε	
		3. φηνάσθων or φηνάσθωσαν	φάνετων or φανήτωσαν	
INFINITIVE.		φήνασθαι	φανῆναι	φανήσεσθαι
PARTICIPLE.		φήνάμενος, -η, -ον (301)	φανείς, φανείσα, φάνέν (335)	φανησόμενος, -η, -ον (301)

**483.** The uncontracted forms of the future active and middle of φαίνω (478) and of other liquid futures are not Attic, but are found in Homer and Herodotus. So with some of the uncontracted forms of the aorist subjunctive passive in εω (474).

**484.** The tenses of λείπω and φαίνω which are not inflected above follow the corresponding tenses of λύω; except the perfect and pluperfect middle, for which see 486. Λέλειμ-μαι is inflected like τέτριμ-μαι (487, 1), and πέφασ-μαι is inflected in 487, 2.

**485.** Some of the dissyllabic forms of λύω do not show the accent so well as polysyllabic forms, e.g. these of κωλύω, hinder:—

*Pres. Imper. Act.* κώλυε, κωλύετω, κωλύετε. *Aor. Opt. Act.* κωλύσαιμι, κωλύσειας (or κωλύσαις), κωλύσειε (or κωλύσαι). *Aor. Imper. Act.* κώλυσσον, κωλύσάτω. *Aor. Inf. Act.* κωλύσαι. *Aor. Imper. Mid.* κώλυσσαι, κωλύσάσθω.

The three forms κωλύσαι, κωλύσαι, κώλυσσαι (cf. λύσαι, λύσαι, λύσαι) are distinguished only by accent. See 130; 113; 131, 4.

#### PERFECT AND PLUPERFECT MIDDLE AND PASSIVE OF VERBS WITH CONSONANT STEMS.

**486.** 1. In the perfect and pluperfect middle, many euphonic changes (489) occur when a consonant of the tense-stem comes before μ, τ, σ, or θ of the ending.

2. When the stem ends in a consonant, the third person plural of these tenses is formed by the perfect middle participle with εἰσί, *are*, and ἦσαν, *were* (806).

**487.** 1. These tenses of τρίβω, *rub*, πλέκω, *weave*, πείθω, *persuade*, and στέλλω (σταλ-), *send*, are thus inflected:—

##### *Perfect Indicative.*

S.	1.	τέτριμμαι	πέπλεγμαι	πέπεισμαι	ἔσταλμαι
	2.	τέτριψαι	πέπλεξαι	πέπεισαι	ἔσταλσαι
	3.	τέτριπται	πέπλεκται	πέπεισται	ἔσταλται
D.	2.	τέτριφθον	πέπλεχθον	πέπεισθον	ἔσταλθον
	3.	τέτριφθον	πέπλεχθον	πέπεισθον	ἔσταλθον
P.	1.	τετριμμεθα	πεπλέγμεθα	πεπεισμεθα	ἐστάλμεθα
	2.	τέτριφθε	πέπλεχθε	πέπεισθε	ἔσταλθε
	3.	τετριμμένοι	πεπλεγμένοι	πεπεισμένοι	ἐσταλμένοι
		εἰσί	εἰσί	εἰσί	εἰσί

##### *Perfect Subjunctive and Optative.*

SUBJ.	τετριμμένος ᾧ	πεπλεγμένος ᾧ	πεπεισμένος ᾧ	ἐσταλμένος ᾧ
OPT.	“ εἴην	“ εἴην	“ εἴην	“ εἴην

*Perfect Imperative.*

S.	2.	τέτριψο	πέπλεξο	πέπεισο	ἱσταλσο
	3.	τέτριψθω	πεπλέχθω	πεπίσθω	ἱστάλθω
D.	2.	τέτριψθον	πέπλεχθον	πέπεισθον	ἱσταλθον
	3.	τέτριψθων	πεπλέχθων	πεπίσθων	ἱστάλθων
P.	2.	τέτριψθε	πέπλεχθε	πέπεισθε	ἱσταλθε
	3.	τέτριψθων or τέτριψθωσαν	πεπλέχθων or πεπλέχθωσαν	πεπίσθων or πεπίσθωσαν	ἱστάλθων or ἱστάλθωσαν

*Perfect Infinitive and Participle.*

INF.	τετριφθαι	πεπλέχθαι	πεπίσθαι	ἱστάλθαι
PART.	τετριμμένος	πεπλεγμένος	πεπεισμένος	ἱσταλμένος

*Pluperfect Indicative.*

S.	1.	ἐπετριμμην	ἐπεπλέγμην	ἐπεπίσμην	ἱστάλμην
	2.	ἐτέτριψο	ἐπέπλεξο	ἐπέπεισο	ἱσταλσο
	3.	ἐτέτριπτο	ἐπέπλεκτο	ἐπέπειστο	ἱσταλτο
D.	2.	ἐτέτριψθον	ἐπέπλεχθον	ἐπέπεισθον	ἱσταλθον
	3.	ἐπετριψθην	ἐπεπλέχθην	ἐπεπίσθην	ἱστάλθην
P.	1.	ἐπετριμμεθα	ἐπεπλέγμεθα	ἐπεπίσμεθα	ἱστάλμεθα
	2.	ἐτέτριψθε	ἐπέπλεχθε	ἐπέπεισθε	ἱσταλθε
	3.	τετριμμένοι ῆσαν	πεπλεγμένοι ῆσαν	πεπεισμένοι ῆσαν	ἱσταλμένοι ῆσαν

2. The same tenses of (τελέω) τελέω (stem τελε-), *finish*, φαίνω (φαν-), *show*, ἀλλάσσω (ἀλλαγ-), *exchange*, and ἐλέγχω (ἐλεγχ-), *convict*, are thus inflected: —

*Perfect Indicative.*

S.	1.	τετέλεσμαι	πέφασμαι	ἤλλαγμαί	ἐήλεγμαι
	2.	τετέλεσαι	[πέφανσαι, 700]	ἤλλαξαι	ἐήλεγξαι
	3.	τετέλεσται	πέφανται	ἤλλακται	ἐήλεγκται
D.	2.	τετέλεσθον	πέφανθον	ἤλλαχθον	ἐήλεγχθον
	3.	τετέλεσθον	πέφανθον	ἤλλαχθον	ἐήλεγχθον
P.	1.	τετελέσμεθα	πεφάσμεθα	ἤλλάγμεθα	ἐηλέγμεθα
	2.	τετέλεσθε	πέφανθε	ἤλλαχθε	ἐήλεγχθε
	3.	τετελεσμένοι	πεφασμένοι	ἤλλαγμένοι	ἐηλεγμένοι
		εἰσὶ	εἰσὶ	εἰσὶ	εἰσὶ

*Perfect Subjunctive and Optative.*

SUBJ.	τετελεσμένος ᾧ	πεφασμένος ᾧ	ἤλλαγμένος ᾧ	ἐηλεγμένος ᾧ
OPT.	“	εἴην	“	εἴην
		“	εἴην	“
			“	εἴην



*Perfect Imperative.*

S.	2.	τετέλιεσο	[πέφανσο]	ήλλαξο	ἐηλέγξο
	3.	τετέλιεσθω	πεφάνθω	ήλλάχθω	ἐηλέγχθω
D.	2.	τετέλιεσθον	πέφανθον	ήλλαχθον	ἐηλέγχθον
	3.	τετέλιεσθων	πεφάνθων	ήλλάχθων	ἐηλέγχθων
P.	2.	τετέλιεσθε	πέφανθε	ήλλαχθε	ἐηλέγχεθε
	3.	τετέλιεσθων or τετέλιεσθωσαν	πεφάνθων or πεφάνθωσαν	ήλλάχθων or ήλλάχθωσαν	ἐηλέγχεθων or ἐηλέγχεσθωσαν

*Perfect Infinitive and Participle.*

INF.	τετέλιεσθαι	πεφάνθαι	ήλλάχθαι	ἐηλέγχεσθαι
PART.	τετέλεσμένος	πεφασμένος	ήλλαγμένος	ἐηλεγμένος

*Pluperfect Indicative.*

S.	1.	ἐτετέλισμεν	ἐπεφάσμεν	ήλλάγμεν	ἐηλέγμεν
	2.	ἐτετέλιεσο	[ἐπέφανσο]	ήλλαξο	ἐηλέγξο
	3.	ἐτετέλιεστο	ἐπέφαντο	ήλλακτο	ἐηλέγκτο
D.	2.	ἐτετέλιεσθον	ἐπέφανθον	ήλλαχθον	ἐηλέγχεθον
	3.	ἐτετέλιεσθην	ἐπέφάνθην	ήλλάχθην	ἐηλέγχεθην
P.	1.	ἐτετέλισμεθα	ἐπεφάσμεθα	ήλλάγμεθα	ἐηλέγμεθα
	2.	ἐτετέλιεσθε	ἐπέφανθε	ήλλαχθε	ἐηλέγχεθε
	3.	τετέλεσμένοι ήσαν	πεφασμένοι ήσαν	ήλλαγμένοι ήσαν	ἐηλεγμένοι ήσαν

488. N. The regular third person plural here (*τετριβ-νται*, *ἐπεπλεκ-ντο*, etc., formed like *λέλυ-νται*, *ἐέλυ-ντο*) could not be pronounced. The periphrastic form is necessary also when σ is added to a vowel stem (640), as in *τετέλεσ-μαι*. But when final ν of a stem is dropped (647), the regular forms in νται and ντο are used; as *κλίνω*, *κέκλι-μαι*, *κέκλινται* (not *κεκλιμένοι εισί*).

489. For the euphonic changes here, see 71-77 and 83.

1. Thus *τέτριμ-μαι* is for *τετριβ-μαι* (75); *τέτριψαι* for *τετριβ-σαι* (74); *τέτριψ-ται* for *τετριβ-ται*, *τέτριψ-θον* for *τετριβ-θον* (71). So *πέπλεγ-μαι* is for *πεπλεκ-μαι* (75); *πέπλεχ-θον* for *πεπλεκ-θον* (71). *Πέπεισ-ται* is for *πεπειθ-ται*, and *πέπεισ-θον* is for *πεπειθ-θον* (71); and *πέπεισμαι* (for *πεπειθ-μαι*) probably follows their analogy; *πέπει-σαι* is for *πεπειθ-σαι* (74).

2. In *τετέλεσ-μαι*, σ is added to the stem before μ and τ (640), the stem remaining pure before σ. *Τετέλεσμαι* and *πέπεισμαι*, therefore, inflect these tenses alike, though on different principles. On the other hand, the σ before μ in *πέφασμαι* (487, 2) is a sub-

stitute for *ν* of the stem (83), which *ν* reappears before other letters (700). In the following comparison the distinction is shown by the hyphens:—

τέτλι-σ-μαι	πέπεισ-μαι	πέφασ-μαι
τέτλι-σαι	πέπει-σαι	[πέφαν-σαι]
τέτλι-σ-ται	πέπεισ-ται	πέφαν-ται
τέτλι-σθε	πέπεισ-θε	πέφαν-θε

3. Under ἡλλαγ-μαι, ἡλλαξαι is for ἡλλαγ-σαι, ἡλλακ-ται for ἡλλαγ-ται, ἡλλαχ-θον for ἡλλαγ-θον (74; 71). Under ἐλήλεγ-μαι, γγμ (φοι γγμ) drops one γ (77); ἐλήλεγξαι and ἐλήλεγκ-ται are for ἐληλεγχ-σαι and ἐληλεγχ-ται (74; 71). See also 529.

490. 1. All perfect-middle stems ending in a labial inflect these tenses like τέτριμ-μαι; as λείπω, λέλειμ-μαι; γράφω (γραφ-), write, γέγραμ-μαι (75); ῥίπτω (ῥίφ-, ῥίφ-), throw, ἔρριμ-μαι. But when final *μπ* of the stem loses *π* before *μ* (77), the *π* recurs before other consonants; as κάμπτω (καμπ-), bend, κέκαμ-μαι, κέκαμψαι, κέκαμπ-ται, κέκαμφ-θε; πέμπω (πεμπ-), send, πέπεμ-μαι, πέπεμψαι, πέπεμπ-ται, πέπεμφ-θε: compare πέπεμ-μαι from πέσσω (πεπ-), cook, inflected πέπεψαι, πέπεπ-ται, πέπεφ-θε, etc.

2. All ending in a palatal inflect these tenses like πέπλεγ-μαι and ἡλλαγ-μαι; as πράσσω (πράγ-), do, πέπράγ-μαι; ταρασσω (ταραχ-), confuse, τετάραγ-μαι; φυλάσσω (φυλακ-), πεφύλαγ-μαι. But when *γ* before *μ* represents γγ, as in ἐλήλεγ-μαι from ἐλέγχω (489, 3), the second palatal of the stem recurs before other consonants (see 487, 2).

3. All ending in a lingual mute inflect these tenses like πέπεισ-μαι, etc.; as φράζω (φραδ-), tell, πέφρασ-μαι, πέφρα-σαι, πέφρασ-ται; ἐθίζω (ἐθιδ-), accustom, εἵθισ-μαι, εἵθι-σαι, εἵθισ-ται, εἵθισ-θε; pluf. εἵθισ-μην, εἵθι-σα, εἵθισ-το; σπένδω (σπενδ-), pour, ἔσπεισ-μαι (like πέπεισ-μαι, 489, 1) for ἔσπενδ-μαι, ἔσπει-σαι, ἔσπεισ-ται, ἔσπεισ-θε.

4. Most ending in *ν* (those in *αν*- and *υν*- of verbs in *αινω* or *υνω*) are inflected like πέφασ-μαι (see 489, 2).

5. When final *ν* of a stem is dropped (647), as in κλίνω, bend, κέκλι-μαι, the tense is inflected like λέλυ-μαι (with a vowel stem).

6. Those ending in *λ* or *ρ* are inflected like ἔσταλ-μαι; as ἀγγέλλω (ἀγγελ-), announce, ἡγγελ-μαι; αἶρω (ἀρ-), raise, ἤρ-μαι; ἐγείρω (ἐγερ-), rouse, ἐγήγερ-μαι; πείρω (περ-), pierce, πέπαρ-μαι (645).

491. For the full forms of these verbs, see the Catalogue. For φαίνο, see also 478.

## CONTRACT VERBS.

**492.** Verbs in *aw*, *ew*, and *ow* are contracted in the present and imperfect. These tenses of *τιμάω* (*τιμα-*), *honor*, *φιλέω* (*φιλε-*), *love*, and *δηλώω* (*δηλο-*), *manifest*, are thus inflected:—

## ACTIVE.

*Present Indicative.*

S.	1. ( <i>τιμάω</i> )	τιμῶ	( <i>φιλέω</i> )	φιλῶ	( <i>δηλώω</i> )	δηλῶ
	2. ( <i>τιμάεις</i> )	τιμᾶς	( <i>φιλέεις</i> )	φιλεῖς	( <i>δηλόεις</i> )	δηλοῖς
	3. ( <i>τιμάει</i> )	τιμᾷ	( <i>φιλέει</i> )	φιλεῖ	( <i>δηλόει</i> )	δηλοῖ
D.	2. ( <i>τιμάετον</i> )	τιμᾶτον	( <i>φιλέετον</i> )	φιλεῖτον	( <i>δηλόετον</i> )	δηλοῦτον
	3. ( <i>τιμάετον</i> )	τιμᾶτον	( <i>φιλέετον</i> )	φιλεῖτον	( <i>δηλόετον</i> )	δηλοῦτον
P.	1. ( <i>τιμάομεν</i> )	τιμῶμεν	( <i>φιλέομεν</i> )	φιλοῦμεν	( <i>δηλόομεν</i> )	δηλοῦμεν
	2. ( <i>τιμάετε</i> )	τιμᾶτε	( <i>φιλέετε</i> )	φιλεῖτε	( <i>δηλόετε</i> )	δηλοῦτε
	3. ( <i>τιμάουσι</i> )	τιμῶσι	( <i>φιλέουσι</i> )	φιλοῦσι	( <i>δηλόουσι</i> )	δηλοῦσι

*Present Subjunctive.*

S.	1. ( <i>τιμάω</i> )	τιμῶ	( <i>φιλέω</i> )	φιλῶ	( <i>δηλώω</i> )	δηλῶ
	2. ( <i>τιμάῃς</i> )	τιμᾶς	( <i>φιλέῃς</i> )	φιλῇς	( <i>δηλόῃς</i> )	δηλοῖς
	3. ( <i>τιμάῃ</i> )	τιμᾷ	( <i>φιλέῃ</i> )	φιλῇ	( <i>δηλόῃ</i> )	δηλοῖ
D.	2. ( <i>τιμάητον</i> )	τιμᾶτον	( <i>φιλέητον</i> )	φιλῇτον	( <i>δηλόητον</i> )	δηλώτον
	3. ( <i>τιμάητον</i> )	τιμᾶτον	( <i>φιλέητον</i> )	φιλῇτον	( <i>δηλόητον</i> )	δηλώτον
P.	1. ( <i>τιμάωμεν</i> )	τιμῶμεν	( <i>φιλέωμεν</i> )	φιλῶμεν	( <i>δηλόωμεν</i> )	δηλῶμεν
	2. ( <i>τιμάητε</i> )	τιμᾶτε	( <i>φιλέητε</i> )	φιλῇτε	( <i>δηλόητε</i> )	δηλώτε
	3. ( <i>τιμάωσι</i> )	τιμῶσι	( <i>φιλέωσι</i> )	φιλῶσι	( <i>δηλόωσι</i> )	δηλῶσι

*Present Optative (see 737).*

S.	1. ( <i>τιμάοιμι</i> )	[τιμῶμι]	( <i>φιλέοιμι</i> )	[φιλοῖμι]	( <i>δηλόοιμι</i> )	[δηλοῖμι]
	2. ( <i>τιμάοις</i> )	τιμῶς	( <i>φιλέοις</i> )	φιλοῖς	( <i>δηλόοις</i> )	δηλοῖς
	3. ( <i>τιμάοι</i> )	τιμῶ]	( <i>φιλέοι</i> )	φιλοῖ]	( <i>δηλόοι</i> )	δηλοῖ]
D.	2. ( <i>τιμάοιτον</i> )	τιμῶτον*	( <i>φιλέοιτον</i> )	φιλοῖτον	( <i>δηλόοιτον</i> )	δηλοῖτον
	3. ( <i>τιμαοίτην</i> )	τιμῶτην	( <i>φιλεοίτην</i> )	φιλοίτην	( <i>δηλοοίτην</i> )	δηλοίτην
P.	1. ( <i>τιμάοιμεν</i> )	τιμῶμεν	( <i>φιλέοιμεν</i> )	φιλοῖμεν	( <i>δηλόοιμεν</i> )	δηλοῖμεν
	2. ( <i>τιμάοιτε</i> )	τιμῶτε	( <i>φιλέοιτε</i> )	φιλοῖτε	( <i>δηλόοιτε</i> )	δηλοῖτε
	3. ( <i>τιμάοιεν</i> )	τιμῶεν	( <i>φιλέοιεν</i> )	φιλοῖεν	( <i>δηλόοιεν</i> )	δηλοῖεν
or		or	or	or	or	or
S.	1. ( <i>τιμαοίην</i> )	τιμῶήν	( <i>φιλεοίην</i> )	φιλοίην	( <i>δηλοοίην</i> )	δηλοίην
	2. ( <i>τιμαοίης</i> )	τιμῶής	( <i>φιλεοίης</i> )	φιλοίης	( <i>δηλοοίης</i> )	δηλοίης
	3. ( <i>τιμαοίη</i> )	τιμῶή	( <i>φιλεοίη</i> )	φιλοίη	( <i>δηλοοίη</i> )	δηλοίη
D.	2. ( <i>τιμαοίητον</i> )	[τιμῶήτον]	( <i>φιλεοίητον</i> )	[φιλοίητον]	( <i>δηλοοίητον</i> )	[δηλοίητον]
	3. ( <i>τιμαοιήτην</i> )	τιμῶήτην]	( <i>φιλεοιήτην</i> )	φιλοιήτην]	( <i>δηλοοιήτην</i> )	δηλοιήτην]
P.	1. ( <i>τιμαοίημεν</i> )	[τιμῶήμεν]	( <i>φιλεοίημεν</i> )	[φιλοίημεν]	( <i>δηλοοίημεν</i> )	[δηλοίημεν]
	2. ( <i>τιμαοιήτητε</i> )	τιμῶήτητε	( <i>φιλεοιήτητε</i> )	φιλοιήτητε	( <i>δηλοοιήτητε</i> )	δηλοιήτητε
	3. ( <i>τιμαοίησαν</i> )	τιμῶήσαν]	( <i>φιλεοίησαν</i> )	φιλοίησαν]	( <i>δηλοοίησαν</i> )	δηλοίησαν]

*Present Imperative.*

S.	2. (τῖμαε)	τῖμᾱ	(φίλεε)	φίλει	(δήλοε)	δήλου
	3. (τῖμαέτω)	τῖμάτω	(φιλεέτω)	φιλείτω	(δηλοέτω)	δηλούτω
D.	2. (τῖμάετον)	τῖμάτον	(φιλέετον)	φιλείτον	(δηλόετον)	δηλούτον
	3. (τῖμαέτων)	τῖμάτων	(φιλεέτων)	φιλείτων	(δηλόετων)	δηλούτων
P.	2. (τῖμάετε)	τῖμάτε	(φιλέετε)	φιλείτε	(δηλόετε)	δηλούτε
	3. (τῖμαόντων)	τῖμώντων	(φιλεόντων)	φιλούντων	(δηλοόντων)	δηλούντων
	οἱ	οἱ	οἱ	οἱ	οἱ	οἱ
	(τῖμαέτωσαν)	τῖμάτωσαν	(φιλεέτωσαν)	φιλείτωσαν	(δηλοέτωσαν)	δηλούτωσαν

*Present Infinitive.*

(τῖμαειν)	τῖμᾱν	(φιλέειν)	φιλείν	(δηλόειν)	δηλοῦν
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*Present Participle (see 340).*

(τῖμάων)	τῖμών	(φιλέων)	φιλών	(δηλόων)	δηλών
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*Imperfect.*

S.	1. (ἐτῖμαον)	ἐτῖμων	(ἐφίλεον)	ἐφίλουν	(ἐδήλοον)	ἐδήλουν
	2. (ἐτῖμαες)	ἐτῖμας	(ἐφίλεες)	ἐφίλεις	(ἐδήλοες)	ἐδήλους
	3. (ἐτῖμαε)	ἐτῖμᾱ	(ἐφίλεε)	ἐφίλει	(ἐδήλοε)	ἐδήλου
D.	2. (ἐτῖμάετον)	ἐτῖμάτον	(ἐφιλέετον)	ἐφιλείτον	(ἐδηλόετον)	ἐδηλούτον
	3. (ἐτῖμαέτην)	ἐτῖμάτην	(ἐφιλεέτην)	ἐφιλείτην	(ἐδηλοέτην)	ἐδηλούτην
P.	1. (ἐτῖμάομεν)	ἐτῖμῶμεν	(ἐφιλέομεν)	ἐφιλούμεν	(ἐδηλόομεν)	ἐδηλούμεν
	2. (ἐτῖμάετε)	ἐτῖμάτε	(ἐφιλέετε)	ἐφιλείτε	(ἐδηλόετε)	ἐδηλούτε
	3. (ἐτῖμαον)	ἐτῖμων	(ἐφίλεον)	ἐφίλουν	(ἐδήλοον)	ἐδήλουν

## PASSIVE AND MIDDLE.

*Present Indicative.*

S.	1. (τῖμάομαι)	τῖμῶμαι	(φιλέομαι)	φιλούμαι	(δηλόομαι)	δηλούμαι
	2. (τῖμάει, τῖμάη)	τῖμᾱ	(φιλέει, φιλέη)	φιλεί, φιλή	(δηλόει, δηλόη)	δηλοῖ
	3. (τῖμάεται)	τῖμάται	(φιλέεται)	φιλείται	(δηλόεται)	δηλούται
D.	2. (τῖμάεσθον)	τῖμάσθον	(φιλέεσθον)	φιλείσθον	(δηλόεσθον)	δηλούσθον
	3. (τῖμάεσθον)	τῖμάσθον	(φιλέεσθον)	φιλείσθον	(δηλόεσθον)	δηλούσθον
P.	1. (τῖμαόμην)	τῖμῶμην	(φιλεόμην)	φιλούμην	(δηλοόμην)	δηλούμην
	2. (τῖμάεσθε)	τῖμάσθε	(φιλέεσθε)	φιλείσθε	(δηλόεσθε)	δηλούσθε
	3. (τῖμάονται)	τῖμώνται	(φιλέονται)	φιλούνται	(δηλόονται)	δηλούνται

*Present Subjunctive.*

S.	1. (τῖμάωμαι)	τῖμῶμαι	(φιλέωμαι)	φιλώμαι	(δηλόωμαι)	δηλώμαι
	2. (τῖμάη)	τῖμᾱ	(φιλέη)	φιλή	(δηλόη)	δηλοῖ
	3. (τῖμάηται)	τῖμάται	(φιλέηται)	φιλήται	(δηλόηται)	δηλώται
D.	2. (τῖμάησθον)	τῖμάσθον	(φιλέησθον)	φιλήσθον	(δηλόησθον)	δηλώσθον
	3. (τῖμάησθον)	τῖμάσθον	(φιλέησθον)	φιλήσθον	(δηλόησθον)	δηλώσθον
P.	1. (τῖμαίωμην)	τῖμῶμην	(φιλείωμην)	φιλοίωμην	(δηλοίωμην)	δηλοίωμην
	2. (τῖμάησθε)	τῖμάσθε	(φιλέησθε)	φιλήσθε	(δηλόησθε)	δηλώσθε
	3. (τῖμάωνται)	τῖμώνται	(φιλέωνται)	φιλώνται	(δηλόωνται)	δηλώνται

*Present Optative.*

S.	1. (τῖμαοίμην)	τῖμῆμην	(φιλεοίμην)	φιλοίμην	(δηλοοίμην)	δηλοίμην
	2. (τῖμάοιο)	τῖμῷο	(φιλέοιο)	φιλοῖο	(δηλόοιο)	δηλοῖο
	3. (τῖμάοιτο)	τῖμῷτο	(φιλέοιτο)	φιλοῖτο	(δηλόοιτο)	δηλοῖτο
D.	2. (τῖμάοισθον)	τῖμῷσθον	(φιλέοισθον)	φιλοῖσθον	(δηλόοισθον)	δηλοῖσθον
	3. (τῖμαοίσθην)	τῖμῷσθην	(φιλεοίσθην)	φιλοῖσθην	(δηλοοίσθην)	δηλοῖσθην
P.	1. (τῖμαοίμεθα)	τῖμῷμεθα	(φιλεοίμεθα)	φιλοῖμεθα	(δηλοοίμεθα)	δηλοῖμεθα
	2. (τῖμάοισθε)	τῖμῷσθε	(φιλέοισθε)	φιλοῖσθε	(δηλόοισθε)	δηλοῖσθε
	3. (τῖμάοιντο)	τῖμῷντο	(φιλέοιντο)	φιλοῖντο	(δηλόοιντο)	δηλοῖντο

*Present Imperative.*

S.	2. (τῖμάου)	τῖμῷ	(φιλέου)	φιλοῦ	(δηλόου)	δηλοῦ
	3. (τῖμάεσθω)	τῖμῷσθω	(φιλέεσθω)	φιλεῖσθω	(δηλόεσθω)	δηλοῦσθω
D.	2. (τῖμάεσθον)	τῖμῷσθον	(φιλέεσθον)	φιλεῖσθον	(δηλόεσθον)	δηλοῦσθον
	3. (τῖμάεσθων)	τῖμῷσθων	(φιλεεσθων)	φιλεῖσθων	(δηλόεσθων)	δηλοῦσθων
P.	2. (τῖμάεσθε)	τῖμῷσθε	(φιλέεσθε)	φιλεῖσθε	(δηλόεσθε)	δηλοῦσθε
	3. (τῖμάεσθων)	τῖμῷσθων	(φιλεεσθων)	φιλεῖσθων	(δηλόεσθων)	δηλοῦσθων
	OR	OR	OR	OR	OR	OR
	(τῖμάεσθωσαν)	τῖμῷσθωσαν	(φιλεεσθωσαν)	φιλεῖσθωσαν	(δηλόεσθωσαν)	δηλοῦσθωσαν

*Present Infinitive.*

(τῖμάεσθαι)	τῖμῷσθαι	(φιλέεσθαι)	φιλεῖσθαι	(δηλόεσθαι)	δηλοῦσθαι
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*Present Participle.*

(τῖμαόμενος)	τῖμῷμενος	(φιλεόμενος)	φιλούμενος	(δηλοόμενος)	δηλούμενος
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*Imperfect.*

S.	1. (ἐτῖμαόμην)	ἐτῖμῶμην	(ἐφιλεόμην)	ἐφιλούμην	(ἐδηλοόμην)	ἐδηλούμην
	2. (ἐτῖμάου)	ἐτῖμῷ	(ἐφιλέου)	ἐφιλοῦ	(ἐδηλόου)	ἐδηλοῦ
	3. (ἐτῖμάετο)	ἐτῖμῷτο	(ἐφιλέετο)	ἐφιλεῖτο	(ἐδηλόετο)	ἐδηλοῖτο
D.	2. (ἐτῖμάεσθον)	ἐτῖμῷσθον	(ἐφιλέεσθον)	ἐφιλεῖσθον	(ἐδηλόεσθον)	ἐδηλοῦσθον
	3. (ἐτῖμάεσθην)	ἐτῖμῷσθην	(ἐφιλεεσθην)	ἐφιλεῖσθην	(ἐδηλοεσθην)	ἐδηλοῖσθην
P.	1. (ἐτῖμαόμεθα)	ἐτῖμῷμεθα	(ἐφιλεόμεθα)	ἐφιλούμεθα	(ἐδηλοόμεθα)	ἐδηλούμεθα
	2. (ἐτῖμάεσθε)	ἐτῖμῷσθε	(ἐφιλέεσθε)	ἐφιλεῖσθε	(ἐδηλόεσθε)	ἐδηλοῖσθε
	3. (ἐτῖμάοντο)	ἐτῖμῷντο	(ἐφιλέοντο)	ἐφιλοῦντο	(ἐδηλόοντο)	ἐδηλοῦντο

493. N. The uncontracted forms of these tenses are never used in Attic Greek. Those of verbs in *aw* sometimes occur in Homer; those of verbs in *ew* are common in Homer and Herodotus; but those of verbs in *ow* are never used. For dialectic forms of these verbs, see 784-786.

**494.** SYNOPSIS of *τῖμάω*, *φιλέω*, *δηλώω*, and *θηράω*, *hunt*, in the Indicative of all voices.

## ACTIVE.

Pres.	τῖμάω	φιλάω	δηλώω	θηράω
Impf.	ἐτίμων	ἐφίλουν	ἐδήλουν	ἐθήρων
Fut.	τῖμήσω	φιλήσω	δηλώσω	θηράσω
Aor.	ἐτίμησα	ἐφίλησα	ἐδήλωσα	ἐθήρασα
Perf.	τετίμηκα	τεφίληκα	δεδήλωκα	τεθήρακα
Plup.	ἐτετίμηκη	ἐτεφίληκη	ἐδεδήλωκη	ἐτεθήρακη

## MIDDLE.

Pres.	τῖμάμαι	φιλοῦμαι	δηλοῦμαι	θηράμαι
Impf.	ἐτίμωμην	ἐφιλούμην	ἐδηλούμην	ἐθήρωμην
Fut.	τῖμήσομαι	φιλήσομαι	δηλώσομαι	θηράσομαι
Aor.	ἐτίμησάμην	ἐφίλησάμην	ἐδηλωσάμην	ἐθήρασάμην
Perf.	τετίμημαι	τεφίλημαι	δεδήλωμαι	τεθήραμαι
Plup.	ἐτετίμήμην	ἐτεφίλημην	ἐδεδηλώμην	ἐτεθήραμην

## PASSIVE.

Pres. and Imp. : same as Middle.

Fut. τῖμῆθήσομαι φιληθήσομαι δηλωθήσομαι (θηρᾶθήσομαι)

Aor. ἐτίμηθην ἐφίληθην ἐδηλώθην ἐθήραθην

Perf. and Plup. : same as Middle.

Fut. Perf. τετίμηθήσομαι τεφίληθήσομαι δεδηλώθήσομαι (τεθήραθήσομαι)

**495.** 1. Dissyllabic verbs in *ew* contract only *ee* and *eei*. Thus *πλέω*, *sail*, has pres. *πλέω*, *πλείς*, *πλεῖ*, *πλείτον*, *πλέομεν*, *πλείετε*, *πλέουσι*; imperf. *ἔπλεον*, *ἔπλεις*, *ἔπλει*, etc.; infin. *πλεῖν*; partic. *πλέον*.

2. *Δέω*, *bind*, is the only exception, and is contracted in most forms; as *δοῦσι*, *δοῦμαι*, *δοῦνται*, *ἔδουν*, partic. *δῶν*, *δοῦν*. *Δέω*, *want*, is contracted like *πλέω*.

**496.** N. A few verbs in *aw* have *η* for *ā* in the contracted forms; as *διψάω*, *διψῶ*, *thirst*, *διψῆς*, *διψῆ*, *διψῆτε*; imperf. *ἐδίψων*, *ἐδίψης*, *ἐδίψη*; infin. *διψῆν*. So *ζάω*, *live*, *κνάω*, *scrape*, *πεινάω*, *hunger*, *σμάω*, *smear*, *χράω*, *give oracles*, with *χράομαι*, *use*, and *ψάω*, *ruð*.

**497.** N. *ῤίγῶ*, *shiver*, has infinitive *ῤιγῶν* (with *ῤιγοῦν*), and optative *ῤιγῶν*. *Ἰδρώω*, *sweat*, has *ἰδρώσι*, *ἰδρώη*, *ἰδρώντι*, etc.

*Λούω*, *wash*, sometimes drops *υ*, and *λόω* is then inflected like *δηλώω*; as *ἔλου* for *ἔλουε*, *λούμαι* for *λούομαι*.

**498.** N. The third person singular of the imperfect active does

not take *ν* movable in the contracted form; thus ἐφίλεε or ἐφίλεεν gives ἐφίλει (never ἐφίλειν). See 58.

499. For (ἀεν) ἄν and (όεν) οὖν in the infinitive, see 39, 5.

### CONJUGATION OF VERBS IN ΜΙ.

500. The peculiar inflection of verbs in *μ* affects only the present and second aorist systems, and in a few verbs the second perfect system. Most second aorists and perfects here included do not belong to presents in *μ*, but are irregular forms of verbs in *ω*; as ἔβην (second aorist of βαίνω), ἔγνων (γινώσκω), ἐπτάμην (πέτομαι), and τέθναμεν, τεθναίην, τεθνάναι (second perfect of θνήσκω). (See 798 and 799.)

501. Tenses thus inflected are called *μ*-forms. In other tenses verbs in *μ* are inflected like verbs in *ω* (see the synopses, 509). No single verb exhibits all the possible *μ*-forms, and two of the paradigms, τίθημι and δίδωμι, are irregular and defective in the second aorist active (see 802).

502. There are two classes of verbs in *μ*: —

(1) Those in *ημι* (from stems in *α* or *ε*) and *ωμι* (from stems in *ο*), as ἵστημι (στα-), *set*, τίθημι (θε-), *place*, δίδωμι (δο-), *give*.

(2) Those in *νῦμι*, which have the *μ*-form only in the present and imperfect; these add *ν* (after a vowel *νν*) to the verb stem in these tenses, as δείκ-νῦ-μι (δεικ-), *show*, ῥώ-ννῦ-μι (ῥω-), *strengthen*. For poetic verbs in *νημι* (with *να* added to the stem), see 609 and 797, 2.

503. For a full enumeration of the *μ*-forms, see 793–804.

504. SYNOPSIS of ἵστημι, τίθημι, δίδωμι, and δείκνυμι in the Present and Second Aorist Systems.

#### ACTIVE.

	<i>Indic.</i>	<i>Subj.</i>	<i>Opt.</i>	<i>Imper.</i>	<i>Infín.</i>	<i>Part.</i>
Pres. and Impf.	ἵστημι	ἵσθῶ	ἵσταίην	ἵστη	ἵστάναι	ἵστάς
	ἵστην					
	τίθημι	τιθῶ	τιθείην	τιθεῖ	τιθῆναι	τιθείς
	τίθην					
	δίδωμι	διδῶ	διδοίην	δίδου	διδόναι	διδούς
	δίδουν					
	δείκνυμι	δεικνῶ	δεικνύοιμι	δεικνῦ	δεικνύναι	δεικνύς
	δείκνυν					

	<i>Indic.</i>	<i>Subj.</i>	<i>Opt.</i>	<i>Imper.</i>	<i>Inf.</i>	<i>Part.</i>
2 Aor.	ἴστην	στώ	σταῖην	στήθι	στήναι	στάς
	ἴθετον	θῶ	θείην	θές	θεῖναι	θείς
	ἴδοτον	δῶ	δοίην	δός	δοῦναι	δούς
	ἴδυν (505)	δύω	—	δύθι	δύναι	δύς

## PASSIVE AND MIDDLE.

Pres. and Impf.	ἵσταμαι	ἵσθμαι	ἵσταίμην	ἵτασο	ἵτασθαι	ἵτάμενος
	ἵτάμην					
	τίθεμαι	τιθῶμαι	τιθείμην	τίθεσο	τίθεσθαι	τιθέμενος
	τιθέμην					
	δίδωμαι	διδῶμαι	διδόμην	δίδοσο	δίδοσθαι	διδόμενος
2 Aor. Mid.	ἰδιδόμην					
	δείκνυμαι	δεικνύωμαι	δεικνυοίμην	δείκνυσο	δείκνυσθαι	δεικνύμενος
	ἰδεικνύμην					
2 Aor. Mid.	ἐπριάμην	πρίωμαι	πριαίμην	πρίω	πρίασθαι	πριάμενος
	ἐθίμην	θῶμαι	θείμην	θοῦ	θέσθαι	θέμενος
	ἐδόμην	δῶμαι	δοίμην	δοῦ	δόσθαι	δόμενος

505. As ἴστημι wants the second aorist middle, ἐπριάμην, *I bought* (from a stem *πρια-* with no present), is added here and in the inflection. As δείκνυμι wants the second aorist (502, 2), ἴδυν, *I entered* (from δύω, formed as if from *δυ-*μι), is added. No second aorist middle in *υμην* occurs, except in scattered poetic forms (see λύω, πνέω, σέω, and χέω, in the Catalogue).

506. INFLECTION of ἴστημι, τίθημι, δίδωμι, and δείκνυμι in the Present and Second Aorist Systems; with ἴδυν and ἐπριάμην (505).

## ACTIVE.

## Present Indicative.

Sing.	1.	ἴστημι	τίθημι	δίδωμι	δείκνυμι
	2.	ἴσθης	τίθης	δίδως	δείκνυς
	3.	ἴσθῃσι	τίθῃσι	δίδωσι	δείκνυσι
Dual	2.	ἵστατον	τίθετον	δίδοτον	δείκνυτον
	3.	ἵστατον	τίθετον	δίδοτον	δείκνυτον
Plur.	1.	ἵσταμεν	τίθεμεν	δίδομεν	δείκνυμεν
	2.	ἵστατε	τίθετε	δίδοτε	δείκνυτε
	3.	ἵσθᾶσι	τίθᾶσι	δίδᾶσι	δείκνῦσιν



*Imperfect.*

Sing.	1.	ἴσθη	ἔτιθην	ἔδιδουν	ἔδεικνυν
	2.	ἴσθης	ἔτιθεις	ἔδιδους	ἔδεικνυς
	3.	ἴσθῃ	ἔτιθει	ἔδιδου	ἔδεικνυ
Dual	2.	ἴστατον	ἔτιθέτον	ἔδιδοτον	ἔδεικνυτον
	3.	ἴσταίνην	ἔτιθέειν	ἔδιδότην	ἔδεικνύτην
Plur.	1.	ἴσταμεν	ἔτιθέμεν	ἔδιδομεν	ἔδεικνυμεν
	2.	ἴστατε	ἔτιθετε	ἔδιδοτε	ἔδεικνυτε
	3.	ἴστασαν	ἔτιθεσαν	ἔδιδοσαν	ἔδεικνυσαν

*Present Subjunctive.*

Sing.	1.	ἴσῃ	τιθῶ	δίδῃ	δείκνῃ
	2.	ἴσῃς	τιθῆς	δίδῃς	δείκνῃς
	3.	ἴσῃ	τιθῇ	δίδῃ	δείκνῃ
Dual	2.	ἴσῃτον	τιθῆτον	δίδῃτον	δείκνῃτον
	3.	ἴσῃτον	τιθῆτον	δίδῃτον	δείκνῃτον
Plur.	1.	ἴσῃμεν	τιθῶμεν	δίδῃμεν	δείκνῃμεν
	2.	ἴσῃτε	τιθῆτε	δίδῃτε	δείκνῃτε
	3.	ἴσῃσι	τιθῶσι	δίδῃσι	δείκνῃσι

*Present Optative.*

Sing.	1.	ἴσαιο	τιθείην	δίδαιο	δείκνυσαι
	2.	ἴσαις	τιθείης	δίδαις	δείκνυσις
	3.	ἴσαι	τιθείη	δίδαι	δείκνυσι
Dual	2.	ἴσαιήτον	τιθείήτον	δίδαιήτον	δείκνυσιήτον
	3.	ἴσαιήτην	τιθείήτην	δίδαιήτην	δείκνυσιήτην
Plur.	1.	ἴσαιημεν	τιθείημεν	δίδαιημεν	δείκνυσαιημεν
	2.	ἴσαιητε	τιθείητε	δίδαιητε	δείκνυσαιητε
	3.	ἴσαιησαν	τιθείησαν	δίδαιησαν	δείκνυσαιησαν

Commonly thus contracted : —

Dual	2.	ἴσαιο	τιθείην	δίδαιο	δείκνυσαι
	3.	ἴσαιήτην	τιθείήτην	δίδαιήτην	δείκνυσαιήτην
Plur.	1.	ἴσαιημεν	τιθείημεν	δίδαιημεν	δείκνυσαιημεν
	2.	ἴσαιητε	τιθείητε	δίδαιητε	δείκνυσαιητε
	3.	ἴσαιησαν	τιθείησαν	δίδαιησαν	δείκνυσαιησαν

*Present Imperative.*

Sing.	2.	ἴσθῃ	τιθῆ	δίδου	δείκνυ
	3.	ἴσθτω	τιθῆτω	διδότω	δείκνυτω
Dual	2.	ἴστατον	τιθέτον	διδοτον	δείκνυτον
	3.	ἴσάτων	τιθέτω	διδότω	δείκνυτω

Plur.	2.	ἴσταντε	τιθέτε	δίδετε	δεικνυτε
	3.	ἰσάντων or ἰσάτωσαν	τιθέτων or τιθέτωσαν	διδόντων or διδότωσαν	δεικνύντων or δεικνύτωσαν

*Present Infinitive.*

ἰσάναι	τιθέναι	διδόναι	δεικνύναι
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*Present Participle (335).*

ἰσάς	τιθείς	διδούς	δεικνύς
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*Second Aorist Indicative (802).*

Sing.	1.	ἴστην	_____	_____	ἴδῃν
	2.	ἴστης	_____	_____	ἴδῃς
	3.	ἴσθη	_____	_____	ἴδῃ
Dual	2.	ἴσθητον	ἴθετον	ἴδοτον	ἴδῃτον
	3.	ἰσθήτην	ἰθέτην	ἰδότην	ἰδῃτην
Plur.	1.	ἴστημεν	ἴθεμεν	ἴδομεν	ἴδῃμεν
	2.	ἴσθητε	ἴθετε	ἴδοτε	ἴδῃτε
	3.	ἴσθησαν	ἴθεσαν	ἴδοσαν	ἴδῃσαν

*Second Aorist Subjunctive.*

Sing.	1.	στώ	θῶ	δῶ	δύω
	2.	σῆς	θῆς	δῶς	δύης
	3.	σῇ	θῇ	δῷ	δύῃ
Dual	2.	σῆτον	θῆτον	δῶτον	δύητον
	3.	σῆτον	θῆτον	δῶτον	δύητον
Plur.	1.	σώμεν	θώμεν	δώμεν	δύωμεν
	2.	σῆτε	θῆτε	δῶτε	δύητε
	3.	σώσι	θώσι	δώσι	δύωσι

*Second Aorist Optative.*

Sing.	1.	σταίην	θείην	δοίην	(See 744)
	2.	σταίης	θείης	δοίης	
	3.	σταίῃ	θείῃ	δοίῃ	
Dual	2.	σταίητον	θείητον	δοίητον	
	3.	σταίῃτην	θείῃτην	δοίῃτην	
Plur.	1.	σταίημεν	θείημεν	δοίημεν	
	2.	σταίητε	θείητε	δοίητε	
	3.	σταίησαν	θείησαν	δοίησαν	

Commonly thus contracted : —

Dual	{ 2.	σταίτον	θείτον	δοίτον
	3.	σταίτην	θείτην	δοίτην
Plur.	{ 1.	σταίμεν	θείμεν	δοίμεν
	2.	σταίτε	θείτε	δοίτε
	3.	σταίεν	θείεν	δοίεν

*Second Aorist Imperative.*

Sing.	{ 2.	στήθι	θείς	δοίς	δύθι
	3.	στήτω	θείτω	δοίτω	δύτω
Dual	{ 2.	στήτον	θείτον	δοίτον	δύτον
	3.	στήτων	θείτων	δοίτων	δύτων
Plur.	{ 2.	στήτε	θείτε	δοίτε	δύτε
	3.	στάντων or στήτωσαν	θέντων or θείωσαν	δόντων or δοίωσαν	δύντων or δύωσαν

*Second Aorist Infinitive.*

στήναι	θεῖναι	δοῦναι	δύναι
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*Second Aorist Participle (335).*

στάς	θείς	δούς	δύς
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## PASSIVE AND MIDDLE.

*Present Indicative.*

Sing.	{ 1.	ίσταμαι	τιθέμαι	δίδομαι	δείκνυμαι
	2.	ίστασαι	τιθείσαι	δίδοσαι	δείκνυσαι
	3.	ίσταται	τιθεται	δίδοται	δείκνυται
Dual	{ 2.	ίστασθον	τιθεςθον	δίδοςθον	δείκνυσθον
	3.	ίστασθον	τιθεςθον	δίδοςθον	δείκνυσθον
Plur.	{ 1.	ιστάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
	2.	ίστασθε	τιθεσθε	δίδοσθε	δεικνυσθε
	3.	ίστανται	τιθενται	διδονται	δεικνυνται

*Imperfect.*

Sing.	{ 1.	ιστάμην	ἐπιθέμην	ἐνιδόμην	ἐδεικνύμην
	2.	ίστασο	ἐπιθεσο	ἐνιδοσο	ἐδεικνυσσο
	3.	ίστατο	ἐπιθετο	ἐνιδοτο	ἐδεικνυτο
Dual	{ 2.	ίστασθον	ἐπιθεςθον	ἐνιδοςθον	ἐδεικνυσθον
	3.	ιστάσθην	ἐπιθείσθην	ἐνιδόσθην	ἐδεικνύσθην
Plur.	{ 1.	ιστάμεθα	ἐπιθέμεθα	ἐνιδόμεθα	ἐδεικνύμεθα
	2.	ίστασθε	ἐπιθεσθε	ἐνιδοσθε	ἐδεικνυσθε
	3.	ίσταντο	ἐπιθεντο	ἐνιδοντο	ἐδεικνυντο

*Present Subjunctive.*

Sing.	1.	ἴσθῃμαι	τιθήμαι	διδῷμαι	δεικνύμαι
	2.	ἴσῃ	τιθῇ	διδῷ	δεικνύῃ
	3.	ἴσῃται	τιθῇται	διδῷται	δεικνύῃται
Dual	2.	ἴσῃσθον	τιθῇσθον	διδῷσθον	δεικνύσθον
	3.	ἴσῃσθον	τιθῇσθον	διδῷσθον	δεικνύσθον
Plur.	1.	ἴσθμεθα	τιθῶμεθα	διδῶμεθα	δεικνύμεθα
	2.	ἴσῃσθε	τιθῇσθε	διδῷσθε	δεικνύσθε
	3.	ἴσωνται	τιθῶνται	διδῶνται	δεικνύωνται

*Present Optative.*

Sing.	1.	ἴσταίμην	τιθείμην	διδόίμην	δεικνυοίμην
	2.	ἴσαιο	τιθείο	διδόιο	δεικνυόιο
	3.	ἴσαιοτο	τιθείτο	διδόιοτο	δεικνυόιοτο
Dual	2.	ἴστασθον	τιθείσθον	διδόσθον	δεικνυσθον
	3.	ἴστασθην	τιθείσθην	διδόσθην	δεικνυσθην
Plur.	1.	ἴσταίμεθα	τιθείμεθα	διδόίμεθα	δεικνυοίμεθα
	2.	ἴστασθε	τιθείσθε	διδόσθε	δεικνυσθε
	3.	ἴσαιντο	τιθείντο	διδόιντο	δεικνύντο

*Present Imperative.*

Sing.	2.	ἴτασο	τίθεισο	δίδοσο	δείκνυσσο
	3.	ἴτάσθω	τίθισθω	διδόσθω	δείκνυσθω
Dual	2.	ἴτασθον	τίθεισθον	διδόσθον	δείκνυσθον
	3.	ἴτάσθων	τίθισθων	διδόσθων	δείκνυσθων
Plur.	2.	ἴτασθε	τίθεισθε	διδόσθε	δείκνυσθε
	3.	ἴτάσθων or ἴτάσθωσαν	τίθισθων or τίθισθωσαν	διδόσθων or διδόσθωσαν	δείκνυσθων or δείκνυσθωσαν

*Present Infinitive.*

ἴτασθαι	τίθεισθαι	διδόσθαι	δείκνυσθαι
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*Present Participle (301).*

ἰσάμενος	τιθέμενος	διδόμενος	δεικνύμενος
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*Second Aorist Middle Indicative (505).*

Sing.	1.	ἔπιδίμην	ἔθιμην	ἔδομην
	2.	ἔπιδες	ἔθες	ἔδες
	3.	ἔπιδετο	ἔθετο	ἔδετο
Dual	2.	ἔπιδασθον	ἔθεσθον	ἔδεσθον
	3.	ἔπιδασθην	ἔθεσθην	ἔδεσθην

Plur.	1.	ἐπράμμεθα	ἐδάμμεθα	ἐδόμμεθα
	2.	ἐπρασθε	ἐδασθε	ἐδοσθε
	3.	ἐπραντο	ἐδαντο	ἐδοντο

*Second Aorist Middle Subjunctive.*

Sing.	1.	πρίμμαι	θῆμαι	δῆμαι
	2.	πρίῃ	θῇ	δῇ
	3.	πρίηται	θῆται	δῶται
Dual	2.	πρίησθον	θῆσθον	δῶσθον
	3.	πρίησθον	θῆσθον	δῶσθον
Plur.	1.	πρίμμεθα	θῆμμεθα	δῆμμεθα
	2.	πρίησθε	θῆσθε	δῶσθε
	3.	πρίωνται	θῶνται	δῶνται

*Second Aorist Middle Optative.*

Sing.	1.	πρίαιμην	θείμην	δείμην
	2.	πρίαιο	θείο	δείο
	3.	πρίαιτο	θείτο	δείτο
Dual	2.	πρίαισθον	θείσθον	δείσθον
	3.	πρίαισθην	θείσθην	δείσθην
Plur.	1.	πρίαιμεθα	θείμεθα	δείμεθα
	2.	πρίαισθε	θείσθε	δείσθε
	3.	πρίαιντο	θείντο	δείντο

*Second Aorist Middle Imperative.*

Sing.	2.	πρίε	θεῦ	δεῦ
	3.	πρίασθω	θέσθω	δέσθω
Dual	2.	πρίασθον	θέσθον	δέσθον
	3.	πρίασθων	θέσθων	δέσθων
Plur.	2.	πρίασθε	θέσθε	δέσθε
	3.	πρίασθων or πρίασθασαν	θέσθων or θέσθασαν	δέσθων or δέσθασαν

*Second Aorist Middle Infinitive.*

πρίασθαι	θέσθαι	δέσθαι
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*Second Aorist Middle Participle (301).*

πρίάμενος	θέμενος	δέμενος
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**507.** Ἰστημι and a few other verbs have a second perfect and pluperfect of the *μ*-form. These are never used in the *singular* of the indicative, where the first perfect and pluperfect are the regular forms.

**508.** These tenses of Ἰστημι are thus inflected:—

#### SECOND PERFECT.

Sing.	{	1. ———	ἴστω	ἴσταίνην	
		2. ———	ἴστης	ἴσταίης	ἴσταθι
		3. ———	ἴστη	ἴσταιη	ἴσάτω
Dual	{	2. ἴστατον	ἴσθητον	ἴσταίητον	ἴστατον
				OR -αῖτον	
		3. ἴστατον	ἴσθητον	ἴσταιήτην	ἴσάτων
				OR -αίτην	
Plur.	{	1. ἴσταμεν	ἴσῳμεν	ἴσταίημεν	
				OR -αῖμεν	
		2. ἴστατε	ἴσθητε	ἴσταίητε	ἴστατε
				OR -αῖτε	
		3. ἴσῶσι	ἴσῶσι	ἴσταίησαν	ἴσάντων OR ἴσάτωσαν
			OR -αῖεν		
		Infinitive.	ἴσάναι	Participle.	ἴσώς (342)

#### SECOND PLUPERFECT.

Dual. ἴστατον, ἴσάτην

Plur. ἴσταμεν, ἴστατε, ἴστασαν

For an enumeration of these forms, see 804.

**509.** FULL SYNOPSIS of the Indicative of Ἰστημι, τίθημι, δίδωμι, and δείκνυμι, in all the voices.

#### ACTIVE.

Pres.	Ἰστημι, <i>set</i>	τίθημι, <i>place</i>	δίδωμι, <i>give</i>	δείκνυμι, <i>show</i>
Imperf.	ἴστην	ἐτίθην	ἰδίδουν	ἰδείκνυν
Fut.	στήσω	θήσω	δώσω	δείξω
1 Aor.	ἴστησα, <i>set</i>	ἔθηκα	ἔδωκα	ἔδειξα
2 Aor.	ἴστην, <i>stood</i>	ἔθετον etc.	ἔδοτον etc.	
		in dual and plur.	in dual and plur.	

1 Perf.	ἵστηκα	τίθηκα	δίδωκα	δίδεχα
2 Perf.	ἵστατον etc. in dual and plur., stand (508)			
1 Plupf.	ἵστηκη or εἰστήκη	ἔτιθήκη	ἔδεδόκη	ἔδειδείχη
2 Plupf.	ἵστατον etc. in dual and plur., stood (508)			
Fut. Perf.	ἵστήξω, shall stand (705)			

## MIDDLE.

Pres.	ἵσταμαι, stand	τίθεμαι (trans.)	δίδομαι (simple only in pass.)	δείκνυμαι (trans.)
Impf.	ἵσάμην	ἐτιθέμην	ἔδιδόμην	ἔδεικνύμην
Fut.	στήσομαι	θήσομαι	-δώσομαι	-δείξομαι
1 Aor.	ἵστησάμην (trans.)	ἔθηκάμην (not Attic)		ἔδειξάμην
2 Aor.		ἔθην	-έδομην	
Perf.	ἵσταμαι (pass.)	τίθειμαι	δίδομαι	δίδειγμαι
Plupf.	(?)	(?)	ἔδεδόμην	ἔδειδείγμην

## PASSIVE.

Present, Imperfect, Perfect, Pluperfect: as in Middle.

Aor.	ἵσάθην	ἐτίθην	ἔδόθην	ἔδειχθην
Fut.	σταθήσομαι	τεθήσομαι	δοθήσομαι	δειχθήσομαι
Fut. Perf.	ἵστήξομαι, shall stand	_____	_____	(δείξομαι, late)

## AUGMENT.

510. In the secondary tenses of the indicative, the verb receives an *augment* (i.e. *increase*) at the beginning, which marks these as *past* tenses.

511. Augment is of two kinds: —

1. *Syllabic* augment, which prefixes ε to verbs beginning with a consonant; as λύω, imperfect ἔ-λυον; λείπω, second aorist ἔ-λιπον.

2. *Temporal* augment, which lengthens the first syllable of verbs beginning with a vowel or diphthong; as ἄγω, lead, imperf. ἤγον; οἰκέω, οἰκῶ, dwell, aor. ὤκησα.

512. The augment is confined strictly to the indicative, never appearing in the other moods or the participle, even when any of these denote past time.

IMPERFECT AND AORIST INDICATIVE.

513. The imperfect and aorist indicative of verbs beginning with a consonant have the syllabic augment *ε*. *E.g.*

Λύω, ἔλυον, ἔλυσα, ἐλύομην, ἐλύσαμην, ἐλύθην; γράφω, *write*, ἔγραφον, ἔγραψα, ἐγράφη; ῥίπτω, *throw*, ἔρριπτον, ἔρρίφην.

For *ρ* doubled after the syllabic augment, see 69.

514. In Homer any liquid (especially *λ*) may be doubled after the augment *ε*; as ἔλλαχον for ἔλαχον, ἔμμαθε for ἔμαθε. So sometimes *σ*; as ἐσσεύοντο from σείω.

515. The imperfect and aorist indicative of verbs beginning with a short vowel have the temporal augment, which lengthens the initial vowel; *ā* and *e* becoming *η*, and *i, o, ū* becoming *ι, ω, υ*. *E.g.*

\*Αγω, *lead*, ἤγον, ἤχθην; ἐλαύνω, *drive*, ἤλαυνον; ἱκετεύω, *implore*, ἱκέτευον, ἱκέτευσα; ὀνειδίζω, *reproach*, ὠνειδίζον; ὑβρίζω, *insult*, ὕβρισθην; ἀκολουθέω, *accompany*, ἠκολούθησα; ὀρθόω, *erect*, ὠρθωσα.

516. A long initial vowel is not changed, except that *ā* generally becomes *η*; as ἀθλίω, *struggle*, ἠθλησα. But both *ā* and *η* are found in ἀναλίσκω and ἀνάλω, and αἶω (poetic), *hear*, ἥσιν.

517. Βούλομαι, *wish*, δύναμαι, *be able*, and μέλλω, *intend*, often have *η* for *ε* in the augment, especially in later Attic; as ἐβουλόμην or ἠβουλόμην, ἐβουλήθην or ἠβουλήθην; ἐδυνάμην or ἠδυνάμην, ἐδυνήθην or ἠδυνήθην; ἔμελλον or ἠμελλον.

518. A diphthong takes the temporal augment on its first vowel, *αι* or *α* becoming *η*. *E.g.*

Αἰτέω, *ask*, ἤτησα; εἰκάω, *guess*, ἤκασα; οἰκέω, *dwell*, ᾤκησα; αὐξάνω, *increase*, ᾠξήσα, ᾠξήθην; αἶδω, *sing*, ᾗδον.

519. Οὐ is never augmented. Εἰ and εὐ are often without augment, especially in later Attic; but mss. and editors differ in regard to many forms, as εἶκασα or ἤκασα (from εἰκάω, *liken*), εὕδον or ἠϋδον (from εὕδω, *sleep*), εὐρέθην or ἠϋρέθην (from εὐρίσκω, *find*), εὐξάμην or ἠϋξάμην (from εὐχομαι, *pray*). Editions vary also in the augment of αἰαίνω, *dry*, and of some verbs beginning with *α*, as αἰᾶκοστροφέω, *steer*.



## REDUPLICATION.

**520.** The perfect, pluperfect, and future perfect, in all the moods and in the participle, have a *reduplication*, which is the mark of *completed action*.

## PERFECT AND FUTURE PERFECT.

**521.** Verbs beginning with a single consonant (except  $\rho$ ) are reduplicated in the perfect and future perfect by prefixing that consonant followed by  $\epsilon$ . *E.g.*

Δύω, λέ-λυκα, λέ-λυμαι, λε-λυκέναι, λε-λυκώς, λε-λυμένος, λε-λύσομαι; λείπω, λέλοιπα, λέλειμμαι, λελείψομαι. So θύω, *sacrifice*, τέθυκα; φαίνω (φαν), *show*, πέ-φασμαι, πε-φάνθαι; χαίνω, *gape*, κέ-χηνα.

For the pluperfect, see 527.

**522.** N. (a) Five verbs have  $\epsilon$  in the perfect instead of the reduplication:—

λαγχάνω (λαχ-), *obtain by lot*, εἴληχα, εἴληγμαι;  
 λαμβάνω (λαβ-), *take*, εἴληφα, εἴλημμαι (poet. λέλημμαι);  
 λέγω, *collect*, in composition, -εἶλοχα, -εἶλεγμαι with -λέλεγμαι;  
 διαλέγομαι, *discuss*, has δι-εἶλεγμαι;  
 μείρομαι (μερ-), *obtain part*, εἵμαρται, *it is fated*;  
 from stem (ῥε-) εἶρηκα, *have said*, εἶρημαι, fut. pf. εἰρήσομαι  
 (see εἶπον).

(b) An irregular reduplication appears in Homeric δειδοῖκα and δειδία, from δειδω, *fear*, and δειδεγμαι (for δέδεγμαι), *greet*, from a stem δεκ- (see δέικνυμι).

**523.** In verbs beginning with *two* consonants (except a mute and a liquid), with a double consonant ( $\zeta$ ,  $\xi$ ,  $\psi$ ), or with  $\rho$ , the reduplication is represented by a simple  $\epsilon$ , having the same form as the syllabic augment. *E.g.*

Στέλλω, *send*, ἔσταλκα; ζητέω, *seek*, ἐζήτηκα; ψεύδω, *cheat*, ἔψενσμαι, ἔψενσμένος; ῥίπτω, *throw*, ἔρριμμαι, ἔρριφθαι (69).

**524.** 1. Most verbs beginning with a mute and a liquid have the full reduplication; as γράφω, *write*, γέγραφα, γέγραμμαι, γεγράφθαι, γεγραμμένος.

2. But those beginnings with γν, and occasionally a few in βλ or γλ, have  $\epsilon$ ; as γνωρίζω, *recognize*, perf. ἐγνώρικα; γιγνώσκω (γνο-), *know*, ἔγνωνκα. See βλαστάνω and γλύφω.

**525.** N. Μιμνήσκω (μνα-), *remind*, has μέμνημαι (*memini*), *remember*, and κτάομαι, *acquire*, has both κέκτημαι and ἐκτμημαι, *possess*. See also Homeric perfect passive of ῥίπτω and ῥυπόω.

**526.** Verbs beginning with a short vowel lengthen the vowel, and those beginning with a diphthong lengthen its first vowel, in all forms of the perfect and future perfect, the reduplication thus having the form of the temporal augment. *E.g.*

\**Αγω*, lead, ἦχα, ἦγμαι, ἦγμένος; ἀκολουθέω, follow, ἠκολούθηκα, ἠκολουθηκέμαι; ὀρθόω, erect, ὠρθωμαι, ὀρίζω, bound, ὠρικα, ὠρισμαι; ἀτιμώω, dishonor, ἠτίμωκα, ἠτίμωμαι, fut. pf. ἠτιμώσομαι. Αἰρέω, take, ἦρηκα, ἦρημαι, ἦρήσομαι; εἰκάζω, liken, ἦκασμαι; εὐρίσκω, find, ἠύρηκα, ἠύρημαι (or εὐρηκα, εὐρημαι, 519).

Long *a* may become *η* (see 516); as in ἀναλίσκω, pf. ἀνήλωκα or ἀναῶλκα.

#### PLUPERFECT.

**527.** When the reduplicated perfect begins with a consonant, the pluperfect prefixes the syllabic augment *ε* to the reduplication. In other cases the pluperfect keeps the reduplication of the perfect without change. *E.g.*

Λύω, λέλυκα, ἐλελύκη, λέλυμαι, ἐλελύμην; στέλλω, ἔσταλκα, ἔσταλκη, ἔσταλμαι, ἔσταλμην; λαμβάνω, εἴληφα, εἴληφην; ἀγγέλλω, ἠγγέλκα, ἠγγέλεκη, ἠγγελμαι, ἠγγέλεμην; αἰρέω, ἦρηκα, ἦρήκη; εὐρίσκω, ἠύρηκα, ἠύρήκη, ἠύρήμην, (or εὐρ-).

**528.** N. From *ιστημι* (στα-), set, we have both *εἰστήκη* (older form) and *ἐστήκη* (through perf. ἔστηκα); and from perf. *ἔοικα*, resemble, ἐώκη.

#### ATTIC REDUPLICATION.

**529.** Some verbs beginning with *a*, *ε*, or *ο*, followed by a single consonant, reduplicate the perfect and pluperfect by prefixing their first two letters, and lengthening the following vowel as in the temporal augment. This is called *Attic reduplication*. *E.g.*

Ἀρόω, plough, ἀρ-ήρομαι; ἐμέω, vomit, ἐμήμεκα; ἐλέγχω, prove, ἐλήλεγμαi; ἐλαίνω (ἐλα-), drive, ἐλήλακα, ἐλήλαμαι; ἀκούω, hear, ἀκήκοα. For the pluperfect, see 533.

**530.** N. The *Attic reduplication* (so called by the Greek grammarians) is not peculiarly Attic, and is found in Homer.

**531.** N. Other verbs which have the Attic reduplication are ἀγείρω, ἀλείφω, ἀλέω, ἐγείρω, ἐρείδω, ἐρχομαι, ἐσθίω, ὀλλύμι, ὀμνύμι, ὀρύσσω, φέρω. See also, for Ionic or poetic forms, αἰρέω, ἀλάομαι, ἀλυκτέω, ἀραρίσκω, ἐρείπω, ἔχω, ἡμύνω, (ὀδν-) ὀδῶδυσμαι, ὄζω, ὀράω (ὄπωπα), ὀρέγω, ὀρνύμι (ὀρ-).

**532.** N. Ἐγείρω (*ἐγερ-*), *rouse*, has 2 perf. ἐγρήγορα (for ἐγ-ηγορα, 643), but perf. mid. ἐγ-ήγερμαι.

**533.** By strict Attic usage, the pluperfect takes a temporal augment in addition to the Attic reduplication. Thus, ἀκούω, *hear*, ἀκήκοα, plup. ἤκηκόη; so ἀπ-ωλώλει (of ἀπ-όλλυμι, ἀπ-όλωλα), ὤμωμόκει (of ὀμνῦμι, ὀμώμοκα), and δι-ωρώρυκτο (of δι-ορύσσω, δι-ορώρυνγμαι) occur in Attic prose. See also Homeric pluperfects of ἐλαίνω and ἐρεῖδω.

But the mss. and the editions of Attic authors often omit the additional augment, as in ἐλ-ηλέγμην (487, 2).

#### REDUPLICATED AORISTS.

**534.** N. The second aorist active and middle in all the moods and the participle sometimes has a reduplication in Homer; as πέφραδον from φράζω, *tell*; πέπιθον from πείθω (πιθ-), *persuade*; τεταρπόμην (646) from τέρπω, *delight*; κεκλόμην and κεκλόμενος (650) from κέλωμαι, *command*; ἤραρον from ἀραρίσκω (ἀρ-), *join* (531); ὥρορον from ὀρνῦμι (ὀρ-), *rouse*; πεπαλὼν (partic.) from πάλλω (παλ-), *shake*; κεκάμω (subj.) from κάμνω (καμ-), so λελάχω from λαγχάνω; πεφιδέσθαι, inf. from φείδομαι (φιδ-), *spare*, so λε-λαθέσθαι, λε-λαβέσθαι. In the indicative a syllabic augment may be prefixed to the reduplication; as ἐκεκλόμην, ἔπεφνον (from φεν-), ἐπέφραδον.

**535.** N. The second aorist of ἄγω, *lead*, has a kind of Attic reduplication (529), which adds the temporal augment in the indicative. Thus ἤγαγον (ἀγ-αγ-), subj. ἀγάγω, opt. ἀγάγοιμι, inf. ἀγαγεῖν, part. ἀγαγών; mid. ἤγαγόμην, ἀγάγωμαι, etc., — all in Attic prose. See also the aorists ἤνεγκα and ἤνεγκον (from stem ἐνεκ-, ἐν-ενεκ-, ἐνεγκ-) of φέρω, the Homeric ἀλαλκον (for ἀλ-αλεκ-ον) of ἀλέξω, *ward off*, and ἐνένιπον or ἡνέπ-απ-ον of ἐνίπτω (ἐνιπ-), *chide*. See also ἐρύκω, ἡρύκ-ακ-ον.

#### REDUPLICATED PRESENTS.

**536.** A few verbs reduplicate the present by prefixing the initial consonant with ι; as γι-γνώσκω (γνο-), *know*, τί-θημι (θε-), *put*, γί-γνομαι (for γι-γεν-ομαι), *become*.

For these see 651 and 652, with 794, 2.

#### E AS AUGMENT OR REDUPLICATION BEFORE A VOWEL.

**537.** 1. Some verbs beginning with a vowel take the syllabic augment, as if they began with a consonant. These verbs also have a simple ε for the reduplication. When another ε follows, εε is contracted into ει. *E.g.*

᾽Ωθέω (ὠθ-), *push*, ἔωσα, ἔωσμαι, ἐώσθην; ἀλίσκομαι, *be captured*, ἐάλωκα, 2 aor. ἐάλων (or ἤλων); ἀγνύμι (ἀγ-), *break*, ἔαξα, 2 pf. ἔαγα; ἔρδω, *do*, Ionic, 2 pf. ἔοργα; ὠνέομαι, *buy*, ἑωνούμην, etc.; ἐθίζω, *accustom*, εἶθισα, εἶθικα (from ἐεθ-); εἰάω, *permit*, εἰᾶσα, εἰᾶκα; ἔχω, *have*, εἶχον (from ἐ-εχον).

2. These verbs are, further, ἐλίσσω, ἔλκω, ἔπω, ἐργάζομαι, ἔρπω or ἐρπύζω, ἐστιάω, ἴημι (ἐ-), with the aorists εἶδον and εἶλον (αἰρέω); the perfects εἶωθα (with irregular εἰ), Ionic ἔωθα (ἦθ-), and ἔοικα (ικ-, εἰκ-), and plpf. εἰστήκη (for ἐ-έστ-) of ἴστημι. See also Ionic and poetic forms under ἀνδάνω, ἄπτω, εἶδομαι, εἶλω, εἶπον, εἶρω, ἔλπω, ἐννύμι, ἴζω, and ἔζομαι.

538. N. Ὀράω, *see*, and ἀν-οίγω, *open*, generally take the temporal augment after ε; as ἐώρων, ἐώρᾱκα (or ἐόρᾱκα), ἐώρᾱμαι (with the aspirate retained); ἀν-έφγον, ἀν-έψα (rarely ἦνοιγον, ἦνοιξα, 544). Homer has ἐήνδανον from ἀνδάνω, *please*; ἐφνοχόει imp. of οἰνοχοέω, *pour wine*; and 2 plpf. ἐώλπει and ἐώργει from ἔλπω and ἔρδω. Ἑορτάζω, *keep holiday* (Hdt. ὀρτάζω), has Attic imp. ἐώρταζον.

539. N. This form is explained on the supposition that these verbs originally began with the consonant *φ* or *σ*, which was afterwards dropped. Thus εἶδον, *saw*, is for ἐφιδον (cf. Latin *vid-i*); ἔοργα is for φεφoργα, from stem φεργ-, cf. Eng. *work* (German *Werk*). So ἔρπω, *creep*, is for σ-ερπω (cf. Latin *serpo*), with imperf. ἐ-σερπον, ἐ-έρπον, εἶρπον (see 86); and ἔχω, *have*, is for σεχω, whence imp. ἐ-σεχον, ἐ-εχον, εἶχον.

#### AUGMENT AND REDUPLICATION OF COMPOUND VERBS.

540. In compound verbs (882, 1) the augment or reduplication follows the preposition. Prepositions (except περί and πρό) here drop a final vowel before ε. *E.g.*

Προσ-γράφω, προσ-έγραφον, προσ-γέγραφα; εἰς-άγω, εἰς-ἦγον (133, 1); ἐκ-βάλλω, ἐξ-έβαλλον (63); συλ-λέγω, συν-έλεγον; συμπλέκω, συν-έπλεκον (78, 1); συγ-χέω, συν-έχεον, συγ-κέχυκα; συσκευάζω, συν-εσκεύαζον (81); ἀπο-βάλλω, ἀπ-έβαλλον; ἀνα-βαίνω, ἀν-έβη; — but περι-έβαλλον and προ-έλεγον.

541. N. Πρό may be contracted with the augment; as προϋλεγον and προϋβαινον, for προέλεγον and προέβαινον.

542. N. Ἐκ in composition becomes ἐξ before ε; and ἐν and σύν resume their proper forms if they have been changed. See examples in 540.

543. N. Some denominative verbs (861), derived from nouns or adjectives compounded with prepositions, are augmented or

reduplicated after the preposition, like compound verbs; as ὑποπτεύω (from ὑποπτος), *suspect*, ὑπόπτευν, as if the verb were from ὑπό and ὀπτεύω; ἀπολογέομαι, *defend one's self*, ἀπ-ελογησάμην; see also ἐκκλησιάζω. Παρανομέω, *transgress law*, παρηνόμουν, etc., is very irregular. Κατηγορέω (from κατήγορος), *accuse*, has κατηγορόν (not ἐκατηγόρουν). See διατάω and διακονέω in the Catalogue of Verbs.

Such verbs are called *indirect compounds* (882, 2).

**544.** N. A few verbs take the augment before the preposition, and others have both augments; as καθέζομαι, *sit*, ἐκαθέζετο; καθίζω, ἐκάθιζον; καθεύδω, *sleep*, ἐκάθευδον and καθνύδον (epic καθεύδον); ἀνέχω, ἡνειχόμην, ἡνεσχόμην (or ἡνσχόμην); ἀφίημι, ἀφίην or ἡφίην. See also ἀμφιεννύμι, ἀμφιγνοέω, ἀμπίσχομαι, ἐνοχλέω, and ἀμφισβητέω, *dispute*, impf. ἡμφισβήτουν and ἡμφεσβήτουν (as if the last part were -σβητεω).

**545.** 1. Indirect compounds of δυσ-, *ill*, and occasionally those of εὖ, *well*, are augmented or reduplicated after the adverb, if the following part begins with a short vowel. *E.g.*

Δυσαραστέω, *be displeased*, δυσηρέστουν; εὐεργετέω, *do good*, εὐηργέτουν or εὐεργέουν.

2. In other cases, compounds of δυσ- have the augment or reduplication at the beginning, as δυστυχέω (from δυσ-τυχής, *unfortunate*), ἐδυστύχουν, δεδυστύχηκα; and those of εὖ generally omit the augment.

**546.** Other indirect compounds are augmented or reduplicated at the beginning; as οἰκοδομέω, *build* (from οἰκοδόμος, *house-builder*), ᾠκοδόμουν, ᾠκοδόμησα, ᾠκοδόμηται. See, however, ὀδοποιέω.

#### OMISSION OF AUGMENT AND REDUPLICATION.

**547.** Homer and the lyric poets often omit both the syllabic and the temporal augment; as ὀμίλεον, ἔχον, δῶκε (for ὀμίλων, εἶχον, ἔδωκε).

**548.** Herodotus often omits the temporal augment of the imperfect and aorist, and the syllabic augment of the pluperfect. He never adds the temporal augment to the Attic reduplication in the pluperfect (533). He always omits the augment in the iterative forms in σκον and σκομην; as λάβεσκον, ἔχεσκον (778).

**549.** The Attic tragedians sometimes omit the augment in (lyric) choral passages, seldom in the dialogue.

**550.** The reduplication is very rarely omitted. But Homer has *δέχεται*, from *δέχομαι*, for *δεδέχεται*, *receive*, and a few other cases. Herodotus occasionally fails to lengthen the initial vowel in the perfect; as in *καταπρώδης* (for *κατ-ηρρ-*).

### ENDINGS.

**551.** The verb is inflected by adding certain *endings* to the different tense stems. Those which mark the persons in the finite moods are called *personal endings*. There is one class of endings for the active voice, and another for the middle and passive; but the passive aorists have the active endings.

There is also one set of endings in each class for primary tenses, and one for secondary tenses.

**552.** The personal endings of the indicative, subjunctive, and optative, which are most distinctly preserved in verbs in *μ* and other primitive forms, are as follows:—

ACTIVE.			MIDDLE AND PASSIVE.	
	Primary Tenses.	Secondary Tenses.	Primary Tenses.	Secondary Tenses.
Sing. 1.	μ	ν	μαι	μην
2.	ς (σι), (θα)	ς	σαι	σο
3.	σι (τι)	—	ται	το
Dual 2.	τον	τον	σθον (θον)	σθον (θον)
3.	τον	την	σθον (θον)	σθην (θην)
Plur. 1.	μεν (μες)	μεν (μες)	μεθα	μεθα
2.	τε	τε	σθε (θε)	σθε (θε)
3.	νσι (ντι), ᾶσι	ν, σαν	νται	ντο

**553.** The personal endings of the imperative are as follows:—

ACTIVE.			MIDDLE AND PASSIVE.		
Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
2. θι	τον	τε	σο	σθον (θον)	σθε (θε)
3. τω	των	ντων or τωσαν	σθα (θα)	σθων (θων)	σθων (θων) or σθωσαν (θωσαν)

**554.** The endings of the infinitive are as follows:—

ACTIVE: *εν* (contracted with preceding *ε* to *ειν*),  
*ναι*, sometimes *εναι* (probably for *Φεναι*).

MIDDLE AND PASSIVE: *σθαι* (primitive *θαι*).

**555.** For the formation of the participles and the verbals in *τος* and *τεος*, see 770–776.

#### REMARKS ON THE ENDINGS.

**556.** 1. Only verbs in *μ* have the primary endings *μ* and *σι* in the indicative active. For *μ* in the optative, see 731. The original *σι* of the second person singular is found only in the epic *ἔσ-σί*, *thou art* (807, 1). *Θα* (originally perfect ending) appears in *ἴσθα* (for *οἶδ-θα*) from *οἶδα* (820) and in *ἦσ-θα* from *εἰμί* (806); whence *(σ)θα* in many Homeric forms (780, 4; 787, 4), and rarely in Attic (as *ἔφη-σθα*). In the third person singular *τι* is Doric, as in *τίθη-τι* for *τίθη-σι*; and it is preserved in Attic in *ἔσ-τί*, *is*.

2. A first person dual in *μεθον* is found three times in poetry: *περιδόμεθον*, subj. of *περιδίδωμι*, *Il.* 23, 485; *λελείμεθον*, from *λείπω*, *S. El.* 950; *ὀρμώμεθον*, from *ὀρμάω*, *S. Ph.* 1079. Generally the first person plural is used also for the dual.

3. In Homer *τον* and *σθον* are sometimes used for *την* and *σθην* in the third person dual of past tenses. This occurs rarely in the Attic poets, who sometimes have *την* for *τον* in the second person. The latter is found occasionally even in prose.

4. In the first person plural *μες* is Doric. The poets often have *μεσθα* for *μεθα* (777, 1).

5. In the third person plural *νσι* always drops *ν* (78, 3) and the preceding vowel is lengthened; as in *λύουσσι* for *λύο-νσι*. The more primitive *ντι* is Doric; as *φέρου-ντι* (Latin *ferunt*) for *φέρουσι*.<sup>1</sup>

<sup>1</sup> A comparison of the various forms of the present indicative of the primitive verb *be* (whose original stem is *as-*, in Greek and Latin *es-*), as it appears in Sanskrit, the older Greek, Latin, Old Slavic, and Lithuanian (the most primitive modern language, *still spoken* on the Baltic), will illustrate the Greek verbal endings.

#### SINGULAR.

Sanskrit.	Older Greek.	Latin.	Old Slavic.	Lithuanian.
1. as-mi	ἐμ-μί (for ἔσ-μι)	[e]s-um	yes-m'	es-mi
2. asi	ἔσ-σί	es	yesi	esi
3. as-ti	ἔσ-τί	es-t	yes-t'	es-ti

#### PLURAL.

1. s-mas	ἐσ-μέν (Dor. εἰμές)	[e]s-u-mus	yes-mi	es-me
2. s-tha	ἔσ-τέ	es-tis	yes-te	es-te
3. s-a-nti	ἔ-ντι (Doric)	[e]s-u-nt	s-u-t'	es-ti

6.  $\Theta$  seldom appears in the imperative, except in the second aorist active of  $\mu$ -forms (755), and in the aorist passive, which has the active forms (551).

In the third person plural of the imperative the endings  $\nu\tau\omega\upsilon$  and  $\sigma\theta\omega\upsilon$  ( $\theta\omega\upsilon$ ) are used in the older and better Attic.

7. The primitive middle forms  $\theta\omicron\upsilon$ ,  $\theta\eta\upsilon$ ,  $\theta\epsilon$ ,  $\theta\alpha\iota$ , etc. appear in the perfect and pluperfect after consonants; as  $\tau\acute{\epsilon}\rho\iota\phi\text{-}\theta\epsilon$  ( $\tau\rho\iota\beta\text{-}\omega$ ). See 489.

## TENSE STEMS AND FORMS OF INFLECTION.

### SIMPLE AND COMPLEX TENSE STEMS.

**557.** Tense stems are of two classes, *simple* and *complex*. A simple tense stem is the verb stem (often in a modified form), to which the endings are applied *directly*. A complex tense stem is composed of the verb stem (with its modifications) prolonged by a tense suffix (561, 5), to which the endings are applied.

**558.** (*Simple Tense Stems.*) Simple tense stems are found

(a) in the present and imperfect, the second aorist active and middle, and the second perfect and pluperfect, of the conjugation in  $\mu$  (500), except in the subjunctive;

(b) in the perfect and pluperfect middle of all verbs.  
*E.g.*

(a) From  $\phi\eta\mu\acute{\iota}$  (stem  $\phi\alpha\text{-}$ ), say, come  $\phi\alpha\text{-}\mu\acute{\epsilon}\nu$ ,  $\phi\alpha\text{-}\tau\acute{\epsilon}$ ,  $\phi\acute{\alpha}\text{-}\nu\alpha\iota$ ,  $\xi\text{-}\phi\alpha\text{-}\tau\epsilon$ , etc. From  $\tau\acute{\iota}\theta\eta\mu$  (stem  $\theta\epsilon\text{-}$ ),  $\rho\upsilon\iota$ , come 2 aor.  $\xi\text{-}\theta\epsilon\text{-}\tau\epsilon$ ,  $\xi\text{-}\theta\epsilon\text{-}\tau\omicron$ ,  $\theta\acute{\epsilon}\text{-}\sigma\theta\omega$ ,  $\theta\acute{\epsilon}\text{-}\sigma\theta\alpha\iota$ ,  $\theta\acute{\epsilon}\text{-}\mu\epsilon\upsilon\omicron\varsigma$ , etc.; and from the reduplicated  $\tau\iota\text{-}\theta\epsilon\text{-}$  (536) come  $\tau\acute{\iota}\theta\epsilon\text{-}\mu\epsilon\upsilon$ ,  $\tau\acute{\iota}\theta\epsilon\text{-}\tau\epsilon$ ,  $\tau\acute{\iota}\theta\epsilon\text{-}\sigma\alpha\iota$ ,  $\tau\acute{\iota}\theta\epsilon\text{-}\tau\alpha\iota$ ,  $\acute{\epsilon}\text{-}\tau\acute{\iota}\theta\epsilon\text{-}\nu\tau\omicron$ ,  $\acute{\epsilon}\text{-}\tau\acute{\iota}\theta\epsilon\text{-}\sigma\theta\epsilon$ ,  $\tau\acute{\iota}\theta\epsilon\text{-}\sigma\omicron$ ,  $\tau\acute{\iota}\theta\epsilon\text{-}\sigma\theta\alpha\iota$ , etc.

(b) From  $\lambda\epsilon\text{-}\lambda\upsilon\text{-}$  (reduplicated stem of  $\lambda\acute{\upsilon}\text{-}\omega$ ) with the middle endings (552) come  $\lambda\acute{\epsilon}\lambda\upsilon\text{-}\mu\alpha\iota$ ,  $\lambda\acute{\epsilon}\lambda\upsilon\text{-}\sigma\alpha\iota$ ,  $\lambda\acute{\epsilon}\lambda\upsilon\text{-}\sigma\theta\epsilon$ ,  $\lambda\epsilon\lambda\acute{\upsilon}\text{-}\sigma\theta\alpha\iota$ ,  $\lambda\epsilon\lambda\upsilon\text{-}\mu\epsilon\upsilon\omicron\varsigma$ ;  $\acute{\epsilon}\text{-}\lambda\epsilon\lambda\acute{\upsilon}\text{-}\mu\eta\upsilon$ ,  $\acute{\epsilon}\text{-}\lambda\epsilon\lambda\upsilon\text{-}\sigma\omicron$ ,  $\acute{\epsilon}\text{-}\lambda\acute{\epsilon}\lambda\upsilon\text{-}\sigma\theta\epsilon$ ,  $\acute{\epsilon}\text{-}\lambda\acute{\epsilon}\lambda\upsilon\text{-}\nu\tau\omicron$ .

**559.** (*Complex Tense Stems.*) Complex tense stems are found in all other forms of the verb. *E.g.*

$\Lambda\acute{\upsilon}\omega$  (stem  $\lambda\acute{\upsilon}\text{-}$ ), has (pres.)  $\lambda\acute{\upsilon}\omicron\text{-}\mu\epsilon\upsilon$ ,  $\lambda\acute{\upsilon}\epsilon\text{-}\tau\epsilon$ ,  $\lambda\acute{\upsilon}\omicron\text{-}\mu\epsilon\theta\alpha$ ,  $\lambda\acute{\upsilon}\epsilon\text{-}\sigma\theta\epsilon$ ,  $\lambda\acute{\upsilon}\omicron\text{-}\nu\tau\alpha\iota$ , etc.; (fut.)  $\lambda\acute{\upsilon}\sigma\omicron\text{-}\mu\epsilon\upsilon$ ,  $\lambda\acute{\upsilon}\sigma\epsilon\text{-}\tau\epsilon$ ,  $\lambda\acute{\upsilon}\sigma\epsilon\text{-}\sigma\theta\alpha\iota$ , etc.; (aor.)  $\acute{\epsilon}\lambda\acute{\upsilon}\sigma\alpha\text{-}\mu\epsilon\upsilon$ ,  $\acute{\epsilon}\lambda\acute{\upsilon}\sigma\alpha\text{-}\tau\epsilon$ ,  $\acute{\epsilon}\lambda\acute{\upsilon}\sigma\alpha\text{-}\sigma\theta\epsilon$ ,  $\lambda\acute{\upsilon}\sigma\alpha\text{-}\sigma\theta\alpha\iota$ , etc.; (1 aor. pass.)  $\acute{\epsilon}\lambda\acute{\upsilon}\theta\eta\text{-}\nu$ ,  $\acute{\epsilon}\text{-}\lambda\acute{\upsilon}\theta\eta\text{-}\mu\epsilon\upsilon$ ,  $\acute{\epsilon}\text{-}\lambda\acute{\upsilon}\theta\eta\text{-}\tau\epsilon$ , etc.



**560.** This distinction will be seen by a comparison of the present indicative middle of *τίθῃμι* (*τιθε-*) with that of *φιλέω* (*φιλε-*) in its uncontracted (Homeric) form:—

<i>τίθε-μαι</i>	<i>φιλέ-ο-μαι</i>	<i>τιθέ-μεθα</i>	<i>φιλε-ό-μεθα</i>
<i>τίθε-σαι</i>	<i>φιλέ-ε-(σ)αι</i>	<i>τιθε-σθε</i>	<i>φιλέ-ε-σθε</i>
<i>τίθε-ται</i>	<i>φιλέ-ε-ται</i>	<i>τιθε-νται</i>	<i>φιλέ-ο-νται</i>

**561.** (*Tense Suffixes.*) 1. In the present, imperfect, and second aorist active and middle of the conjugation in *ω*, in all futures, and in the future perfect, the tense stem ends in a variable vowel, called the *thematic vowel*, which is *ο* before *μ* and *ν* and in the optative, and is elsewhere *ε*. This is written %; as *λῡ%*, present stem of *λύ-ω*; *λιπ%*, second aorist stem of *λείπ-ω*. In the futures and the future perfect the thematic vowel is preceded by *σ*. To these prolonged tense stems the endings are added. *E.g.*

*Λύο-μεν, λύε-τε, λύουσι* for *λῡο-νσι* (78, 3); *ἔ-λιπο-ν, ἔ-λιπε-ς, ἔ-λίπο-μεν, ἔ-λίπε-τε; ἔ-λίπε-σθε, ἔ-λίπο-ντο; λύσο-μεν, λύσε-τε, λύσονται*. For the terminations *ω, εις, ει* in the singular, see 623.

2. The subjunctive has a long thematic vowel *ω/η*, which appears in both conjugations; as *λέγω-μεν, λέγη-τε, λέγω-σι* for *λεγω-νσι* (78, 3); *θῶμεν* for *θέω-μεν, θῆτε* for *θέη-τε*.

3. The first aorist stem has a suffix *σα*-, the first perfect *κα*-, and the second perfect *α*-.

4. The first aorist passive has a suffix *θε*- (or *θη*-), and the second aorist passive *ε*- (or *η*-); as *λείπ-ω, ἐλείφ-θην, λειφ-θῆ-ναι*, (*λειφ-θέ-ω*) *λειφθῶ; φαίνω (φαν-), ἐφάν-ην, φανῆ-ναι, φαν-έντος; ἐλύ-θην, ἐλύ-θη-ς, ἐλύ-θη-μεν, λυ-θέν-των, λυ-θέν-τες*.

The first and second passive futures have *θησ%-* and *ησ%-*; as *λειφ-θήσο-μαι, λυ-θήσε-σθε, φαν-ήσο-μαι, φαν-ήσε-ται*.

5. The thematic vowels, and *σ%-*, *σα*-, *κα*- (*α*-), *θε*- (*θη*-) or *ε*- (*η*-), *θησ%-* or *ησ%-*, (1-4), are called *tense suffixes*.

**562.** (*Optative Suffix.*) The optative inserts a mood suffix *ι*- or *ιη*- (*ιε*-) between both the simple and the complex tense stem and the personal endings. (See 730.)

For the subjunctive, see 718; 561, 2.

## TWO FORMS OF INFLECTION.

**563.** To the two classes of tense stems correspond generally two forms of inflection,—the *simple form* and the *common form*.

## I. THE SIMPLE FORM OF INFLECTION.

**564.** To this form (sometimes called the  $\mu$ -form) belong all tenses which have simple tense stems (558) and also both passive aorists,—always excepting the subjunctives (561, 2.). It has these peculiarities of inflection:—

1. The first and third persons singular of the present indicative active have the endings  $\mu$  and  $\sigma$ i (552); as  $\phi\eta\mu\acute{\iota}$ ,  $\phi\eta\sigma\acute{\iota}$ ;  $\tau\acute{\iota}\theta\eta\mu$ ,  $\tau\acute{\iota}\theta\eta\sigma\iota$ .

2. The second aorist imperative active generally retains the ending  $\theta$ i (553); as  $\beta\hat{\eta}\theta$ i, *go*. So rarely the present; as  $\phi\alpha\theta\acute{\iota}$ , *say*. (See 752; 755.)

3. The third person plural has the active endings  $\alpha\sigma\iota$  and  $\sigma\alpha\nu$  (552).

4. The infinitive active has the ending  $\nu\alpha$  or  $\epsilon\nu\alpha$  (554); as  $\tau\acute{\iota}\theta\epsilon\text{-}\nu\alpha$ ,  $\acute{\iota}\epsilon\text{-}\nu\alpha$  ( $\acute{\iota}\eta\mu$ ),  $\acute{\iota}\epsilon\text{-}\nu\alpha$  ( $\epsilon\acute{\iota}\mu$ ).

5. Participles with stems in  $\sigma\text{-}\nu\tau$  have nominatives in  $\sigma\upsilon\varsigma$ ; as  $\delta\acute{\iota}\delta\acute{\omicron}\upsilon\varsigma$ ,  $\delta\acute{\iota}\delta\acute{\omicron}\nu\tau\text{-}\sigma$  (see 565, 5).

6. In all forms of this class except the second aorist and the optative, the middle endings  $\sigma\alpha$ i and  $\sigma\sigma$  regularly retain  $\sigma$ ; as  $\tau\acute{\iota}\theta\epsilon\text{-}\sigma\alpha$ i,  $\acute{\epsilon}\text{-}\tau\acute{\iota}\theta\epsilon\text{-}\sigma\sigma$ ;  $\lambda\acute{\epsilon}\lambda\upsilon\text{-}\sigma\alpha$ i,  $\acute{\epsilon}\text{-}\lambda\acute{\epsilon}\lambda\upsilon\text{-}\sigma\sigma$ . But 2 aorist  $\acute{\epsilon}\theta\omicron\nu$  (for  $\acute{\epsilon}\theta\epsilon\text{-}\sigma\sigma$ ); optative  $\acute{\iota}\sigma\tau\alpha\acute{\iota}\omicron$  (for  $\acute{\iota}\sigma\tau\alpha\text{-}\acute{\iota}\text{-}\sigma\sigma$ ).

7. The passive aorists, which belong here although they do not have simple stems (558), have the inflection of the second aorist active of the  $\mu$ -form;  $\lambda\acute{\upsilon}\omega$ ,  $\acute{\epsilon}\lambda\acute{\upsilon}\text{-}\theta\eta\text{-}\nu$ ;  $\phi\alpha\acute{\iota}\nu\omega$  ( $\phi\alpha\nu\text{-}$ ),  $\acute{\epsilon}\phi\acute{\alpha}\nu\text{-}\eta\text{-}\nu$ ,  $\phi\alpha\nu\hat{\omega}$ ,  $\phi\alpha\nu\acute{\epsilon}\eta\nu$ ,  $\phi\acute{\alpha}\nu\eta\text{-}\theta$ i,  $\phi\alpha\nu\hat{\eta}\text{-}\nu\alpha$ ,  $\phi\alpha\nu\acute{\epsilon}\iota\varsigma$  (for  $\phi\alpha\nu\text{-}\epsilon\text{-}\nu\tau\varsigma$ ), inflected like  $\acute{\epsilon}\sigma\tau\eta\nu$ ,  $\sigma\tau\hat{\omega}$ ,  $\theta\acute{\epsilon}\acute{\iota}\eta\nu$ ,  $\sigma\tau\hat{\eta}\text{-}\theta$ i,  $\sigma\tau\hat{\eta}\text{-}\nu\alpha$ ,  $\theta\acute{\epsilon}\acute{\iota}\varsigma$  (506).

## II. THE COMMON FORM OF INFLECTION.

**565.** To this form belong all parts of the verb in  $\omega$ , except the perfect and pluperfect middle and the passive aorists, and also all subjunctives. It has the following peculiarities of inflection.

1. It has the thematic vowel and the other tense suffixes mentioned in 561, 1–3. For the inflection of the present and imperfect indicative, see 623 and 624.

2. The imperfect and second aorist have the ending  $\nu$  in the third person plural; the pluperfect has  $\sigma\alpha\nu$ .

3. The imperative active has no ending in the second person singular, except  $\sigma\nu$  in the first aorist.

4. The infinitive active has  $\epsilon\nu$  (for  $\epsilon\text{-}\epsilon\nu$ ) in the present, future, and second aorist;  $\epsilon\text{-}\nu\alpha$  in the perfect; and  $\sigma\text{-}\alpha$ i (or  $\alpha$ i) in the first aorist.

5. Participles with stems in  $\sigma\text{-}\nu\tau$  have nominatives in  $\omega\nu$  (564, 5).

6. The middle endings *σαι* and *σο* in the second person singular drop *σ* and are contracted with the thematic vowel; as *λύσαι*, *λύει*, *λύῃ* or *λύει*; *ἐλῦεσθαι*, *ἐλύεο*, *ἐλύου* (88, 2). For Ionic uncontracted forms, see 777, 2; 785, 2.

## FORMATION AND INFLECTION OF TENSE SYSTEMS.

**566.** To understand the inflection of the verb, we must know the relation of each tense stem to the verb stem, and also certain internal modifications which the verb stem undergoes in some of the tense systems.

### FORMATION OF THE PRESENT STEM FROM THE VERB STEM. — EIGHT CLASSES OF VERBS.

**567.** When the verb stem does not appear as part of the present stem, as it does in *λύ-ω* and *λέγ-ω* (459), it generally appears in a strengthened form; as in *κόπτ-ω* (*κοπ-*), *cut*, *μανθάν-ω* (*μαθ-*), *learn*, *ἀρέσκ-ω* (*ἀρε-*), *please*. In a few very irregular verbs no connection is to be seen between the present stem and the stem or stems of other tenses; as in *φέρω* (*φερ-*), *bear*, fut. *οἴσω*, aor. *ἤνεγκα*.

**568.** Verbs are divided into eight classes with reference to the relation of the present stem to the verb stem.

**569. FIRST CLASS.** (*Verb Stem unchanged throughout.*) Here the present stem is formed by adding the thematic vowel *%*- (565, 1) to the verb stem. *E.g.*

*Λέγω* (*λεγ-*), *say*, present stem *λεγ%*-, giving *λέγο-μεν*, *λέγε-τε*, *λέγο-μαι*, *λέγε-ται*, *λέγο-νται*, *ἔ-λεγο-ν*, *ἔ-λεγε-ς*, *ἔ-λέγε-τε*, *ἔ-λέγε-σθε*, *ἔ-λέγο-ντο*, etc. in the present and imperfect. For *ω*, *εις*, *ει* in the present active, see 623.

**570. N.** Some verbs of this class have the stem variable in quantity in different tenses; as *δύω*, *φύω*, *θλίβω*, *πνίγω*, *τρίβω*, *τύφω*, *ψύχω*. See these in the Catalogue of Verbs. For *λύω*, see 471.

**571. N.** The pure verbs of the first class which irregularly retain a short vowel in certain tenses are given in 639; those which insert *σ* in certain tenses, in 640. The verbs (of all classes) which add *ε* to the stem in some or all tenses not of the present system (as *βούλομαι*) are given in 657 and 658. Reduplicated presents of all classes are given in 651 and 652. These and others which are peculiar in their inflection are found in the Catalogue of Verbs. For special peculiarities, see *γίγνομαι*, *ἔθω*, *ἔπω*, *ἔχω*, *πίπτω*, *τίκτω*.

**572. SECOND CLASS.** (*Stems with Strong Forms.*) This class includes verbs with mute stems which have strong forms with  $\epsilon$  ( $\alpha$ ),  $\epsilon\upsilon$ , or  $\eta$  (31) in all tenses except in the second aorist and second passive systems, in which they have the weak forms in  $\iota$ ,  $\upsilon$ , and  $\alpha$ . The present stem adds  $\epsilon$ - to the strong form of the stem. *E.g.*

$\lambda\epsilon\acute{\iota}\pi\text{-}\omega$ , *leave*, 2 aor.  $\xi\lambda\iota\pi\text{-}\omicron\nu$ , 2 perf.  $\lambda\acute{\epsilon}\lambda\omicron\iota\pi\text{-}\alpha$ ;  $\phi\epsilon\acute{\upsilon}\gamma\text{-}\omega$ , *flee*, 2 aor.  $\xi\phi\upsilon\gamma\text{-}\omicron\nu$ ;  $\tau\eta\kappa\text{-}\omega$ , *melt*, 2 aor. pass.  $\acute{\epsilon}\text{-}\tau\acute{\alpha}\kappa\text{-}\eta\nu$ ; with present stems  $\lambda\epsilon\iota\pi\epsilon\text{-}$ ,  $\phi\epsilon\upsilon\gamma\epsilon\text{-}$ ,  $\tau\eta\kappa\epsilon\text{-}$ .

**573.** To this class belong  $\alpha\lambda\epsilon\acute{\iota}\phi\text{-}\omega$ ,  $\epsilon\rho\epsilon\acute{\iota}\pi\text{-}\omega$ ,  $\lambda\epsilon\acute{\iota}\pi\text{-}\omega$ ,  $\pi\epsilon\acute{\iota}\theta\text{-}\omega$ ,  $\sigma\tau\epsilon\acute{\iota}\beta\text{-}\omega$ ,  $\sigma\tau\epsilon\acute{\iota}\chi\text{-}\omega$ ,  $\phi\epsilon\acute{\iota}\delta\text{-}\omicron\mu\alpha\iota$ ;  $\kappa\epsilon\acute{\upsilon}\theta\text{-}\omega$ ,  $\pi\epsilon\acute{\upsilon}\theta\text{-}\omicron\mu\alpha\iota$ ,  $\tau\epsilon\acute{\upsilon}\chi\text{-}\omega$ ,  $\phi\epsilon\acute{\upsilon}\gamma\text{-}\omega$ ;  $\kappa\eta\delta\text{-}\omega$ ,  $\lambda\eta\theta\text{-}\omega$ ,  $\sigma\eta\pi\text{-}\omega$ ,  $\tau\eta\kappa\text{-}\omega$ ; with Ionic or poetic  $\epsilon\rho\epsilon\acute{\iota}\kappa\text{-}\omega$ ,  $\epsilon\rho\epsilon\acute{\upsilon}\gamma\text{-}\omicron\mu\alpha\iota$ ,  $\tau\mu\eta\gamma\text{-}\omega$ ; — all with weak stems in  $\iota$ ,  $\upsilon$ , or  $\alpha$ . See also  $\theta\alpha\pi\text{-}$  or  $\tau\alpha\phi\text{-}$ , stem of  $\tau\acute{\epsilon}\theta\eta\pi\alpha$  and  $\xi\tau\alpha\phi\omicron\nu$ , and  $\epsilon\acute{\iota}\kappa\omega$  ( $\xi\omicron\iota\kappa\alpha$ ).  $\tau\rho\acute{\omega}\gamma\text{-}\omega$ , *gnaw*, 2 aor.  $\xi\tau\rho\alpha\gamma\text{-}\omicron\nu$ , irregularly has  $\omega$  in the present. For  $\rho\eta\gamma\text{-}\nu\mu\iota$  and  $\epsilon\acute{\iota}\omega\theta\alpha$  ( $\eta\theta\text{-}$ ), see 689.

For exceptions in a few of these verbs, see 642, 2. See 611.

**574.** Six verbs in  $\epsilon\omega$  with weak stems in  $\upsilon$  belong by formation to this class. These originally had the strong form in  $\epsilon\upsilon$ , which became  $\epsilon\varsigma$  (90, 2) before a vowel, and finally dropped  $\varsigma$ , leaving  $\epsilon$ ; as  $\pi\lambda\acute{\epsilon}\omega$ , *sail* (weak stem  $\pi\lambda\upsilon\text{-}$ ), strong stem  $\pi\lambda\epsilon\upsilon\text{-}$ ,  $\pi\lambda\epsilon\varsigma\text{-}$ ,  $\pi\lambda\epsilon\text{-}$ , present stem  $\pi\lambda\epsilon\epsilon\text{-}$ .

These verbs are  $\theta\acute{\epsilon}\omega$  (weak stem  $\theta\upsilon\text{-}$ ), *run*,  $\nu\acute{\epsilon}\omega$  ( $\nu\upsilon\text{-}$ ), *swim*,  $\pi\lambda\acute{\epsilon}\omega$  ( $\pi\lambda\upsilon\text{-}$ ), *sail*,  $\pi\nu\acute{\epsilon}\omega$  ( $\pi\nu\upsilon\text{-}$ ), *breathe*,  $\rho\acute{\epsilon}\omega$  ( $\rho\upsilon\text{-}$ ), *flow*,  $\chi\acute{\epsilon}\omega$  ( $\chi\upsilon\text{-}$ ), *pour*. The poetic  $\sigma\epsilon\acute{\upsilon}\omega$  ( $\sigma\upsilon\text{-}$ ), *urge*, has this formation, with  $\epsilon\upsilon$  retained. (See 601.)

**575.** As verbs of the second class have the strong stem in almost all forms, this stem is here called the verb stem.

**576. THIRD CLASS.** (*Verbs in  $\pi\tau\omega$ , or T Class.*) Some labial ( $\pi$ ,  $\beta$ ,  $\phi$ ) verb stems add  $\tau\epsilon\text{-}$ , and thus form the present in  $\pi\tau\omega$ ; as  $\kappa\acute{\omicron}\pi\tau\text{-}\omega$  ( $\kappa\omicron\pi\text{-}$ ), *cut* (present stem  $\kappa\omicron\pi\tau\epsilon\text{-}$ ),  $\beta\lambda\acute{\alpha}\pi\tau\text{-}\omega$  ( $\beta\lambda\alpha\beta\text{-}$ ), *hurt*,  $\rho\acute{\iota}\pi\tau\text{-}\omega$  ( $\rho\acute{\iota}\phi\text{-}$ ,  $\rho\acute{\iota}\phi\text{-}$ ), *throw* (71).

**577.** N. Here the exact form of the verb stem cannot be determined from the present. Thus, in the examples above given, the stem is to be found in the second aorists  $\acute{\epsilon}\kappa\acute{\omicron}\pi\eta\nu$ ,  $\acute{\epsilon}\beta\lambda\acute{\alpha}\beta\eta\nu$ , and  $\acute{\epsilon}\rho\rho\acute{\iota}\phi\eta\nu$ ; and in  $\kappa\alpha\lambda\acute{\upsilon}\pi\tau\omega$  ( $\kappa\alpha\lambda\upsilon\beta\text{-}$ ), *cover*, it is seen in  $\kappa\alpha\lambda\acute{\upsilon}\beta\text{-}\eta$ , *hvt*.

**578.** The verbs of this class are  $\alpha\pi\tau\text{-}\omega$  ( $\alpha\phi\text{-}$ ),  $\beta\acute{\alpha}\pi\tau\text{-}\omega$  ( $\beta\alpha\phi\text{-}$ ),  $\beta\lambda\acute{\alpha}\pi\tau\text{-}\omega$  ( $\beta\lambda\alpha\beta\text{-}$ ),  $\theta\acute{\alpha}\pi\tau\text{-}\omega$  ( $\tau\alpha\phi\text{-}$ ),  $\theta\rho\acute{\upsilon}\pi\tau\text{-}\omega$  ( $\tau\rho\upsilon\phi\text{-}$ ),  $\kappa\alpha\lambda\acute{\upsilon}\pi\tau\text{-}\omega$  ( $\kappa\alpha\lambda\upsilon\beta\text{-}$ ),  $\kappa\acute{\alpha}\mu\pi\tau\text{-}\omega$  ( $\kappa\alpha\mu\pi\text{-}$ ),  $\kappa\acute{\lambda}\epsilon\pi\tau\text{-}\omega$  ( $\kappa\lambda\epsilon\pi\text{-}$ ),  $\kappa\acute{\omicron}\pi\tau\text{-}\omega$  ( $\kappa\omicron\pi\text{-}$ ),  $\kappa\rho\acute{\upsilon}\pi\tau\text{-}\omega$  ( $\kappa\rho\upsilon\beta\text{-}$  or  $\kappa\rho\upsilon\phi\text{-}$ ),  $\kappa\acute{\upsilon}\pi\tau\text{-}\omega$  ( $\kappa\acute{\upsilon}\phi\text{-}$ ),  $\rho\acute{\alpha}\pi\tau\text{-}\omega$  ( $\rho\alpha\phi\text{-}$ ),  $\rho\acute{\iota}\pi\tau\text{-}\omega$  ( $\rho\acute{\iota}\phi\text{-}$ ,  $\rho\acute{\iota}\phi\text{-}$ ),  $\sigma\acute{\kappa}\acute{\alpha}\pi\tau\text{-}\omega$  ( $\sigma\kappa\alpha\phi\text{-}$ ),  $\sigma\acute{\kappa}\acute{\epsilon}\pi\tau\omicron\mu\alpha\iota$  ( $\sigma\kappa\epsilon\pi\text{-}$ ),  $\sigma\acute{\kappa}\eta\pi\tau\omega$  ( $\sigma\kappa\eta\pi\text{-}$ ),

σκώνω (σκων-), τύπτω (τυπ-), with Homeric and poetic γνάμπτω (γναμπ-), ἐνίπτω (ἐνιπ-), and μάρπτω (μαρπ-).

**579. FOURTH CLASS.** (*Iota Class.*) In this class the present stem is formed by adding ι%- to the verb stem and making the euphonic changes which this occasions. (See 84.) There are four divisions.

**580. I.** (*Verbs in σσω or ττω.*) Most presents in σσω (ττω) come from palatal stems, κ or χ and generally γ with ι becoming σσ (ττ). These have futures in ξω; as πράσσω (πρᾶγ-), *do*, present stem πρᾶσσι%- (for πρᾶγι%-), fut. πράξω; μαλάσσω (μαλακ-, seen in μαλακός), *soften*, fut. μαλάξω; ταρασσω (ταραχ-, seen in ταραχή), *confuse*, fut. ταραξώ; κηρύσσω (κηρυκ-), *proclaim*, fut. κηρύξω. (See 84, 1.)

**581.** So also δίσσω (δικ-), ἀλλάσσω (ἀλλαγ-), ἀράσσω (ἀραγ-), βήσσω (βηχ-), δράσσω (δραγ-), εἰσσω (εἰλικ-), θράσσω (θραχ-?), μάσσω (μαγ-), μύσσω (μυκ-), ὀρύσσω (ὀρυχ-), πλήσσω (πληγ-, πλαγ-), πτήσσω (πτηκ-), πτύσσω (πτυγ-), σάττω (σαγ-), τάσσω (ταγ-), φράσσω (φραγ-), φρίσσω (φρικ-), φυλάσσω (φυλακ-). See also epic δειδίσσομαι, Ionic and poetic ἀμύσσω and προΐσσομαι, and poetic ἀφύσσω and νύσσω.<sup>1</sup>

**582.** Some presents in σσω (ττω) are formed from lingual stems, which have futures in σω or aorists in σα; as ἐρέσσω, *row* (from stem ἐρετ-, seen in ἐρέτης, *rower*), aor. ἤρεσα. So also ἀρμόττω (fut. ἀρμόσω), βλίσσω (μελιτ-, 66), λίσσομαι (λιτ-), πᾶσσω, πλάσσω, πτίσσω, with ἀφάσσω (Hdt.), and poetic ἱμάσσω, κορύσσω (κορυθ-).

Many presents of this kind are formed on the analogy of verbs with real lingual stems (see 587).

**583.** Ν. Πέσσω, *cook*, comes from an old stem πεκ-; while the tenses πέψω, ἔπεψα, etc. belong to the stem πεπ-, seen in later πέπτω and Ionic πέπτομαι of Class III.

**584. II.** (*Verbs in ξω.*) Presents in ξω may be formed in two ways:—

**585.** (1) From stems in δ, with futures in σω; as κομίζω (κομιδ-, seen in κομιδ-ή), *carry*, fut. κομίσω; φράζω (φραδ-), *say*, fut. φράσω. (See 84, 3.)

<sup>1</sup> The lists of verbs of the fourth class are not complete, while those of the other classes which are given contain all the verbs in common use.

**586.** So ἀρμόζω (ἀρμοδ-), ἀρπάζω, ἐλπίζω (ἐλπιδ-), ἐρίζω (ἐριδ-), θανυμάζω, ἴζω (ιδ-) with ἔζομαι (εδ-), κτίζω, νομίζω, ὄζω (ὀδ-), πελάζω, σχάζω, σχίζω (σχιδ-), σφίζω.

**587.** N. Many verbs in ζω, especially most in αζω, with futures in σω, were formed on the analogy of those with actual stems in δ. (See Meyer, *Gr. Gram.* §§ 521, 522.)

**588.** (2) From stems in γ (or γγ), with futures in ξω; as σφάζω (σφαγ-), *slay* (σφάττω in prose), fut. σφάξω; ῥέζω (ῥεγ-), *do* (poetic and Ionic), fut. ῥέξω; κλάζω (κλαγγ-), *scream* (cf. *clango*), fut. κλάγξω. (See 84, 3.)

**589.** So κράζω (κραγ-), σαλπίζω (σαλπιγγ-), στίζω (στιγ-); with poetic ἀλαλάζω, βάζω, βρίζω, γρύζω, ἐλελίζω, κρίζω, μύζω, *grumble*, στάζω.

**590.** N. Some verbs in ζω have stems both in δ and γ; as παίζω (παιδ-, παιγ-), *play*, fut. παιζοῦμαι (666), aor. ἔπαισα. See also poetic forms of ἀρπάζω and νάσσω. (See 587.)

**591.** N. Νίζω, *wash*, fut. νίψω, forms its tenses from a stem νιβ-, seen in Homeric νίπτομαι and later νίπτω.

**592.** III. (*Verbs with enlarged Liquid Stems.*) Of these there are three divisions:—

**593.** (1) Presents in λλω are formed from verb stems in λ with ι%- added, λι becoming λλ; as στέλλω, *send*, for στελ-ι-ω; ἀγγέλλω, *announce*, for ἀγγελ-ι-ω; σφάλλω, *trip up*, for σφαλ-ι-ω; present stems στελλ%- , etc. (See 84, 4.)

See ἄλλομαι (ἀλ-), βάλλω (βαλ-), θάλλω (θαλ-), δέλλω (δελ-), πάλλω (παλ-), τέλλω (τελ-), with poetic δαιδάλλω, ἰάλλω, σκέλλω, τῶλλω.

**594.** (2) Presents in αινω and αιρω are formed from verb stems in ᾱν- and ᾱρ- with ι%- added.

Here the ι is transposed and then contracted with α to αι; as φαίνω (φαν-), *show*, for φαν-ι-ω (present stem φαιν%-), future φανῶ; χαίρω (χαρ-), *rejoice*, for χαρ-ι-ω. (See 84, 5.)

**595.** So εὐφραίνω (εὐφραν-), κερδαίνω (κερδαν-), μαίνομαι (μαν-), μαίνω (μαν-), ξαίνω (ξαν-), ξηραίνω (ξηραν-), ποιμαίνω (ποιμαν-), ραίνω (ραν-), σαίνω (σαν-), σημαίνω (σημαν-), τετραίνω (τετραν-), ὑφαίνω (ὑφαν-), χραίνω (χραν-); with poetic κραίνω (κραν-), παπταίνω (παπταν-), πιαίνω (πιαν-). Αἶρω (ἄρ-), καθαίρω (καθαρ-), τεκμαίρομαι (τεκμαρ-), with poetic ἐναίρω (ἐναρ-), ἐχθαίρω (ἐχθαρ-), σαίρω (σαρ-).

**596.** (3) Presents in *εινω*, *ειρω*, *ινω*, *ιρω*, *υνω*, and *υρω* come from stems in *εν*, *ερ*, *ιν*, *ιρ*, *υν*, and *υρ*, with *ι*%- added.

Here the added *ι* disappears and the preceding *ε*, *ι*, or *υ* is lengthened to *ει*, *ι*, or *υ*; as *τείνω* (*τεν*-), *stretch*, for *τεν-ιω*; *κείρω* (*κερ*-), *shear*, for *κερ-ιω*; *κρίνω* (*κριν*-), *judge*, for *κριν-ιω*; *ἀμύνω* (*ἀμυν*-), *ward off*, for *ἀμυν-ιω*; *σύρω* (*συρ*-), *draw*, for *συρ-ιω*.

**597.** So *γείνομαι* (*γεν*-), *κτείνω* (*κτεν*-), and poetic *θείνω* (*θεν*-); *ἀγείρω* (*ἀγερ*-), *δείρω* (*δερ*-), *ἐγείρω* (*ἐγερ*-), *ἱμείρω* (*ἱμερ*-), *μείρομαι* (*μερ*-), *φθείρω* (*φθερ*-), *σπείρω* (*σπερ*-), with poetic *πείρω* (*περ*-). *Κλίνω* (*κλιν*-), *σίνομαι* (*σιν*-), *αἰσχύνω* (*αἰσχυν*-), *θαρσύνω* (*θαρσυν*-), *δξύνω* (*δξυν*-), *πλύνω* (*πλυν*-), *μαρτύρομαι* (*μαρτυρ*-), *ὀλοφύρομαι* (*ὀλοφυρ*-). *Οἰκτίρω* (*οἰκτιρ*-), *pity* (commonly written *οἰκτείρω*), is the only verb in *ιρω*.

**598.** N. *ὀφείλω* (*ὀφελ*-), *be obliged, owe*, follows the analogy of stems in *εν*, to avoid confusion with *ὀφέλλω* (*ὀφελ*-), *increase*; but in Homer it has the regular present *ὀφέλλω*. Homer has *εἰλομαι*, *press*, from stem *ελ*-.

**599.** N. Verbs of this division (III.) regularly have futures and aorists active and middle of the *liquid* form (663). For exceptions (in poetry), see 668.

**600.** N. Many verbs with liquid stems do not belong to this class; as *δέμω* and *δίρω* in Class I. For *βαίνω* etc. in Class V., see 610.

**601.** IV. (*Stems in αυ.*) Here belong *καίω*, *burn*, and *κλαίω*, *weep* (Attic also *κάω* and *κλάω*). The stems *καν*- and *κλαν*- (seen in *καύσω* and *κλαύσομαι*) became *καρι*- and *κλαρι*-, whence *και*- and *κλαι*- (90, 2). (See 574.)

**602.** N. The poets form some other presents in this way; as *δαίω* (*δαφ*-), *burn*, *ναίω* (*ναφ*-), *swim*. So, from stems in *ασ*-, *μαίωμαι* (*μασ*-, *μασι*-, *μαι*-), *seek*, *δαίωμαι* (*δασ*-), *divide*. *ὄπνιω*, *marry*, has stem *ὀπν*-, whence fut. *ὀπύσω*.

**603.** FIFTH CLASS. (N Class.) (1) Some verb stems are strengthened in the present by adding *ν* before the thematic vowel *ε*%; as *φθάνω* (*φθα*-), *anticipate* (present stem *φθανε*-); *φθίνω* (*φθι*-), *waste*; *δάκνω* (*δακ*-), *bite*; *κάμνω* (*καμ*-), *be weary*; *τέμνω* (*τεμ*-), *cut*.

**604.** So *βαίνω* (*βα*-, *βαν*-, 610), *πίνω* (*πι*-, see also 621), *τίνω* (*τι*-), *δύνω* (with *δύω*), Hom. *θύνω* (with *θύω*), *rush*; for *ελαίνω* (*ελα*-), see 612.

**605.** (2) (a) Some consonant stems add *αν*; *ἁμαρτάνω* (*ἁμαρτ-*), *err* (present stem *ἁμαρταν%*); *αἰσθάνομαι* (*αἰσθ-*), *perceive*; *βλαστάνω* (*βλαστ-*), *sprout*.

(b) Here, if the last vowel of the stem is short, another nasal (*μ* before a labial, *ν* before a lingual, *γ* before a palatal) is inserted after this vowel; as *λανθάνω* (*λαθ-*, *λανθ-*), *escape notice* (*λανθαν%*); *λαμβάνω* (*λαβ-*, *λαμβ-*), *take*; *θιγάνω* (*θιγ-*, *θιγγ-*), *touch*.

**606.** So *αὔξάνω* (with *αὔξ-*), *δαρδάνω* (*δαρθ-*), *ἀπ-εχθάνομαι* (*ἐχθ-*), *ἰζάνω* (with *ἰζ-*), *οἰδάνω* (*οἰδ-*), *ὀλισθάνω* (*ὀλισθ-*), *ὀφλι-σκάνω* (*ὀφλ-*, *ὀφλισκ-*, 614); with poetic *ἔλιταίνομαι* (*ἔλιτ-*, 610), *ἔλφάνω* (*ἔλφ-*), *ἐριδαίνω* (*ἐριδ-*). With inserted *ν*, *γ*, or *μ*, *ἀνδάνω* (*ᾰδ-*), *κιγχάνω*, epic *κιχάνω* (*κιχ-*), *λαγχάνω* (*λαχ-*), *μανθάνω* (*μαθ-*), *πυνθάνομαι* (*πυνθ-*), *τυγχάνω* (*τυχ-*), with poetic *χανδάνω* (*χαδ-*), *ἐρυγγάνω* (*ἐρυγ-*).

**607.** (3) A few stems add *νε*: *βύνέω* (with *βύ-*), *stop up*, *ἰκνέομαι* (with *ἰκ-*), *come*, *κυνέω* (*κυ-*), *kiss*; also *ἀμπ-ισχνέομαι*, *have on*, and *ὑπ-ισχνέομαι*, *promise*, from *ἴσχω*.

**608.** (4) Some stems add *νν* or (after a vowel) *ννν*. These form the second class (in *νῦμ*) of verbs in *μ*, as *δείκνῦμι* (*δεικ-*), *show*, *κεράννῦμι* (*κερα-*), *mix*, and are enumerated in 797, 1. Some of these have also presents in *νω*. (See 502, 2.)

**609.** (5) A few poetic (chiefly epic) verbs add *να* to the stem, forming presents in *νημι* (or deponents in *ναμαι*): most of these have presents in *νω*; as *δάμνημι* (*δαμ-να-*), also *δαμνάω*, *subdue*. These form a third class of verbs in *μ*, and are enumerated in 797, 2.

**610.** N. *βαίνω* (*βα-*, *βαν-*), *go*, and *ὀσφραίνομαι* (*ὀσφρ-*, *ὀσφραν-*), *smell*, not only add *ν* or *αν*, but lengthen *αν* to *αιν* on the principle of Class IV. (594). They belong here, however, because they do not have the inflection of liquid verbs (599). See also *κερδαίνω*, *ραίνω*, *τετραίνω*, with Homeric *ἔλιταίνομαι* (*ἔλιτ-*, *ἔλιταν-*).

**611.** N. Some stems of this class lengthen a short vowel (on the principle of Class II.) in other tenses than the present; as *λαμβάνω* (*λαβ-*), fut. *λήψομαι* (*ληβ-*): so *δάκνω*, *λαγχάνω*, *λανθάνω*, *τυγχάνω*. See also *ἐρυγγάνω*, *ἔρχομαι*, and *πυνθάνομαι*.

Three verbs in *νῦμ* (608), *ζεύγνῦμι*, *πήγνῦμι*, *ῥήγνῦμι*, belong equally to Class II. and Class V.

**612.** N. *ἔλαύνω* (*ἐλα-*), *drive*, is irregular in the present stem (probably for *ἐλα-ννω*). *\*Ολ-λῦμι* (*ὀλ-*), *destroy*, adds *λν* (by assimilation) instead of *νν* to the stem *ὀλ-*.



**613. SIXTH CLASS.** (*Verbs in σκω.*) These add σκ%- or ισκ%- to the verb stem to form the present stem; as γηρά-σκω (γηρα-), *grow old* (present stem γηρασκ%-); εὖρ-ίσκω (εὖρ-), *find* (εὖρισκ%-); ἀρέ-σκω (ἀρε-), *please*, στερ-ίσκω (στερ-), *deprive*.

**614.** These verbs are, further, ἀλ-ίσκομαι, ἀμβλ-ίσκω, ἀμπλακ-ίσκω (poetic), ἀνᾱλ-ίσκω, ἀπαφ-ίσκω (poet.), ἀραρ-ίσκω (poet.), βά-σκω (poet.), βι-βρώ-σκω (βρο-), ἀναβιώ-σκομαι (βιο-), βλώ-σκω (μολ-, βλο-), γεγων-ίσκω, γι-γνώ-σκω (γνο-), δι-δρά-σκω (δρα-), ἐπαυρ-ίσκω (poet.), ἡβά-σκω, θνή-σκω (θαν-, θνα-), θρώ-σκω (θορ-, θρο-), ἰλά-σκομαι, μεθύ-σκω, κυκλή-σκω (κλη-) (poet.), κυ-ίσκομαι (κυ-), μι-μνή-σκω (μνα-), πι-πί-σκω (Ion. and Pind.), πι-πρά-σκω, πιφαύ-σκω (φαν-), *declare* (Hom.), τι-τρώ-σκω (τρο-), φά-σκω, χά-σκω. See also the verbs in 617. Ὀφλ-ισκάνω (ὀφλ-) takes ισκ and then adds αν (606).

**615. N.** Many presents of this class are reduplicated (536); as γι-γνώσκω (γνο-). See 652, 1. Ἀρ-αρ-ίσκω has a form of Attic reduplication (529).

**616. N.** Final ο of the verb stem becomes ω, and final α sometimes becomes ᾱ or η; as in γιγνώσκω (γνο-), διδράσκω (δρα-); θνήσκω (θαν-, θνα-), Doric θνάσκω (for θνᾱ-ισκω).

**617. N.** Three verbs, ἀλύ-σκω (ἀλυκ-), *avoid*, διδά-σκω (διδαχ-), *teach*, and λά-σκω (λακ-), *speak*, omit κ or χ before σκω. So Homeric εἰσκω or ἰσκω (ἐικ- or ικ-), *liken*, and τιτύσκομαι (τυχ-, τυκ-), for τι-τυκ-σκομαι, *prepare*. See also μίσγω (for μιγ-σκω) and πάσχω (for παθ-σκω).

**618. N.** These verbs, from their ending σκω, are called *inceptive*, though few have any inceptive meaning.

**619. SEVENTH CLASS.** (*Presents in μ with simple stems.*) Here the verb stem, sometimes reduplicated (652), without the thematic vowel, appears as the present stem. *E.g.*

Φημί (φα-), *say*, φα-μέν, φα-τέ; τίθημι (θε-), *put*, τίθε-μεν, τίθε-τε, τίθε-μαι, τιθέ-μεθα, ἐ-τίθε-σθε, ἐ-τίθε-ντο; δίδωμι (δο-), δίδ-δο-μεν.

For the strong form of these stems in the singular of the active, see 627.

**620.** All verbs in μ, except those in νῦμ under 608, and the epic forms in νημι (or ναμαι) with να added to the stem (609), are of this class. They are enumerated in 794. (See 502, 1.)

**621. EIGHTH CLASS.** (*Mixed Class.*) This includes the few irregular verbs which have any of the tense stems so essentially different from others, or are otherwise so pecul-

iar in formation, that they cannot be brought under any of the preceding classes. They are the following:—

*αἰρέω* (*αἶρε-, ἔλ-*), *take*, fut. *αἰρήσω*, 2 aor. *ἔλῶν*.

*εἶδον* (*φιδ-, ιδ-*), *saw, vidi*, 2 aorist (no present act.); 2 pf. *οἶδα, κνω* (820). Mid. *εἶδομαι* (poet.). *Εἶδον* is used as 2 aor. of *ὁράω* (see below).

*εἶπον* (*εἶπ-, ἔρ-, ῥε-*), *spoke*, 2 aor. (no pres.); fut. (*ἔρέω*) *ἔρῶ*, pf. *εἶρηκα*. The stem *ἔρ-* (*ῥε-*) is for *φερ-* (*φρε-*), seen in Lat. *ver-bum* (649). So *ἐν-έπω*.

*ἔρχομαι* (*ἐρχ-, ἐλευθ-, ἔλυθ-, ἔλθ-*), *go*, fut. *ἐλεύσομαι* (poet.), 2 perf. *ἐλήλυθα*, 2 aor. *ἦλθον*. The Attic future is *εἶμι, shall go* (808).

*ἐσθίω* (*ἐσθ-, ἔδ-, φαγ-*), *eat*, fut. *ἔδομαι*, 2 aor. *ἔφαγον*.

*ὁράω* (*ὄρα-, ὄπ-, φιδ-*), *see*, fut. *ὄψομαι*, pf. *ἑώρακα*, 2 aor. *εἶδον* (see above).

*πάσχω* (*παθ-, πενθ-*), *suffer*, fut. *πείσομαι*, 2 pf. *πέπονθα*, 2 aor. *ἔπαθον*. (See 617.)

*πίνω* (*πι-, πο-*), *drink*, fut. *πίομαι*, pf. *πέπωκα*, 2 aor. *ἔπιον*. (See 604.)

*τρέχω* (*τρεχ-, δραμ-*), *run*, fut. *δραμοῦμαι*, pf. *δεδράμηνκα* (657), 2 aor. *ἔδραμον*.

*φέρω* (*φερ-, οἰ-, ἐνεκ-*, by reduplication and syncope *ἐν-ενεκ-, ἐνεγκ-*), *bear, fero*; fut. *οἴσω*, aor. *ἤνεγκα*, pf. *ἐν-ήνοχα* (643; 692), *ἐν-ήνεγμαι*, aor. p. *ἤνεχθην*.

For full forms of these verbs, see the Catalogue. See also the irregular verbs in *μ* (805–820).

622. N. Occasional Homeric or poetic irregular forms appear even in some verbs of the first seven classes. See *ἀκαχίζω, ἀλέξω, γίγνομαι, and χανδάνω* in the Catalogue.

#### INFLECTION OF THE PRESENT AND IMPERFECT INDICATIVE.

623. (*Common Form.*) The present indicative adds the primary endings (552) to the present tense stem in *%*-, except in the singular of the active, where it has the terminations *ω, εις, ε*, the origin of which is uncertain. The first person in *ω* is independent of that in *μ*, and both the forms in *ω* and in *μ* were probably inherited by the Greek from the parent language. For the third person in *ουσι* (for *ονσι*), see 556, 5.

624. Of the two forms of the second person singular middle in *η* and *ε* (565, 6), that in *ε* is the true Attic form, which was

used in prose and in comedy. But the tragedians seem to have preferred the form in  $\eta$ ,<sup>1</sup> which is the regular form in the other dialects, except Ionic, and in the later common dialect. This applies to the future middle and passive and to the future perfect, as well as to the present.

625. *Βούλομαι*, *wish*, and *οἶομαι*, *think*, have only *βούλει* and *οἶει*, with no forms in  $\eta$ . So *ὄψομαι*, future of *ὄράω*, *see*, has only *ὄψει*.

626. The imperfect adds the secondary endings to the tense stem in  $\%$ -. See the paradigm of *λύω*.

627. (*Μι-form.*) Here the final vowel of the stem is long (with  $\eta$ ,  $\omega$ ,  $\bar{\upsilon}$ ) in the *singular* of both present and imperfect indicative active, but short (with  $\alpha$  or  $\epsilon$ ,  $\alpha$ ,  $\bar{\upsilon}$ ) in the dual and plural, and also in most other forms derived from the present stem. This change from the strong stem in the indicative singular to the weak stem in other forms is one of the most important distinctions between the  $\mu$ -form and that in  $\omega$ . The endings here include  $\mu$ ,  $\varsigma$ ,  $\sigma$ i in the singular of the present, and  $\sigma\alpha\nu$  in the third person plural of the imperfect. (See 506.)

628. The third person plural of the present active has the ending  $\bar{\alpha}\sigma\iota$  (552), which is always contracted with  $\alpha$  (but never with  $\epsilon$ ,  $\alpha$ , or  $\upsilon$ ) of the stem; as *ιστᾶσι* (for *ιστᾶ-ᾱσι*), but *τιθέ-ᾱσι*, *διδό-ᾱσι*, *δεικνύ-ᾱσι*.

629. The only verbs in  $\mu$  with consonant stems are the irregular *εἰμί* ( $\epsilon\sigma$ -), *be*, and *ἦμαι* ( $\eta\sigma$ -), *sit*. (See 806 and 814.)

630. Some verbs in  $\eta\mu$  and  $\omega\mu$  have forms which follow the inflection of verbs in  $\epsilon\omega$  and  $\omega\omega$ . Thus the imperfect forms *ἐτίθεις* and *ἐτίθει* (as if from *τιθέω*), and *ἐδίδουν*, *ἐδίδους*, *ἐδίδον* (as if from *διδώω*), are much more common than the regular forms in  $\eta\varsigma$ ,  $\eta$  and  $\omega\nu$ ,  $\omega\varsigma$ ,  $\omega$ . So *τιθεῖς* for *τίθης* in the present. (See also 741.)

631. Some verbs in  $\bar{\upsilon}\mu$  have also presents in  $\nu\omega$ ; as *δεικνύω* for *δείκνῦμι*.

632. *Δύναμαι*, *can*, and *ἐπίσταμαι*, *know*, often have *ἐδύνω* (or *ἡδύνω*) and *ἡπίστω* for *ἐδύνασο* and *ἡπίστασο* in the imperfect, and occasionally *δύνῃ* and *ἐπίστῃ* for *δύνασαι* and *ἐπίστασαι* in the present.

633. For the present (with the other tenses) in the dependent moods and the participle, see the account of these (718-775).

<sup>1</sup> Kirchhoff and Wecklein in Aeschylus, and Bergk in Sophocles, give only the form in  $\eta$ .

# MODIFICATION OF THE VERB STEM IN CERTAIN TENSE SYSTEMS.

**634.** Before discussing the other tense systems (II.-IX.), we must mention some modifications which the verb stem regularly undergoes in certain forms. Mere irregularities, such as are found only in verbs of the eighth class (621), are not noticed here.

**635.** (*Lengthening of Vowels.*) Most stems ending in a short vowel lengthen this vowel before the tense suffix (561, 5) in all tenses formed from them, except the present and imperfect. A and ε become η, and ο becomes ω; but ā after ε, ι, or ρ becomes ā (29). *E.g.*

Τιμάω (τῖμα-), *honor*, τιμή-σω, ἐτίμη-σα, τετίμη-κα, τετίμη-μαι, ἐτίμη-θην; φιλέω (φιλε-), *love*, φιλή-σω, ἐφίλη-σα, πεφίλη-κα, πεφίλη-μαι, ἐφίλη-θην; δηλώω (δηλο-), *show*, δηλώ-σω, ἐδήλω-σα, δεδήλω-κα, δακρύω, δακρύ-σω. But εἰάω, εἰά-σω; ἰάομαι, ἰά-σομαι; δράω, δρά-σω, ἔδρα-σα, δέδρα-κα.

**636.** This applies also to stems which *become* vowel stems by metathesis (649); as βάλλω (βαλ-, βλα-), *throw*, pf. βέβλη-κα; κάμνω (καμ-, κμα-), *labor*, κέκμη-κα; or by adding ε (657); as βούλομαι (βουλ-, βουλε-), *wish*, βουλή-σομαι, βεβούλη-μαι, ἐβουλή-θην.

**637.** For the long stem vowel in the singular of the present and imperfect indicative of verbs in μι, see 627.

**638.** N. Ἀκροάομαι, *hear*, has ἀκροά-σομαι etc.; χράω, *give oracles*, lengthens ā to η; as χρή-σω etc. So τρή-σω and ἔτρη-σα from stem τρᾱ-; see τετραίνω, *bore*.

**639.** Some vowel stems retain the short vowel, contrary to the general rule (635); as γελάω, *laugh*, γελά-σομαι, ἐγέλα-σα; ἀρκέω, *suffice*, ἀρκέ-σω, ἤρκε-σα; μάχομαι (μαχε-), *fight*, μαχέ-σομαι (Ion.), ἐμαχεσάμην.

(a) This occurs in the following verbs: (pure verbs) ἀγαμαι, αἰδέομαι, ἀκέομαι, ἀλέω, ἀνύω, ἀρκέω, ἀρώω, ἀρύω, γελάω, ἐλκύνω (see 51κω), ἐμέω, ἐράω, ζέω, θλάω, κλάω, *break*, ξέω, πτύνω, σπάω, τελέω, τρέω, φλάω, χαλάω; and epic ἀκηδέω, κοτέω, λοέω, νεκέω, and the stems (ἀα-) and (ἀε-); — (other verbs with vowel stems) ἀρέσκω (ἀρε-), ἀχθομαι (ἀχθε-), ἐλαύνω (ἐλα-), ἰλάσκομαι (ἰλα-), μεθύσκω (μεθυ-); also all verbs in ανῶμι and ενῶμι, with stems in α and ε (given in 797, 1), with ὀλλῶμι (ὀλε-) and ὀμῶμι (ὀμο-).

(b) The final vowel of the stem is variable in quantity in different tenses in the following verbs: (pure verbs) αἰνέω, αἰρέω, δέω,

*bind*, δύνω (see δύνω), ἐρνύω (epic), θύω, *sacrifice*, καλέω, λύω, μύω, ποθέω, πονέω; — (other verbs) βαίνω (βα-), εὑρίσκω (εῦρ-, εὔρε-), μάχομαι (μαχε-), πίνω (πι-, πο-), φθάνω (φθα-), φθίνω (φθι-).

**640.** (*Insertion of σ.*) Vowel stems which retain the short vowel (639) and some others add σ to the final vowel before all endings *not beginning with σ* in the perfect and pluperfect middle. The same verbs have σ before θε or θη in the first passive tense system. *E.g.*

Τελέω, *finish*, τετέλε-σ-μαι, ἐτετελέσμεν, ἐτετέλεσθην, τελεσθήσομαι; γελάω, *laugh*, ἐγελά-σ-θην, γελασθήναι; χράω, *give oracles*, χρήσω, κέχρη-σ-μαι, ἐχρήσθην.

**641.** This occurs in all the verbs of 639 (a), except ἀρώ, so far as they form these tenses; and in the following: ἀκούω, δράω, θραύω, κελεύω, κλείω (κλήω), κνάω, κναίω, κρούω, κυλίω (or κυλίνδω), λεύω, νέω, *hear*, ξύω, παίω, παλαίω, παύω, πλέω, πρίω, σείω, τίνω, ὄω, χρώ, χράω, χρίω, and poetic ραίω. Some, however, have forms both with and without σ. See the Catalogue.

**642.** (*Strong Form of Stem in Second Class.*) 1. Verbs of the second class have the strong form of the stem (572), as λειπ- or λοιπ- in λείπω, τηκ- in τήκω, νεν- in (νερω) νέω, in all tenses except in the second aorist and second passive tense systems; as φεύγω, φεύξομαι, πέφευγα, ἔφυγον; λείπω, λείψω, λέλοιπα, ἔλιπον; τήκω, τήξω, τέτηκα, ἐτάκην; ῥέω (for ῥεω), ῥεύσομαι, ἔρρυν.

2. Exceptions are the perfect and aorist passive of τεύχω (τυχ-), which are regular in Ionic, and most tenses of χέω (χυν-) and σεύω (συν-). After the Attic reduplication (529) the weak form appears; as in ἀλείφω (ἀλιφ-), ἀλ-ήλιφα: see also ἐρείκω and ἐρείπω. The perfects ἐρρήκα (ῥέω) and ἐστίβημαι are from stems in ε- (658, 2).

**643.** (*E changed to o in Second Perfect.*) In the second perfect system, ε of the verb stem is changed to ο. *E.g.*

Στέργω, *love*, ἔστοργα; πέμπω, *send*, πέπομφα; κλέπτω, *steal*, κέκλοφα (576; 692); τρέφω, *nourish*, τέτροφα; τίκτω (τεκ-), *bring forth*, τέτοκα; γίγνομαι (γεν-), *become*, γέγονα, ἐγεγόνη, γεγονένα, γεγονώς.

So ἐγείρω (ἐγερ-), ἐγρήγορα (532); κτείνω (κτεν-), ἔκτονα (in compos.); λέγω, *collect*, εἰλοχα; πάσχω (παθ-, πενθ-), πέποιθα; πέρδομαι, πέπορδα; τρέπω, τέτροφα; φέρω (ἐνεκ-), ἐνήνοχα; φθείρω (φθερ-), ἔφθορα; χέζω (χεδ-), κέχοδα.

For λείπ-ω, λέ-λοιπ-α, and πείθ-ω, πέ-ποιθ-α, see 31; 642, 1.

**644.** (A lengthened to  $\eta$  or  $\bar{a}$  in Second Perfect.) In some verbs  $\bar{a}$  of the stem is lengthened to  $\eta$  or  $\bar{a}$  in the second perfect.

These are  $\bar{a}\gamma\nu\mu$  ( $\bar{a}\gamma$ ),  $\bar{\epsilon}\bar{\alpha}\gamma\alpha$  (Ionic  $\bar{\epsilon}\eta\gamma\alpha$ );  $\theta\bar{\alpha}\lambda\lambda\omega$  ( $\theta\alpha\lambda$ -),  $\tau\bar{\epsilon}\theta\eta\lambda\alpha$ ;  $\kappa\rho\bar{\alpha}\zeta\omega$  ( $\kappa\rho\alpha\gamma$ -),  $\kappa\bar{\epsilon}\kappa\rho\bar{\alpha}\gamma\alpha$ ;  $\lambda\bar{\alpha}\sigma\kappa\omega$  ( $\lambda\alpha\kappa$ -),  $\lambda\bar{\epsilon}\lambda\bar{\alpha}\kappa\alpha$ ;  $\mu\bar{\alpha}\iota\nu\omicron\mu\alpha\iota$  ( $\mu\alpha\nu$ -),  $\mu\bar{\epsilon}\mu\eta\nu\alpha$ ;  $\sigma\bar{\alpha}\iota\rho\omega$  ( $\sigma\alpha\rho$ -),  $\sigma\bar{\epsilon}\sigma\eta\eta\alpha$ ;  $\phi\bar{\alpha}\iota\nu\omega$  ( $\phi\alpha\nu$ -),  $\pi\bar{\epsilon}\phi\eta\nu\alpha$ .

**645.** (E changed to  $\bar{a}$ .) In monosyllabic liquid stems,  $\epsilon$  is generally changed to  $\bar{a}$  in the first perfect, perfect middle, and second passive tense systems. *E.g.*

$\Sigma\tau\bar{\epsilon}\lambda\lambda\omega$  ( $\sigma\tau\epsilon\lambda$ -), *send*,  $\bar{\epsilon}\sigma\tau\alpha\lambda\kappa\alpha$ ,  $\bar{\epsilon}\sigma\tau\alpha\lambda\mu\alpha\iota$ ,  $\bar{\epsilon}\sigma\tau\bar{\alpha}\lambda\eta\nu$ ,  $\sigma\tau\alpha\lambda\bar{\eta}\sigma\omicron\mu\alpha\iota$ ;  $\kappa\bar{\epsilon}\iota\rho\omega$  ( $\kappa\epsilon\rho$ -), *shear*,  $\kappa\bar{\epsilon}\kappa\alpha\rho\mu\alpha\iota$ ,  $\bar{\epsilon}\kappa\bar{\alpha}\rho\eta\nu$  (Ion.);  $\sigma\pi\bar{\epsilon}\iota\rho\omega$  ( $\sigma\pi\epsilon\rho$ -), *sow*,  $\bar{\epsilon}\sigma\pi\alpha\rho\mu\alpha\iota$ ,  $\bar{\epsilon}\sigma\pi\bar{\alpha}\rho\eta\nu$ . So in  $\delta\bar{\epsilon}\rho\omega$ ,  $\kappa\bar{\tau}\epsilon\iota\nu\omega$ ,  $\mu\bar{\epsilon}\iota\rho\omicron\mu\alpha\iota$ ,  $\tau\bar{\epsilon}\iota\nu\omega$ ,  $\tau\bar{\epsilon}\lambda\lambda\omega$ , and  $\phi\theta\bar{\epsilon}\iota\rho\omega$ .

**646.** N. The same change of  $\epsilon$  to  $\alpha$  (after  $\rho$ ) occurs in  $\sigma\tau\rho\bar{\epsilon}\phi\omega$ , *turn*,  $\bar{\epsilon}\sigma\tau\rho\alpha\mu\mu\alpha\iota$ ,  $\bar{\epsilon}\sigma\tau\rho\bar{\alpha}\phi\eta\nu$ ,  $\sigma\tau\rho\alpha\phi\bar{\eta}\sigma\omicron\mu\alpha\iota$  (but 1 aor.  $\bar{\epsilon}\sigma\tau\rho\bar{\epsilon}\phi\theta\eta\nu$ , rare);  $\tau\rho\bar{\epsilon}\phi\omega$ , *turn*,  $\tau\bar{\epsilon}\tau\rho\alpha\mu\mu\alpha\iota$ ,  $\bar{\epsilon}\tau\rho\bar{\alpha}\phi\eta\nu$  (but  $\bar{\epsilon}\tau\rho\bar{\epsilon}\phi\theta\eta\nu$ , Ion.  $\bar{\epsilon}\tau\rho\bar{\alpha}\phi\theta\eta\nu$ );  $\tau\rho\bar{\epsilon}\phi\omega$ , *nourish*,  $\tau\bar{\epsilon}\theta\rho\alpha\mu\mu\alpha\iota$ ,  $\bar{\epsilon}\tau\rho\bar{\alpha}\phi\eta\nu$  (but  $\bar{\epsilon}\theta\rho\bar{\epsilon}\phi\theta\eta\nu$ ); also in the second aorist passive of  $\kappa\bar{\lambda}\epsilon\pi\tau\omega$ , *steal*,  $\pi\bar{\lambda}\acute{\epsilon}\kappa\omega$ , *weave*, and  $\tau\bar{\epsilon}\rho\pi\omega$ , *delight*,  $\bar{\epsilon}\kappa\bar{\lambda}\acute{\alpha}\phi\eta\nu$ ,  $\bar{\epsilon}\pi\bar{\lambda}\acute{\alpha}\kappa\eta\nu$ , and (epic)  $\bar{\epsilon}\tau\bar{\alpha}\rho\phi\eta\nu$  (1 aor.  $\bar{\epsilon}\kappa\bar{\lambda}\acute{\epsilon}\phi\theta\eta\nu$ ,  $\bar{\epsilon}\pi\bar{\lambda}\acute{\epsilon}\chi\theta\eta\nu$ ,  $\bar{\epsilon}\tau\bar{\epsilon}\rho\phi\theta\eta\nu$ , rarely epic  $\bar{\epsilon}\tau\bar{\alpha}\rho\phi\theta\eta\nu$ ). It occurs, further, in the second aorist (active or middle) of  $\kappa\bar{\tau}\epsilon\iota\nu\omega$ , *kill*,  $\tau\bar{\epsilon}\mu\nu\omega$ , *cut*,  $\tau\rho\bar{\epsilon}\phi\omega$ , and  $\tau\bar{\epsilon}\rho\pi\omega$ ; viz., in  $\bar{\epsilon}\kappa\tau\alpha\nu\omicron\nu$  (poet.),  $\bar{\epsilon}\tau\alpha\mu\omicron\nu$ ,  $\bar{\epsilon}\tau\alpha\mu\omicron\mu\eta\nu$ ,  $\bar{\epsilon}\tau\rho\alpha\pi\omicron\nu$ ,  $\bar{\epsilon}\tau\rho\alpha\pi\omicron\mu\eta\nu$ ,  $\tau\epsilon\tau\rho\alpha\pi\omicron\mu\eta\nu$  (Hom.); also in several Homeric and poetic forms (see  $\delta\bar{\epsilon}\rho\kappa\omicron\mu\alpha\iota$ ,  $\pi\bar{\epsilon}\rho\theta\omega$ , and  $\pi\bar{\eta}\theta\bar{\iota}\sigma\sigma\omega$ ). For  $\tau\bar{\epsilon}\iota\nu\omega$ ,  $\bar{\epsilon}\tau\bar{\alpha}\theta\eta\nu$ , see 711.

**647.** (N of stem dropped.) Four verbs in  $\nu\omega$  drop  $\nu$  of the stem in the perfect and first passive systems, and thus have vowel stems in these forms:—

$\kappa\rho\bar{\iota}\nu\omega$  ( $\kappa\rho\nu$ -), *separate*,  $\kappa\bar{\epsilon}\kappa\rho\iota\kappa\alpha$ ,  $\kappa\bar{\epsilon}\kappa\rho\iota\mu\alpha\iota$ ,  $\bar{\epsilon}\kappa\rho\bar{\iota}\theta\eta\nu$ ;  $\kappa\bar{\lambda}\bar{\iota}\nu\omega$  ( $\kappa\lambda\nu$ -), *inclined*,  $\kappa\bar{\epsilon}\kappa\lambda\iota\kappa\alpha$ ,  $\kappa\bar{\epsilon}\kappa\lambda\iota\mu\alpha\iota$ ,  $\bar{\epsilon}\kappa\bar{\lambda}\bar{\iota}\theta\eta\nu$ ;  $\pi\bar{\lambda}\bar{\nu}\omega$  ( $\pi\lambda\nu$ -), *wash*,  $\pi\bar{\epsilon}\pi\lambda\nu\mu\alpha\iota$ ,  $\bar{\epsilon}\pi\bar{\lambda}\bar{\nu}\theta\eta\nu$ ;  $\tau\bar{\epsilon}\iota\nu\omega$  ( $\tau\epsilon\nu$ -), *stretch*,  $\tau\bar{\epsilon}\tau\alpha\kappa\alpha$  (645),  $\tau\bar{\epsilon}\tau\alpha\mu\alpha\iota$ ,  $\bar{\epsilon}\tau\bar{\alpha}\theta\eta\nu$ ,  $\bar{\epsilon}\kappa\tau\alpha\theta\bar{\eta}\sigma\omicron\mu\alpha\iota$ . So  $\kappa\bar{\tau}\epsilon\iota\nu\omega$  in some poetic forms; as  $\bar{\epsilon}\kappa\tau\bar{\alpha}\theta\eta\nu$ ,  $\bar{\epsilon}\kappa\tau\bar{\alpha}\mu\eta\nu$ . See also epic stem  $\phi\epsilon\nu$ ,  $\phi\alpha$ -. For the regular Homeric  $\bar{\epsilon}\kappa\bar{\lambda}\bar{\iota}\nu\theta\eta\nu$  and  $\bar{\epsilon}\kappa\rho\bar{\iota}\nu\theta\eta\nu$ , see 709.

**648.** When final  $\nu$  of a stem is not thus dropped, it becomes nasal  $\gamma$  before  $\kappa\alpha$  (78, 1), and is generally replaced by  $\sigma$  before  $\mu\alpha\iota$  (83); as  $\phi\bar{\alpha}\iota\nu\omega$  ( $\phi\alpha\nu$ -),  $\pi\bar{\epsilon}\phi\alpha\gamma\kappa\alpha$ ,  $\pi\bar{\epsilon}\phi\alpha\sigma\mu\alpha\iota$ ,  $\bar{\epsilon}\phi\bar{\alpha}\nu\theta\eta\nu$ . (See 700.)

**649.** (Metathesis.) The stem sometimes suffers *metathesis* (64):

(1) in the present, as  $\theta\bar{\nu}\eta\sigma\kappa\omega$  ( $\theta\alpha\nu$ -,  $\theta\alpha$ -), *die*, (616);

(2) in other tenses, as  $\beta\bar{\alpha}\lambda\lambda\omega$  ( $\beta\alpha\lambda$ -,  $\beta\lambda\alpha$ -),  $\theta\bar{\iota}\theta\omega$ ,  $\beta\bar{\epsilon}\beta\lambda\eta\kappa\alpha$ ,  $\beta\bar{\epsilon}\beta\lambda\eta\mu\alpha\iota$ ,  $\bar{\epsilon}\beta\bar{\lambda}\eta\theta\eta\nu$ ; and (poetic)  $\delta\bar{\epsilon}\rho\kappa\omicron\mu\alpha\iota$  ( $\delta\epsilon\rho\kappa$ -), see, 2 aor.  $\bar{\epsilon}\delta\rho\alpha\kappa\omicron\nu$  ( $\delta\rho\alpha\kappa$ -, 646).

**650.** (*Syncope.*) Sometimes *syncope* (65):

- (1) in the present, as γίγνομαι (γεν-), *become*, for γι-γεν-ομαι;
- (2) in the second aorist, as ἐπτόμην for ἐπετ-ομην;
- (3) in the perfect, as πετάννυμι (πετα-), *expand*, πέπταμαι for πε-πετα-μαι. See φέρω in 621.

**651.** (*Reduplication.*) Sometimes *reduplication*, besides the regular reduplication of the perfect stem (520):

- (1) in the present, as γι-γνώσκω, *know*, γί-γνομαι, τί-θημι.
- (2) in the second aorist, as πείθω (πιθ-), *persuade*, πέ-πιθον (epic); so ἄγω, ἤγαγον (Attic).

**652.** 1. The following are reduplicated in the present:—

(a) In Class I., γί-γνομαι (for γι-γεν-ομαι); ἴσχω (for σι-σεχ-ω); μίμνω (for μι-μενω), poetic for μένω; πίπτω (for πι-πετ-ω); τίκτω (for τι-τεκ-ω).

(b) In Class VI., βι-βρώσκω (βρο-), γι-γνώσκω (γνο-), δι-δράσκω (δρα-), μι-μνήσκω (μνα-), πι-πράσκω (πρα-), τι-τρώσκω (τρο-), with poetic πι-πίσκω and πι-φαύσκω, and ἀραρίσκω with peculiar Attic reduplication (615).

(c) In Class VII., the verbs in μι which are enumerated in 794, 2.

2. For reduplicated second aorists, see 534 and 535.

**653.** (*E added to Stem.*) New stems are often formed by adding ε to the verb stem.

**654.** (1) From this new stem in ε some verbs form the present stem (by adding %ε-), sometimes also other tense stems. *E.g.*

Δοκέω (δοκ-), *seem*, pres. stem (δοκε%ε-, fut. δόξω; γαμέω (γαμ-), *marry*, fut. γαμῶ, pf. γεγάμηκα; ὠθέω (ὠθ-), *push*, fut. ὥσω (poet. ὠθήσω).

**655.** These verbs are, further, γεγωνέω, γηθέω, κτυπέω, κυρέω, μαρτυρέω (also μαρτύρομαι), ῥιπτέω (also ῥίπτω), φιλέω (see epic forms); and poetic δουνέω, εἰλέω, ἐπαυρέω, κελαδέω, κεντέω, πατέομαι, ῥιγέω, στυγέω, τορέω, and χραισμέω. See also πεκτέω (πεκ-, πεκτ-).

Most verbs in εω have their regular stems in ε-, as ποιέω (ποιε-), *make*, fut. ποιήσω.

**656.** N. A few chiefly poetic verbs add α in the same way to the verb stem. See βρῦχάομαι, γοάω, δηριάω, μηκάομαι, μητιάω, μῦκάομαι.

**657.** (2) Generally the new stem in ε does not appear in

the present. But in some verbs it forms special tenses; in others it forms all the tenses except the present, imperfect, second perfect, and the second aorists. *E.g.*

Βούλομαι (βουλ-), *wish*, βουλήσομαι (βουλε-, 636); αἰσθάνομαι (αἰσθ-), *perceive*, αἰσθήσομαι (αἰσθε-), ἦσθημαι; μένω (μεν-), *remain*, μεμένηκα (μενε-); μάχομαι (μαχ-), *fight*, fut. (μαχέομαι) μαχοῦμαι, ἐμαχεσάμην, μεμάχημαι.

658. 1. The following have the stem in *ε* in all tenses except those mentioned (657): αἰσθάνομαι (αἰσθ-), ἀλέξω, ἄλθομαι (Ion.), ἁμαρτάνω (ἁμαρτ-), ἀνδάνω (ἀδ-), ἀπ-εχθάνομαι (-εχθ-), αἰξάνω (αἰξ-), ἄχθομαι, βλαστάνω (βλαστ-), βούλομαι, βόσκω, δέω, *want*, ἐθέλω and θέλω, ἔρομαι and εἶρομαι (Ion.), ἔρρω, εὖδω, εὐρίσκω, ἔψω, κέλομαι (poet.), κιχάνω (κιχ-), λάσκω (λακ-), μανθάνω (μαθ-), μάχομαι, μέδομαι, μέλλω, μέλω, μύζω, οἶομαι, οἶχομαι, ὀλισθάνω (ὀλισθ-), ὀλλῦμι, ὀφλισκάνω (ὀφλ-), πέτομαι, στόρνυμι: see poetic ἀμπλακίσκω and ἀπαφίσκω, and the stem *δα-*. See also *κερδαίνω*.

2. The following have the stem in *ε* in special tenses formed from the verb stem or the weak stem (31): δαρθάνω (δαρθ-), μένω, νέμω, ὀσφραίνομαι (ὀσφρ-), παίω, πέτομαι, πείθω (πιθ-), ῥέω (ῥν-), στείβω (στιβ-), τυγχάνω (τυχ-), χάζω (χαδ-); with γίγνομαι, ἔχω, τρέχω.

3. The following form certain tenses from a stem made by adding *ε* to the present stem without the thematic vowel: διδάσκω, καθίζω, κήδω, κλαίω, ὄζω, ὀφείλω, τύπτω, χαίρω.

659. N. In ὀμνῦμι, *swear*, the stem *ὀμ-* is enlarged to *ὀμο-* in some tenses, as in ὤμο-σα; in ἀλίσκομαι, *be captured*, ἀλ- is enlarged to *ἄλο-*, as in ἄλώσομαι. So τρύχω (τρῦχ-), *exhaust*, τρυχώσω. So probably αἶχομαι, *be gone*, has stem αἶχο- for οἶχε- in the perfect αἶχω-κα (cf. Ion. αἶχημαι).

## FORMATION OF TENSE STEMS AND INFLECTION OF TENSE SYSTEMS IN THE INDICATIVE.

### I. PRESENT SYSTEM.

660. The formation of the present stem and the inflection of the present and imperfect indicative have been explained in 568–622 and 623–632.

661. The eight remaining tense stems (II.–IX.) are formed from the verb stem. This is the simplest form of the stem in all classes of verbs except the Second, where it is the *strong* form (575; 642).

For special modifications of certain tense stems, see 634–659.



For the inflection of the subjunctive, optative, and imperative in all tenses, see 718-758; for the formation of the infinitive, see 759-769; and for that of the participles and verbals in *-τος* and *-τεος*, see 770-776.

## II. FUTURE SYSTEM.

**662.** (*Future Active and Middle.*) Vowel and mute stems (460) add *σ%-* to form the stem of the future active and middle. The indicative active thus ends in *σω*, and the middle in *σομαι*. They are inflected like the present (see 480). *E.g.*

Τιμάω, *honor*, τιμήσω (τιμησ%-); δράω, *do*, δράσω (635); κόπτω (κοπ-), *cut*, κόψω; βλάπτω (βλαβ-), *hurt*, βλάψω, βλάψομαι (74); γράφω, *write*, γράψω, γράψομαι; πλέκω, *twist*, πλέξω; πρᾶσσω (πρᾶγ-), *do*, πρᾶξω, πρᾶξομαι; ταρασσω (ταραχ-), *confuse*, ταραξω, ταραξομαι; φράζω (φραδ-), *tell*, φράσω (for φραδ-σω); πείθω, *persuade*, πείσω (for πειθ-σω); λείπω, *leave*, λείψω, λείψομαι (642). So σπένδω, *pour*, σπείσω (for σπενδ-σω, 79), τρέφω, *nourish*, θρέψω, θρέψομαι (95, 5).

**663.** (*Liquid Futures.*) Liquid stems (460) add *ε%-* to form the future stem, making forms in *έω* and *έομαι*, contracted to *ῶ* and *ῶμαι*, and inflected like *φιλω* and *φιλοῦμαι* (492). *E.g.*

Φαίνω (φαν-), *show*, fut. (φανέ-ω) φανῶ, (φανέ-ομαι) φανοῦμαι; στέλλω (σ텔-), *send*, (στελέ-ω) στελῶ, (στελέ-ομαι) στελοῦμαι; νέμω, *divide*, (νεμέ-ω) νεμῶ; κρίνω (κριν-), *judge*, (κρινέ-ω) κρινῶ.

**664.** N. Here *ε%-* is for an original *εσ%-*, the *σ* being dropped between two vowels (88).

**665.** (*Attic Future.*) 1. The futures of *καλέω*, *call*, and *τελέω*, *finish*, *καλέσω* and *τελέσω* (639), drop *σ* of the future stem, and contract *καλε-* and *τελε-* with *ω* and *ομαι*, making *καλῶ*, *καλοῦμαι*, *τελῶ* and (poetic) *τελοῦμαι*. These futures have thus the same forms as the presents.

So *ὄλλυμι* (ὄλ-, ὄλε-), *destroy*, has future *ὀλέσω* (Hom.), *ὀλέω* (Hdt.), *ὀλῶ* (Attic). So *μαχέσομαι*, Homeric future of *μάχομαι* (μαχε-), *fight*, becomes *μαχοῦμαι* in Attic. *Καθέζομαι* (ἐδ-), *sit*, has *καθεδοῦμαι*.

2. In like manner, futures in *ασω* from verbs in *αννῦμι*, some in *εσω* from verbs in *εννῦμι*, and some in *ασω* from verbs in *αζω*, drop *σ* and contract *αω* and *εω* to *ῶ*. Thus *σκεδάννυμι* (σκεδα-), *scatter*, fut. *σκεδάσω*, (σκεδάω) *σκεδῶ*; *στορέννυμι* (στορε-), *spread*, *στορέσω*, (στορέω) *στορῶ*; *βιβάζω*, *cause to go*, *βιβάσω*, (βιβάω) *βιβῶ*. So

ἐλαύνω (ἐλα-), *drive* (612), future ἐλάσω, (ἐλάω) ἐλῶ. For future ἐλώ, ἐλώσι, etc. in Homer, see 784, 2 (c).

3. Futures in *ω* and *ωμαι* from verbs in *ιζω* of more than two syllables regularly drop *σ* and insert *ε*; then *ιέω* and *ιέομαι* are contracted to *ιῶ* and *ιούμεαι*; as *κομίζω*, *carry*, *κομίσω*, (*κομείω*) *κομῶ*, *κομίσομαι*, (*κομείομαι*) *κομοῦμαι*, inflected like *φιλῶ*, *φιλοῦμαι* (492). See 785, 1 (end).

4. These forms of future (665, 1-3) are called *Attic*, because the purer Attic seldom uses any others in these tenses; but they are found also in other dialects and even in Homer.

**666.** (*Doric Future.*) 1. These verbs form the stem of the future middle in *σε%*, and contract *σέομαι* to *σοῦμαι*: *πλέω*, *sail*, *πλεουσῶμαι* (574); *πνέω*, *breathe*, *πνευσσοῦμαι*; *νέω*, *swim*, *νενυσσοῦμαι*; *κλαίω*, *weep*, *κλαυσσοῦμαι* (601); *φεύγω*, *flee*, *φενυσσοῦμαι*; *πίπτω*, *fall*, *πεσσοῦμαι*. See also *παίζω* (590) and *πυνθάνομαι*.

The Attic has these, with the regular futures *πλεύσομαι*, *πνεύσομαι*, *κλαύσομαι*, *φεύξομαι* (but never *πέσομαι*).

2. These are called *Doric* futures, because the Doric forms futures in *σέω*, *σῶ*, and *σέομαι*, *σοῦμαι*.

**667.** N. A few irregular futures drop *σ* of the stem, which thus has the appearance of a present stem. Such are *χέω* and *χέομαι*, fut. of *χέω*, *pour*; *ἔδομαι*, from *ἐσθίω* (ἐδ-), *eat*; *πίομαι*, from *πίνω* (πι-), *drink* (621).

**668.** N. A few poetic liquid stems add *σ* like mute stems; *κέλλω* (κελ-), *land*, *κέλλω*; *κύρω*, *meet*, *κύρσω*; *ὄρνυμι* (ὄρ-), *rouse*, *ὄρσω*. So *θέρομαι*, *be warmed*, Hom. fut. *θήρσομαι*; *φθείρω* (φθερ-), *destroy*, Hom. fut. *φθέρσω*. For the corresponding aorists, see 674 (b).

### III. FIRST AORIST SYSTEM.

**669.** (*First Aorist Active and Middle.*) 1. Vowel and mute stems (460) add *σα* to form the stem of the first aorist active and middle. The indicative active thus ends in *σα*, which becomes *σε* in the third person singular; and the middle ends in *σαμην*. *E.g.*

*Τιμάω*, *ἐτίμησα*, *ἐτίμησάμην* (635); *δράω*, *ἔδρασα*; *κόπτω*, *ἔκοψα*, *ἔκοψάμην*; *βλάπτω*, *ἔβλαψα*; *γράφω*, *ἔγραψα*, *ἔγραψάμην*; *πλέκω*, *ἔπλεξα*, *ἔπλεξάμην*; *πράσσω*, *ἔπραξα*, *ἔπραξάμην*; *ταράσσω*, *ἐτάραξα*; *φράζω*, *ἔφρασα* (for *ἔφραδ-σα*); *πείθω*, *ἔπεισα* (74); *σπένδω*, *ἔσπεισα* (for *ἔσπενδ-σα*); *τρέφω*, *ἔθρεψα*, *ἔθρεψάμην* (95, 5); *τήκω*, *μέλι*, *ἔτηξα*; *πλέω*, *sail*, *ἔπλευσα* (574).

For the inflection, see 480.

**670.** Three verbs in *μ*, *δίδωμι* (*δο-*), *give*, *ἔημι* (*ἐ-*), *send*, and *τίθημι* (*θε-*), *put*, have *κα* for *σα* in the first aorist active, giving *ἔδωκα*, *ἤκα*, and *ἔθηκα*. These forms are seldom used except in the indicative, and are most common in the singular, where the second aorists are not in use. (See 802.) Even the middle forms *ἠκάμην* and *ἐθηκάμην* occur, the latter not in Attic Greek (810).

**671.** *N.* *Χέω*, *pour*, has aorists *ἔχεα* (Hom. *ἔχενα*) and *ἐχεάμην*, corresponding to the futures *χέω* and *χέομαι* (667). *Εἶπον*, *said*, has also first aorist *εἶπα*; and *φέρω*, *bear*, has *ἤνεγκ-α* (from stem *ἐνεγκ-*).

For Homeric aorists like *ἐβήσето*, *ἐδόσето*, *ἔζον*, etc., see 777, 8.

**672.** (*Liquid Aorists.*) Liquid stems (460) drop *σ* in *σα*, leaving *α*, and lengthen their last vowel, *ᾶ* to *ῃ* (after *ι* or *ρ* to *ᾱ*) and *ε* to *ει* (89). *E.g.*

*Φαίνω* (*φαν-*), *ἔφην-α* (for *ἐφανσα*); *στέλλω* (*σ텔-*), *ἔστειλ-α* (for *ἐσ텔-σα*) *ἔστειλ-άμην*; *ἀγγέλλω* (*ἀγγελ-*), *ἀννουνce*, *ἡγγεῖλα*, *ἡγγεῖλάμην*; *περαίνω* (*περαν-*), *finish*, *ἐπέρανα*; *μαίνω* (*μian-*), *stain*, *ἐμίᾱνα*; *νέμω*, *divide*, *ἐνειμα*, *ἐνειμάμην*; *κρίνω*, *judge*, *ἔκρινα*; *ἀμύνω*, *keep off*, *ἡμύνα*, *ἡμυνάμην*; *φθείρω* (*φθερ-*), *destroy*, *ἔφθειρα*. Compare the futures in 663, and see 664.

**673.** *N.* A few liquid stems lengthen *αν* to *ᾶν* irregularly; as *κερδαίνω* (*κερδαν-*), *gain*, *ἐκέρδᾶνα*. A few lengthen *ραν* to *ρην*; as *τετραίνω* (*τετραν-*), *bore*, *ἐτέτρηνα*.

**674.** *N.* (a) *Αἰρῶ* (*ἄρ-*), *raise*, has *ἤρα*, *ἠράμην* (augmented); but *ᾶ* in other forms, as *ἄρω*, *ἄρον*, *ἄρᾱς*, *ἄρωμαι*, *ἄραίμην*, *ἄράμενος*.

(b) The poetic *κέλλω*, *κύρω*, and *ὄρνυμι* have aorists *ἔκελσα*, *ἔκυρσα*, and *ᾠρσα*. See the corresponding futures (668). But *ὀκέλλω* (in prose) has *ᾠκεῖλα* (see 89).

#### IV. SECOND AORIST SYSTEM.

**675.** (*Second Aorist Active and Middle.*) The stem of the second aorist active and middle of the common form (565) is the verb stem (in the second class, the *weak* stem) with *%*- affixed. These tenses are inflected in the indicative like the imperfect (see 626). *E.g.*

*Λαίπω* (572), *ἔλιπον*, *ἐλιπόμην* (2 aor. stem *λιπ%-*); *λαμβάνω* (*λαβ-*), *take*, *ἔλαβον*, *ἐλαβόμην* (2 aor. stem *λαβ%-*).

**676.** *N.* A few second aorist stems change *ε* to *ᾶ*; as *τέμνω* (*τεμ-*), *cut*, Ionic and poetic *ἔταμον*, *ἐταμόμην*. See 646.

**677.** *N.* A few stems are syncopated (650); as *πέτομαι* (*πετ-*), *fly*, 2 aor. m. *ἐπτόμην* for *ἐπετ-ομην*; *ἐγείρω* (*ἐγερ-*), *rouse*, *ἠγρόμην*

for ἡγερομην; ἦλθον, *went*, from stem ἔλυθ-, for ἦλυθον (Hom.); ἔπομαι (σεπ-), *follow*, ἐσπόμην, for ἐσεπ-ομην; ἔχω (σεχ-), *have*, ἔσχον for ἐσεχ-ον. So the Homeric ἐκεκλόμην, for ἐ-κε-κελ-ομην, or κεκλόμην, from κέλομαι, *command*; ἀλαλκον, for ἀλ-αλεκ-ον, from ἀλέξω (ἀλεκ-), *ward off*: for these and other reduplicated second aorists, see 534; 535. For ἤγαγον, 2 aor. of ἄγω, see 535.

**678. (Mi-form.)** The stem of the second aorist of the *μ*-form is the simple verb stem with no suffix. The stem vowel is regularly long (η, ω, or ῡ) throughout the indicative active, and the third person has the ending *σαν*. (For the long vowel in the imperative and infinitive, see 755; 766, 2.) *E.g.*

ἴστημι (στα-), 2 aor. ἔστην, ἔστης, ἔστη, ἔστησαν, etc. For the inflection, see 506. For δίδωμι, ἔημι, and τίθημι, see 802.

For the great variety of forms in these second aorists, see the complete enumeration (798; 799).

**679.** The second aorist middle of the *μ*-form regularly drops σ in *σο* in the second person singular (564, 6) after a short vowel, and then contracts that vowel with ο; as ἔθου for ἐ-θε-σο (ἐθεο); ἔδου for ἐ-δο-σο (ἔδοο).

**680.** Verbs in *ῡμ* form no Attic second aorists from the stem in *υ* (797, 1).

**681.** For second aorists middle in *ημην*, *μην*, and *υμην*, and some from consonant stems, see 800.

## V. FIRST PERFECT SYSTEM.

**682. (First Perfect and Pluperfect Active.)** The stem of the first perfect active is formed by adding *κα*- to the reduplicated verb stem. It has *κα*, *κας*, *κε*, in the indicative singular, and *κᾶσι* (for *κα-νσι*), rarely *κᾶσι* in poetry, in the third person plural. For the inflection, see 480. *E.g.*

Λύω, (λελυκ-) λέλυκα; πείθω, *persuade*, πέπεικα (for *πε-πειθ-κα*); κομίζω (κομιδ-), *carry*, κεκόμικα (for *κε-κομιδ-κα*, 73).

**683. 1.** The pluperfect changes final *α*- of the perfect stem to *ε*-, to which are added aoristic terminations *α*, *ας*, *ε* (669) in the singular, *εα*, *εας*, *εε(ν)* being contracted to *η*, *ης*, *ει(ν)* in Attic. The dual and plural add the regular secondary endings (552) to the stem in *ε*-, with *σαν* in the third person plural. *E.g.*

ἔλελύκη, ἐλελύκης, ἐλελύκει(ν), ἐλελύκε-τον, ἐλελύκε-μεν, ἐλελύκε-τε, ἐλελύκε-σαν; ἐτέλλω, ἐστάλκα, ἐστάλκη, ἐστάλκης, ἐστάλκει(ν), ἐστάλκε-μεν, ἐστάλκε-σαν.

2. Herodotus has the original *εα, εας, εε*, in the singular of the pluperfect; and Homer has *εα, ης, ει(ν)*. In later Attic *ει* took the place of *ε* in the dual and plural, and the singular had *ειν, εις, ει*.

**684.** The stem may be modified before *κ* in both perfect and pluperfect, by lengthening its final vowel (635), by changing *ε* to *α* in monosyllabic liquid stems (645), by dropping *ν* in a few verbs (647), or by metathesis (649); as *φιλέω, love, πεφίληκα; φθείρω (φθερ-), destroy, ἔφθαρκα; κρίνω (κριν-), judge, κέκρικα; βάλλω (βαλ-), throw, βέβληκα* (636).

**685.** N. *Ει* of the stem becomes *οι* in (*δεῖδω*) *δέδοικα* (31).

**686.** N. The first perfect (or perfect in *κα*) belongs especially to vowel stems, and in Homer it is found only with these. It was afterwards formed from many liquid stems, and from some lingual stems, *τ, δ, θ* being dropped before *κα*.

#### VI. SECOND PERFECT SYSTEM.

**687.** (*Second Perfect Active.*) The stem of the second perfect of the common form is the reduplicated verb stem with *α* affixed; as *γράφ-ω, write, γέγραφα* (stem *γεγραφα-*); *φεύγω, flee, πέφευγα* (642).

**688.** 1. For the change of *ε* to *ο* in the stem, see 643. For *λέλοιπα* and *πέποιθα*, see 642, 1, and 31.

2. For the lengthening of *α* to *η* or *ᾱ* in some verbs, see 644.

3. For the lengthening of the stem vowel in *λαγχάνω (λαχ-), λαμβάνω (λαβ-), λανθάνω (λαθ-), τυγχάνω (τυχ-)*, and some other verbs, see 611.

**689.** N. *Ἐρρωγα* from *ῥήγνυμι (ῥηγ-)* and *εἴωθα* (537, 2) from *ἔθω (ἔθ-)* change *η* of the stem to *ω* (31).

**690.** N. Vowel stems do not form second perfects; *ἀκήκο-α*, from *ἀκού-ω, hear* (stem *ἀκου-, ἀκοφ-*), is only an apparent exception.

**691.** N. Homer has many second perfects not found in Attic; as *προ-βέβουλα* from *βούλομαι, wish; μέμηλα* from *μέλω, concern; ἔολπα* from *ἐλπω, hope; δέδονπα* from *δονπέω (δονπ-), resound*.

**692.** (*Aspirated Second Perfects.*) Most stems ending in *π* or *β* change these to *φ*, and most ending in *κ* or *γ* change these to *χ*, in the second perfect, if a short vowel precedes. Those in *φ* and *χ* make no change. *E.g.*

*Βλάπτω (βλαβ-), βέβλαφα; κόπτω (κοπ-), κέκοφα; ἀλλάσσω (ἀλλαγ-), ἥλλαχα; φυλάσσω (φυλακ-), πεφύλαχα.*

But *πλήσσω, πέπληγα; φεύγω, πέφευγα; στέργω, ἔστοργα; λάμπω, λέλαμπα.* In *ἄγω (δγ-), ἤχα, η* is lengthened by reduplication.

**693.** The following verbs form aspirated second perfects: *ἄγω*, *ἀλλάσσω*, *ἀνοίγω*, *βλάπτω*, *δείκνυμι*, *κηρύσσω*, *κλέπτω*, *κόπτω*, *λαμβάνω*, *λάπτω*, *λέγω* (*collect*), *μάσσω*, *πέμπω*, *πράσσω*, *πτήσσω*, *τάσσω*, *τρέπω*, *τρέβω*, *φέρω*, *φυλάσσω*. Of these *δείκνυμι*, *κηρύσσω*, *λαμβάνω*, *πέμπω*, and *πτήσσω* are exceptions to 692. *Ἀνοίγω* has both *ἀνέωγα* and *ἀνέωχα*, and *πράσσω* has both *πέπρωχα*, *have done*, and *πέπρωγα*, *fare (well or ill)*.

**694.** N. The aspirated perfect is not found in Homer: only *τέτροφα* (*τρέπω*) occurs in tragedy, and only *πέτομφα* in Herodotus and Thucydides. It is common in comedy and in the subsequent prose.

**695.** The inflection of the second perfect of the common form is the same as that of the first perfect (see 682).

**696.** (*Second Pluperfect Active.*) The stem of the second pluperfect changes final *α-* of the second perfect stem to *ε-*. It has the same inflection as the first pluperfect (683). *E.g.* *Ἐπεφύνη, ἐπεφύνης, ἐπεφύνει(ν), ἐπεφύνεμεν, ἐπεφύνεσαν*, etc.

**697.** (*Μι-forms.*) A few verbs have second perfects and pluperfects of the simple *μι*-form, which affix the endings directly to the verb stem. They are never found in the singular of the indicative. *E.g.*

*Θνήσκω* (*θαν-*, *θαν-*), *die*, 2 perf. *τέθνα-τον*, *τέθνα-μεν*, *τέθνασι*; 2 plpf. *ἐτέθνασαν*. (See 508.)

These *μι*-forms are enumerated in 804.

## VII. PERFECT MIDDLE SYSTEM.

**698.** (*Perfect and Pluperfect Middle.*) The stem of the perfect and pluperfect middle is the reduplicated verb stem, to which the endings are directly affixed. *E.g.*

*Λύω*, *λέλυ-μαι*, *λέλυ-σαι*, *λέλυ-ται*, *λέλυ-σθε*, *λέλυ-νται*; *ἐ-λελύ-μην*, *ἐ-λελύ-μεθα*, *ἐ-λέλυ-ντο*; *λείπω* (*λειπ-*), *λέλειμ-μαι* (75), *λέλειψαι*, *λέλειπ-ται*.

For the inflection, see 480.

**699.** The stem may be modified (in general as in the first perfect active), by lengthening its final vowel (635), by changing *ε* to *α* in monosyllabic liquid stems (645), by dropping *ν* in a few verbs (647), or by metathesis (649); as *φιλέω*, *πεφίλη-μαι*, *ἐπεφίλη-μην*; *φθείρω* (*φθερ-*), *ἔφθαρ-μαι*, *ἔφθάρ-μην*; *κρίνω* (*κριν-*), *κέκρι-μαι*, *ἐκεκρί-μην*; *βάλλω* (*βαλ-*, *βλα-*), *βέβλη-μαι*, *ἐβεβλή-μην*. (See 684.)

**700.** When *ν* is not dropped before *μαι* (647), it is generally replaced by *σ* (83), and it sometimes becomes *μ* (78, 2); as φαίνομ (φαν-), πέφασ-μαι, ἐπεφάσ-μην; ὀξύνομ (ὀξυν-), *sharpen*, ὠξύμ-μαι. Before endings not beginning with *μ*, the original *ν* reappears; as πέφαν-ται, πέφαν-θε; but forms in *ν-σαι* and *ν-σο* (like πέφαν-σαι, ἐπέφαν-σο) seem not to occur.

**701.** In the third person plural of the perfect and pluperfect middle, consonant stems are compelled to use the perfect participle with εἰσί and ἦσαν (486, 2).

Here, however, the Ionic endings *αται* and *ατο* for *νται* and *ντο* (777, 3) are occasionally used even in Attic prose; as τετάχ-αται and ἐτετάχ-ατο (Thucyd.) for τεταγμένοι εἰσί and ἦσαν.

**702.** 1. For perfects in *αμμαί* of στρέφω, τρέπω, τρέφω, see 646.

2. For the addition of *σ* to certain vowel stems before endings not beginning with *σ*, as τετέλεσμαι, see 640.

**703.** (*Future Perfect.*) The stem of the future perfect is formed by adding *σ%-* to the stem of the perfect middle. It ends in *σομαι*, and has the inflection of the future middle (662). A short final vowel is always lengthened before *σομαι*. *E.g.*

Λύω, λε-λύ-, λελύ-σομαι; γράφω, γε-γραφ-, γεγράψομαι (74); λείπω, λειπ-, λελείψομαι; δέω, *bind*, δέδεμαι (639), δεδή-σομαι; πρᾶσσω (πρᾶγ-), πεπρᾶγ-, πεπράξομαι.

**704.** The future perfect is generally passive in sense. But it has a middle meaning in μεμνήσομαι, *shall remember*, and πεπαύσομαι, *shall have ceased*; and it is active in κεκτηίσομαι, *shall possess*. It is found in only a small number of verbs.

**705.** N. Two verbs have a special form in Attic Greek for the future perfect active; θνήσκω, *die*, has τεθνήξω, *shall be dead*, formed from the perfect stem τεθνηκ-; and ἵστημι, *set*, has ἐστήξω, *shall stand*, from ἐστήκ-, stem of perfect ἕστηκα, *stand*. In Homer, we have also κεχαρήσω and κεχαρήσομαι, from χαίρω (χαρ-), *rejoice*; and κεκαδήσω (irreg.), from χάζω (χαδ-), *yield*.

**706.** N. In most verbs the future perfect active is expressed by the perfect participle and ἔσομαι (future of εἰμί, *be*); as ἐγνώκοτες ἐσόμεθα, *we shall have learnt*. The future perfect passive may also be expressed in this way; as ἀπηλλαγμένοι ἐσόμεθα, *we shall have been freed*.

#### VIII. FIRST PASSIVE SYSTEM.

**707.** (*First Aorist Passive.*) The stem of the first aorist passive is formed by adding *θε* to the stem as it appears in

the perfect middle (omitting the reduplication). In the indicative and infinitive, and in the imperative except before *ντ*, *θε* becomes *θη*. It has the secondary active endings (552), and is inflected (in general) like the second aorist active in *ην* of the *μ*-form (678). *E.g.*

Λύω, λέλυ-μαι, ἐλύθην (λυθ-); λείπω, λέλειμ-μαι, ἐλείφθην (λειπ-θη, 71); πράσσω (πρᾶγ-), πέπρᾶγμαι, ἐπράχθην (πρᾶγ-θη); πείθω, πέπεισ-μαι, ἐπείσ-θη; φιλέω, πεφίλη-μαι, ἐφιλήθην; πλέω (πλυ-), πέπλευσ-μαι, ἐπλεύσθην (641); τείνω (τεν-), τέτα-μαι, ἐτάθην (647); βάλλω (βαλ-, βλα-), βέβλημαι, ἐβλήθην; τελέω, τετέλεσ-μαι (640), ἐτετέλεσθην; ἀκούω, ἤκουσμαι, ἤκούσθην.

708. *N. Τρέπω* has *τέτραμμαι* (646), but *ἐτρέφθην* (Ion. *ἐτράφθην*); *τρέφω* has *τέθραμμαι*, *ἐθρέφθην*; and *στρέφω* has *ἔστραμμαι*, with (rare) *ἐστρέφθην* (Ion. and Dor. *ἐστράφθην*). *Φαίνω* has *πέφασμαι* (700), but *ἐφάνθην*.

709. *N.* *N* is added in Homer to some vowel stems before *θ* of the aorist passive; as *ἰδρύω*, *erect*, *ἰδρῦμαι*, *ἰδρύν-θην*, as if from a stem in *νν* (Attic *ἰδρύθην*). So Hom. *ἐκλίνθην* and *ἐκρίνθην* (647), from original stems in *ν*.

For *ἐτέθην* from *τίθημι* (*θε-*), and *ἐτύθην* from *θύω*, *sacrifice*, see 95, 8. For *ἐθρέφθην* from *τρέφω*, *nourish*, and other forms with interchangeable aspirates, see 95, 5.

710. (*First Future Passive.*) The stem of the first future passive adds *σ%-* to the prolonged stem (in *θη*) of the first aorist passive. It ends in *θησομαι*, and is inflected like the future middle (662). *E.g.*

Λύω, ἐλύθην, λυθήσομαι (stem *λυθησ%-*); λείπω, ἐλείφθην, λειφθήσομαι; πράσσω (πρᾶγ-), ἐπράχθην, πρᾶχθήσομαι; πείθω, ἐπείσθην, πεισθήσομαι; τείνω, ἐτάθην, ταθήσομαι; πλέκω, ἐπλέχθην, πλεχθήσομαι; τιμάω, ἐτιμήθην, τιμηθήσομαι; τελέω, ἐτετέλεσθην, τελεσθήσομαι; κλίνω, ἐκλίθην, κλιθήσομαι.

711. The first passive system rarely appears in verbs with monosyllabic liquid stems (645). But *τείνω* (τεν-), *stretch* (647), has *ἐτάθην* and *ταθήσομαι*.

#### IX. SECOND PASSIVE SYSTEM.

712. (*Second Aorist Passive.*) The stem of the second aorist passive is formed by adding *ε* to the verb stem (in the second class, to the *weak* stem, 31). In the indicative, infinitive, and imperative, except before *ντ* (707), *ε* becomes *η*. The only regular modification of the stem is the change of *ε* to *α* (645). *E.g.*



Βλάπτω (βλαβ-), *hurt*, ἐβλάβην; γράφω (γραφ-), *write*, ἐγράφη; ῥίπτω (ρίφ-), *throw*, ἐρρίφην; φαίνω (φαν-), ἐφάνην; στρέφω, *turn*, ἐστράφην (646); τέρπω, *amuse*, ἐτάρπην; στέλλω (στελ-), *send*, ἐστάλην.

713. N. Πλήσσω (πληγ-), *strike*, has 2 aor. pass. ἐπλήγην, but in composition ἐξ-επλάγην and κατ-επλάγην (from stem πλαγ-).

714. N. Some verbs have both passive aorists; as βλάπτω (βλαβ-), *hurt*, ἐβλάβθην and ἐβλάβην; στρέφω, *turn*, ἐστρέφθην (rare) and ἐστράφην (646). Τρέπω, *turn*, has all the six aorists: ἔτρεψα, ἐτρεψάμην, ἔτραπον (epic and lyric), ἐτραπόμην, ἐτρέφθην, ἐτράπην.

715. (Second Future Passive.) The stem of the second future passive adds σ%- to the prolonged stem (in η) of the second aorist passive. It ends in ησομαι and is inflected like the first future (710). *E.g.*

Βλάπτω (βλαβ-), ἐβλάβην, βλαβή-σομαι; γράφω, ἐγράφη, γραφή-σομαι; φαίνω (φαν-), ἐφάνην, φανή-σομαι; στέλλω (στελ-), ἐστάλην, σταλή-σομαι; στρέφω, ἐστράφην, στραφή-σομαι.

716. N. The weak stem of verbs of the second class, which seldom appears in other tenses except the second aorist (642), is seen especially in the second passive system; as σήπω (σαπ-), *corrupt*, ἐσάπην, σαπή-σομαι; τήκω (τακ-), *melt*, ἐτάκην; ῥέω (ῥν-), *flow*, ἐρρύνην, ῥνή-σομαι; ῥεῖπω (ῥριπ-), *throw down*, ἤρίπην (poetic), but 1 aor. ἤρείφθην (ῥεριπ-).

717. The following table shows the nine tense stems (so far as they exist) of λύω, λείπω, πράσσω (πρᾶγ-), φαίνω (φαν-), and στέλλω (στελ-), with their sub-divisions.

#### TENSE SYSTEM.

<i>Present.</i>	λυ%-	λειπ%-	πρᾶσ%-	φαίν%-	στελλ%-
<i>Future.</i>	λυσ%-	λειψ%-	πρᾶξ%-	φανι%-	στελει%-
1 <i>Aorist.</i>	λυσα-		πρᾶξα-	φηνα-	στελα-
2 <i>Aorist.</i>		λειπ%-			
1 <i>Perfect.</i>	λελυκα-			πεφαγκα-	ἑσταλκα-
2 <i>Perfect.</i>		λελοιπα-	{ πεπρᾶγα- πεπρᾶχα-	πεφηνα-	
<i>Perf.</i> { <i>Perf.</i>	λελυ-	λελειπ-	πεπρᾶγ-	πεφαν-	ἑσταλ-
<i>Mid.</i> { <i>Fut. P.</i>	λελυσ%-	λελειψ%-	πεπρᾶξ%-		
1 <i>Pass.</i> { <i>Aor.</i>	λυθε(η)-	λειφθε(η)-	πρᾶχθε(η)-	φανθε(η)-	
	{ <i>Fut.</i>	λυθησ%-	λειφθησ%-	πρᾶχθησ%-	φανθησ%-
2 <i>Pass.</i> { <i>Aor.</i>				φαν(η)-	σταλε(η)-
	{ <i>Fut.</i>			φανησ%-	σταλησ%-

## FORMATION OF THE DEPENDENT MOODS AND THE PARTICIPLE

### SUBJUNCTIVE.

**718.** The subjunctive has the primary endings (552) in all its tenses. In all forms (even in verbs in  $\mu$ ) it has a long thematic vowel  $\omega/\eta$  (561, 2).

**719.** (*Common Form.*) In the common form of inflection, the present and second aorist tense stems change  $\epsilon$  to  $\omega/\eta$ , and the first aorist tense stem changes final  $\alpha$  to  $\omega/\eta$ . All have  $\omega$ ,  $\eta$ s,  $\eta$  in the singular, and  $\omega$ σι for  $\omega$ νσι (78, 3) in the third person plural, of the active. *E.g.*

Λείπω, pres. subj. λείπω, λείπωμαι, 2 aor. λίπω, λίπωμαι; λύω, 1 aor. λύσω, λύσωμαι.

**720.** A perfect subjunctive active is rarely formed, on the analogy of the present, by changing final  $\alpha$  of the tense stem to  $\omega/\eta$ ; as λέλυκα, λελύκω; εἰληφα, εἰλήφω. (See 731.) But the more common form of the tense is the perfect active participle with  $\omega$  (subjunctive of εἰμί, *be*); as λελυκὼς  $\omega$ , εἰληφὼς  $\omega$ .

**721.** The perfect subjunctive middle is almost always expressed by the perfect middle participle and  $\omega$ ; as λελυμένος  $\omega$ , ἦς, ἦ, etc.

**722.** A few verbs with vowel stems form a perfect subjunctive middle directly, by adding  $\omega/\eta$  to the verb stem; as κτά-ομαι, *acquire*, pf. κέκτημαι, *possess*, subj. κεκτῶμαι (for κε-κτα-ωμαι), κεκτῇ, κεκτῆται; so μμνήσκω, *remind*, μέμνημαι, *remember* (*memini*), subj. μεμνῶμαι, μεμνῶμεθα (Hdt. μεμνεώμεθα). These follow the analogy of ἰστώμαι, -ῇ, -ῆται, etc. (724). (For a similar optative, see 734.)

**723.** (*Μι-form.*) In all  $\mu$ -forms, including both passive aorists (564), the final vowel of the stem is contracted with the thematic vowel ( $\omega$  or  $\eta$ ), so that the subjunctive ends in  $\omega$  or  $\omega$ μαι.

**724.** 1. Verbs in  $\eta\mu$  (with stems in  $\epsilon$ - and  $\alpha$ -) have  $\omega$ ,  $\eta$ s,  $\eta$ ,  $\omega$ μαι,  $\eta$ ,  $\eta$ ται, etc., in the subjunctive, as if all had stems in  $\epsilon$ . Thus ἰσθῆμι (στα-) has ἰσθῆς, ἰσθῇ, ἰσθῆται, σθῆς, σθῇ, etc., as if the uncontracted form were ἰστε-ω, not ἰστα-ω. These verbs have Ionic stems in  $\epsilon$ - (see 788, 1).

2. The inflection is that of the subjunctives φιλῶ and φιλῶμαι (492).

**725.** For the inflection of the aorist passive subjunctive, with  $\epsilon$  of the tense stem contracted with  $\omega$  or  $\eta$ , as  $\lambdaυθ\omega$  (for  $\lambdaυθ\acute{\epsilon}\omega$ ),  $\lambdaυθ\omega\mu\epsilon\nu$  (for  $\lambdaυθ\acute{\epsilon}\omega\mu\epsilon\nu$ ); etc.,  $\phiαν\omega$  (for  $\phiαν\acute{\epsilon}\omega$ ), etc., see 480, 3.

**726.** For a few subjunctives of the simple perfect of the  $\mu$ -form, as  $\acute{\epsilon}\sigma\tau\omega$  (for  $\acute{\epsilon}\sigma\tau\alpha\omega$ ),  $\beta\epsilon\beta\omega\sigma\iota$  (for  $\beta\epsilon\beta\alpha\omega\sigma\iota$ ), see 508.

**727.** Verbs in  $\omega\mu\iota$  (with stem in  $\omicron$ ) have by contraction  $\acute{\omega}$ ,  $\acute{\phi}\varsigma$ ,  $\acute{\psi}$ , etc.,  $\acute{\omega}\mu\alpha\iota$ ,  $\acute{\phi}$ ,  $\acute{\omega}\tau\alpha\iota$ , etc. (for  $\omicron\omega$ ,  $\omicron\eta\varsigma$ ,  $\omicron\eta$ ,  $\omicron\omega\mu\alpha\iota$ , etc.); as  $\acute{\delta}\acute{\iota}\delta\omega\mu\iota$ , subj.  $\acute{\delta}\acute{\iota}\delta\omega$ ,  $\acute{\delta}\acute{\iota}\delta\acute{\omega}\varsigma$ ,  $\acute{\delta}\acute{\iota}\delta\acute{\omega}$ ;  $\acute{\delta}\acute{\iota}\delta\omega\mu\alpha\iota$ ,  $\acute{\delta}\acute{\iota}\delta\acute{\omega}$ ,  $\acute{\delta}\acute{\iota}\delta\omega\tau\alpha\iota$ , etc.

**728.** Verbs in  $\nu\acute{\iota}\mu\iota$  form the subjunctive (as the optative, 743) like verbs in  $\omega$ ; as  $\acute{\delta}\acute{\epsilon}\acute{\iota}\kappa\nu\acute{\iota}\mu\iota$ , subj.  $\acute{\delta}\acute{\epsilon}\acute{\iota}\kappa\nu\acute{\iota}\omega$ ,  $\acute{\delta}\acute{\epsilon}\acute{\iota}\kappa\nu\acute{\iota}\omega\mu\alpha\iota$ .

**729.** N.  $\acute{\Delta}\acute{\iota}\nu\alpha\mu\alpha\iota$ , *can*,  $\acute{\epsilon}\pi\acute{\iota}\sigma\tau\alpha\mu\alpha\iota$ , *understand*,  $\kappa\rho\acute{\epsilon}\mu\alpha\mu\alpha\iota$ , *hang*, and the second aorist  $\acute{\epsilon}\pi\rho\acute{\iota}\alpha\mu\eta\nu$ , *bought*, accent the subjunctive (as the optative, 742) as if there were no contraction; thus  $\acute{\delta}\acute{\iota}\nu\omega\mu\alpha\iota$ ,  $\acute{\epsilon}\pi\acute{\iota}\sigma\tau\omega\mu\alpha\iota$ ,  $\kappa\rho\acute{\epsilon}\mu\omega\mu\alpha\iota$ ,  $\pi\rho\acute{\iota}\omega\mu\alpha\iota$  (compare  $\tau\iota\theta\omega\mu\alpha\iota$ ).

#### OPTATIVE.

**730.** 1. The optative adds the secondary endings (552) to the tense stem, preceded by the mood suffix (562)  $\iota$  or  $\eta$  ( $\iota\epsilon$ ); as  $\lambda\acute{\upsilon}\omicron\iota\tau\epsilon$  (for  $\lambda\acute{\upsilon}\omicron\iota\tau\epsilon$ ),  $\acute{\iota}\sigma\tau\alpha\acute{\iota}\eta\nu$  (for  $\acute{\iota}\sigma\tau\alpha\iota\eta\nu$ ),  $\lambdaυθ\acute{\epsilon}\iota\epsilon\nu$  (for  $\lambdaυθ\epsilon\iota\epsilon\nu$ ).

2. The form  $\iota\eta$  appears only before active endings. It is always used in the *singular* of  $\mu$ -forms with these endings (including the aorist passive, 564, 7) and of contracted presents in  $\omicron\eta\nu$  and  $\phi\eta\nu$  of verbs in  $\alpha\omega$ ,  $\epsilon\omega$ , and  $\omicron\omega$ . After  $\iota\eta$  the first person singular always has the ending  $\nu$ . See examples in 737 and 739.

3. Before the ending  $\nu$  of the third person plural  $\iota\epsilon$  is always used; as  $\lambda\acute{\upsilon}\omicron\iota\epsilon\nu$  (for  $\lambda\acute{\upsilon}\omicron\iota\epsilon\nu$ ).

4. In the second person singular middle,  $\sigma\omicron$  drops  $\sigma$  (564, 6); as  $\acute{\iota}\sigma\tau\alpha\acute{\iota}\omicron$  (for  $\acute{\iota}\sigma\tau\alpha\iota\omicron\sigma\omicron$ ,  $\acute{\iota}\sigma\tau\alpha\iota\omicron$ ).

**731.** (*Verbs in  $\omega$ .*) Verbs in  $\omega$  have the ending  $\mu$  (for  $\nu$ ) in the first person singular in all tenses of the active voice. In the present, future, and second aorist systems, the thematic vowel (always  $\omicron$ ) is contracted with  $\iota$  to  $\alpha$ , giving  $\alpha\mu\iota$ ,  $\alpha\iota\varsigma$ ,  $\alpha\iota$ , etc.,  $\alpha\mu\eta\nu$ ,  $\alpha\iota\omicron$ ,  $\alpha\iota\tau\omicron$ , etc. In the first aorist system, final  $\alpha$  of the tense stem is contracted with  $\iota$ , giving  $\alpha\mu\iota$ ,  $\alpha\iota\varsigma$ ,  $\alpha\iota$ , etc. (but see 732),  $\alpha\mu\eta\nu$ ,  $\alpha\iota\omicron$ ,  $\alpha\iota\tau\omicron$ , etc. The rare perfect active (like the subjunctive, 720) follows the analogy of the present. *E.g.*

Λέγοιμι (for λεγο-ι-μι), λέγοις (for λεγο-ι-ς), λέγοι (for λεγο-ι), λέγοιτε (for λεγο-ι-τε), λέγοιεν (for λεγο-ι-εν). Λείπω, 2 aor. λίποιμι (for λιπο-ι-μι), λίποιεν (for λιπο-ι-εν). Λύσαιμι (for λῦσα-ι-μι), λύσαιμεν (for λῦσα-ι-μεν), λύσαιμην (for λῦσα-ι-μην), λύσαισθε (for λῦσα-ι-σθε). Perf. εἶληφα, opt. εἰλήφοιμι, etc.

**732.** The Attic generally uses the so-called Aeolic terminations *εας*, *ειε*, and *ειαν*, for *αις*, *αι*, *αιεν*, in the aorist active; as λύσειας, λύσειε, λύσειαν. See λύω and φαίνω in 480, 1 and 482.

**733.** The perfect middle is almost always expressed by the perfect middle participle and εἶην; as λελυμένος εἶην (see 480, 2). The perfect active is more frequently expressed by the perfect active participle and εἶην than by the form in οἰμι given in the paradigms; as λελυκώς εἶην. (See 720; 721.)

**734.** 1. A few verbs with vowel stems form a perfect optative middle (like the subjunctive, 722) directly, by adding *-ι-μην* or *-οι-μην* to the tense stem; as κτάομαι, pf. κέκτημαι, opt. κεκτήμην, κεκτῆῶ, κεκτῆῶτο (for κεκτη-ι-μην, κεκτη-ι-ο, κεκτη-ι-το), etc.; also κεκτῶμην, κεκτῶ, κεκτῶτο (for κεκτη-οι-μην, etc.); so μμνήσκω, μέμνημαι, opt. μεμνήμην or μεμνώμην; καλέω, κέκλημαι, opt. κεκλήμην, κεκλήῶ, κεκλήμεθα; and βάλλω, βέβλημαι, opt. δια-βεβλήσθε. So Hom. λελύτο or λελύντο (for λελυ-ι-το or λελυ-ι-ντο), perf. opt. of λύω. Compare δαινύτο, pres. opt. of δαίνυμι.

2. The forms in *ωμην* belong to the common form of inflection (with the thematic vowel); those in *ημην*, etc. and *ῶτο* have the *μ*-form (740).

**735.** A few verbs have *οην* (737) in the second perfect optative; as ἐκπέφευγα, ἐκπεφευγοίην.

The second aorist optative of ἔχω, *have*, is σχοίην, but the regular σχοίμι is used in composition.

**736.** A very few relics remain of an older active optative with *ν* for *μ* in the first person singular; as τρέφοι-ν for τρέφοι-μι, ἀμάρτοι-ν for ἀμάρτοι-μι (from ἀμαρτάνω).

**737.** (*Contract Verbs.*) In the present active of contract verbs, forms in *-ι-ν*, *-ι-ς*, *-ι-η*, etc., contracted with the thematic vowel *ο* to *-οην*, *-οης*, *-οη*, etc., are much more common in the *singular* than the regular forms in *-οιμι*, *-οις*, *-οι*, but they seldom occur in the dual and plural. Both the forms in *-οην* and those in *-οιμι* are again contracted with an *α* of the verb stem to *-ων* and *-ωμι*, and with an *ε* or *ο* to *-ων* and *-ωμι*. *E.g.*

Τίμα-οι-ν, τίμα-οί-ν, τίμά-ν; φιλε-οι-ν, φιλε-οί-ν, φιλοί-ν; δηλο-οι-ν, δηλο-οί-ν, δηλοί-ν; τίμα-οι-μι, τίμά-οι-μι, τίμω-μι; φιλε-οι-μι, φιλέ-οι-μι, φιλοί-μι; δηλο-οι-μι, δηλο-οι-μι, δηλοί-μι. (See the inflection in 492.)

It is only the second contraction which makes these *contract* forms.

**738.** For the optative ῥιγῶν, from ῥιγώω, *shiver*, see 497.

**739.** (*Μι-form.*) 1. The present and second aorist active of the *μι-form*, and both aorists passive in all verbs, have the suffix *ιη*, and in the first person singular the ending *ν*. Here *α*, *ε*, or *ο* of the stem is contracted with *ιη* to *αιη*, *ειη*, or *οιη*; as *ἵστα-ιη-ν*, *ἵσταί-ην*; *στα-ιη-μεν*, *σταί-ημεν*; *λυθε-ιη-ν*, *λυθεί-ην*; *δο-ιη-ν*, *δοί-ην*.

2. In the dual and plural, forms with *ι* for *ιη*, and *ιεν* for *ιησαν* in the third person plural, are much more common than the longer forms with *ιη*; as *σταί-μεν*, *σταί-τε*, *σταί-εν* (better than *σταί-ημεν*, *σταί-ητε*, *σταί-ησαν*). See 506.

**740.** In the present and second aorist middle of verbs in *ημι* and *ωμι*, final *α*, *ε*, or *ο* of the stem is contracted with *ι* into *αι*, *ει*, or *οι*, to which the simple endings *μην*, etc., are added. *E.g.*

*ἵσταί-μην* (for *ἵστα-ι-μην*), *ἵσταί-το*, *ἵσταί-το*; *θεί-μην* (*θε-ι-μην*), *θεί-ο* (*θε-ι-σο*, *θε-ι-ο*), *θεί-το*; *δοί-μην* (*δο-ι-μην*). See the inflection in 506; and 730, 4. See also the cases of perfect optative middle in *ημην* and *ντο* in 734.

**741.** N. The optatives *τιθεί-μην*, *τιθοί-ο*, *τιθοί-το*, etc. (also accented *τίθιο*, *τίθιοι*, etc.) and (in composition) *θοί-μην*, *θοί-ο*, *θοί-το*, etc. (also accented *σύν-θοι*, *πρόσ-θοι*, etc.), as if formed from *τιθέω* (or *τιθω*), are found, as well as the regular *τιθεί-μην*, *θεί-μην*, etc. See also *πρόι* and other forms of *ἵημι* (810, 2).

**742.** N. *Δύναμαι*, *ἐπίσταμαι*, *κρέμαμαι*, and the second aorists *ἐπριάμην* (505) and *ὠνήμην* (from *ὀνίημι*), accent the optative as if there were no contraction; *δυναί-μην*, *δύναο*, *δύναι*; *ἐπίσται*, *ἐπίστασθε*, *κρέμαο*, *πρίαο*, *πρίαντο*, *ὄναισθε*. For the similar subjunctives, see 729.

**743.** Verbs in *νῦμι* form the optative (as the subjunctive, 728) like verbs in *ω*; as *δείκνυμι*, opt. *δεικνύοιμι*, *δεικνυοίμην* (inflected like *λύοιμι*, *λυοίμην*).

**744.** N. Second aorists from stems in  $\nu$  of the  $\mu$ -form (as  $\xi\delta\upsilon\nu$ ) have no optative in Attic (see 506). But Homer has a few forms like  $\delta\upsilon\eta$ ,  $\delta\upsilon\mu\epsilon\nu$  (for  $\delta\upsilon\text{-}\iota\eta$ ,  $\delta\upsilon\text{-}\iota\text{-}\mu\epsilon\nu$ ), from  $\xi\delta\upsilon\nu$ .

**745.** A few second perfect optatives of the  $\mu$ -form are made by adding  $\iota\eta\text{-}\nu$  to stems in  $\alpha$ -; as  $\tau\epsilon\theta\nu\alpha\iota\eta\nu$  (for  $\tau\epsilon\theta\nu\alpha\text{-}\iota\eta\text{-}\nu$ ),  $\epsilon\sigma\tau\alpha\iota\eta\nu$  (508). See the enumeration of  $\mu$ -forms, 804.

#### IMPERATIVE.

**746.** (*Common Form.*) The present and the second aorist active and middle of the common form have the thematic vowel  $\epsilon$  ( $\omicron$  before  $\nu\tau\omega\nu$ ), to which the imperative endings (553) are affixed. But the second person singular in the active has no ending; in the middle it drops  $\sigma$  in  $\sigma\omicron$  and contracts  $\epsilon\text{-}\omicron$  to  $\omicron\nu$ . *E.g.*

$\Delta\epsilon\acute{\iota}\pi\epsilon$ ,  $\lambda\epsilon\iota\pi\acute{\epsilon}\text{-}\tau\omega$ ,  $\lambda\epsilon\acute{\iota}\pi\epsilon\text{-}\tau\omicron\nu$ ,  $\lambda\epsilon\iota\pi\acute{\epsilon}\text{-}\tau\omega\nu$ ,  $\lambda\epsilon\acute{\iota}\pi\epsilon\text{-}\tau\epsilon$ ,  $\lambda\epsilon\iota\pi\acute{\omicron}\text{-}\nu\tau\omega\nu$ ;  $\lambda\epsilon\acute{\iota}\pi\omicron\nu$ ,  $\lambda\epsilon\iota\pi\acute{\epsilon}\text{-}\sigma\theta\omega$ ,  $\lambda\epsilon\acute{\iota}\pi\epsilon\text{-}\sigma\theta\omicron\nu$ ,  $\lambda\epsilon\iota\pi\acute{\epsilon}\text{-}\sigma\theta\omega\nu$ ,  $\lambda\epsilon\acute{\iota}\pi\epsilon\text{-}\sigma\theta\epsilon$ ,  $\lambda\epsilon\iota\pi\acute{\epsilon}\text{-}\sigma\theta\omega\nu$ . So  $\lambda\acute{\iota}\pi\epsilon$  and  $\lambda\iota\pi\omicron\upsilon$ .

**747.** The first aorist active and middle are also irregular in the second person singular, where the active has a termination  $\omicron\nu$  and the middle  $\alpha\iota$  for final  $\alpha$  of the stem. In other persons they add the regular endings to the stem in  $\sigma\alpha\text{-}$  (or  $\alpha\text{-}$ ). *E.g.*

$\Delta\upsilon\sigma\omicron\nu$ ,  $\lambda\upsilon\sigma\acute{\alpha}\text{-}\tau\omega$ ,  $\lambda\upsilon\sigma\alpha\text{-}\tau\omicron\nu$ ,  $\lambda\upsilon\sigma\acute{\alpha}\text{-}\tau\omega\nu$ ,  $\lambda\upsilon\sigma\alpha\text{-}\tau\epsilon$ ,  $\lambda\upsilon\sigma\acute{\omicron}\text{-}\nu\tau\omega\nu$ ;  $\lambda\upsilon\sigma\alpha\iota$ ,  $\lambda\upsilon\sigma\acute{\alpha}\text{-}\sigma\theta\omega$ ,  $\lambda\upsilon\sigma\alpha\text{-}\sigma\theta\epsilon$ ,  $\lambda\upsilon\sigma\acute{\alpha}\text{-}\sigma\theta\omega\nu$ .  $\Phi\eta\gamma\omicron\nu$ ,  $\phi\eta\gamma\acute{\alpha}\text{-}\tau\omega$ , etc.;  $\phi\eta\gamma\alpha\iota$ ,  $\phi\eta\gamma\acute{\alpha}\text{-}\sigma\theta\omega$ ,  $\phi\eta\gamma\alpha\text{-}\sigma\theta\epsilon$ ,  $\phi\eta\gamma\acute{\alpha}\text{-}\sigma\theta\omega\nu$ .

**748.** The perfect active is very rare, except in a few cases of the  $\mu$ -form (508) with a present meaning. But Aristophanes has  $\kappa\epsilon\kappa\rho\acute{\alpha}\gamma\epsilon\tau\epsilon$ , *screech*, from  $\kappa\rho\acute{\alpha}\zeta\omega$  ( $\kappa\rho\alpha\gamma\text{-}$ ), and  $\kappa\epsilon\chi\eta\gamma\epsilon\tau\epsilon$ , *gape*, from  $\chi\acute{\alpha}\sigma\kappa\omega$  ( $\chi\alpha\nu\text{-}$ ).

**749.** The third person singular of the perfect passive is the only form of perfect imperative in common use; for this see 1274.

**750.** N. The second person singular of the middle occasionally occurs as an emphatic form; as  $\pi\acute{\epsilon}\pi\alpha\nu\sigma\omicron$ , *stop!*

**751.** N. The perfect imperative in all voices can be expressed by the perfect participle and  $\acute{\iota}\sigma\theta\iota$ ,  $\acute{\iota}\sigma\tau\omega$ , etc. (imperative of  $\epsilon\acute{\iota}\mu\iota$ , *be*); as  $\epsilon\acute{\iota}\rho\eta\mu\acute{\epsilon}\nu\omicron\nu$   $\acute{\iota}\sigma\tau\omega$ , for  $\epsilon\acute{\iota}\rho\eta\sigma\theta\omega$ , *let it have been said* (i.e. *let what has been said stand*),  $\pi\epsilon\pi\epsilon\upsilon\sigma\mu\acute{\epsilon}\nu\omicron\iota$   $\acute{\iota}\sigma\tau\omega\nu$ , *suppose them to have been persuaded*.

**752.** (*Mi-form.*) The present imperative of the  $\mu$ -form retains  $\theta\iota$  in the second person singular active only in a few primitive

verbs; as in *φα-θί* from *φημί* (*φα-*), *say*, *ἴ-θι* from *εἶμι* (*ἴ-*), *go*, *ἴσ-θι* from *εἰμί*, *be*, and from *οἶδα*, *know*. (See 806; 808; 812; 820.)

For Homeric forms in *θι*, see 790.

**753.** The present active commonly omits *θι* in the first person, and lengthens the preceding vowel of the stem (*α*, *ε*, *ο*, or *υ*) to *η*, *ει*, *ου*, or *ῠ*; as *ἴσθη*, *τίθει*, *δίδου*, and *δείκνῠ*. The other persons add the regular endings (553) to the short stem; as *ιστά-τω*, *ἴστα-τε*, *ιστά-ντων*; *τιθέ-τω*; *δίδο-τε*; *δείκνῠ-ντων*.

**754.** The present middle of verbs in *ημι* and *ωμι* has the regular form in *σο*, and also poetic forms in *ω* (for *ασο*) and *ου* (for *εσο* and *οσο*), in the second person singular; as *ἴστασο* or *ἴσω*, *τίθεσο* or *τίθου*, *δίδοσο* or *δίδου*. But verbs in *ῠμι* always retain *υσο*; as *δείκνῠμι*, *δείκνυσο*. In the other persons the inflection is regular: see the paradigms (506).

**755. 1.** In the second aorist active the stem vowel is regularly long (*η*, *ω*, *ῠ*), except before *ντων* (553), and *θι* is retained in the second person singular. *E.g.*

*Στή-θι* (*στα-*), *στή-τω*, *στή-τε*, *στά-ντων*; *βῆ-θι* (*βα-*), *βή-τω*, *βῆ-τε*, *βά-ντων*; *γῶ-θι*, *γῶ-τω*, *γῶ-τε*, *γνό-ντων*; *δῦ-θι*, *δύ-τω*, *δύ-τε*, *δύ-ντων*. (See 678 and 766, 2.)

2. But we have *ς* for *θι* in *θές* (from *τί-θημι*), *δός* (from *δίδωμι*), *ἔς* (from *ἵημι*), and *σχές* (from *ἔσχον*, 2 aor. of *ἔχω*). These verbs have the short vowel in all persons; as *θές*, *θέ-τω*, *θέ-τε*, *θέ-ντων*; *δός*, *δό-τω*, *δό-τε*, *δό-ντων*.

3. *Στή-θι* and *βῆ-θι* have poetic forms *στᾶ* and *βᾶ*, used only in composition; as *κατά-βᾶ*, *come down*, *παρά-στᾶ*, *stand near*.

**756. 1.** In the second aorist middle, *σο* drops *σ* in the second person singular after a short vowel, and contracts that vowel with *ο*. *E.g.*

*Ἐπρίαμην*, *πρίασο* (poet.), *πρίω* (for *πρια-ο*), *ἐθέμην*, *θεῶ* (for *θε-σο*, *θε-ο*); *ἐδόμην*, *δοῦ* (for *δο-σο*, *δο-ο*). But epic *δέξο* (*δεχ-σο*), *λέξο* (*λεχ-σο*).

2. The other persons have the regular endings (553); as *πριάσθω*; *θέσθω*, *θέσθων*; *δόσθω*, *δόσθε*, *δόσθων*.

**757. 1.** The first aorist passive adds the ordinary active endings (*θι*, *τω*, etc.) directly to *θε-* (*θη-*) of the tense stem (707) after which *θι* becomes *τι* (95, 2); as *λίθη-τι*, *λυθή-τω*, etc.

2. The second aorist passive adds the same terminations

to  $\epsilon$  ( $\eta$ ) of the tense stem (712),  $\theta$  being retained; as  $\phi\acute{\alpha}\nu\eta\theta\iota$ ,  $\phi\acute{\alpha}\nu\eta\tau\omega$ ;  $\sigma\tau\acute{\alpha}\lambda\eta\theta\iota$ ,  $\sigma\tau\acute{\alpha}\lambda\eta\tau\omega$ , etc.

3. Both aorists have  $\epsilon\text{-}\nu\tau\omega\text{n}$  in the third person plural; as  $\lambda\upsilon\theta\acute{\epsilon}\nu\tau\omega\text{n}$ ,  $\phi\acute{\alpha}\nu\acute{\epsilon}\nu\tau\omega\text{n}$ ,  $\sigma\tau\acute{\alpha}\lambda\acute{\epsilon}\nu\tau\omega\text{n}$ .

758. N. A few second perfects of the  $\mu$ -form have imperatives in  $\theta\iota$ : see  $\theta\eta\gamma\sigma\kappa\omega$ ,  $\tau\acute{\epsilon}\theta\eta\alpha\theta\iota$ , and  $\delta\epsilon\acute{\iota}\delta\omega$ ,  $\delta\acute{\epsilon}\delta\iota\theta\iota$ , in 804.

#### INFINITIVE.

759. (*Common Form.*) The present, second aorist, and future active add  $\epsilon\text{n}$  to the tense stem, the thematic vowel (here always  $\epsilon$ -) being contracted with  $\epsilon\text{n}$  to  $\epsilon\text{ιν}$ ; as  $\lambda\acute{\epsilon}\gamma\epsilon\text{ιν}$  (for  $\lambda\epsilon\gamma\text{-}\epsilon\text{-}\epsilon\text{n}$ ),  $\text{id}\acute{\epsilon}\text{ιν}$  (for  $\text{id-}\acute{\epsilon}\text{-}\epsilon\text{n}$ ),  $\lambda\acute{\epsilon}\xi\epsilon\text{ιν}$  (for  $\lambda\epsilon\xi\text{-}\epsilon\text{-}\epsilon\text{n}$ ).

760. N. The ending  $\epsilon\text{n}$  (without preceding  $\epsilon$ ) appears in Doric; as  $\gamma\acute{\alpha}\rho\acute{\upsilon}\text{-}\epsilon\text{n}$  in Pindar (Attic  $\gamma\eta\rho\acute{\upsilon}\epsilon\text{ιν}$ ).

761. N. For contract presents in  $\hat{\alpha}\text{n}$  (not  $\hat{\alpha}\text{ιν}$ ) for  $\acute{\alpha}\epsilon\text{ιν}$ , and  $\acute{\omicron}\text{n}$  for  $\acute{\omicron}\epsilon\text{ιν}$ , see 39, 5.

762. N. The second aorist in  $\epsilon\text{ῖν}$  is probably contracted from  $\acute{\epsilon}\text{-}\epsilon\text{n}$ , not from  $\acute{\epsilon}\text{-}\epsilon\text{ιν}$  (759).

763. The first aorist active substitutes  $\alpha\iota$  (of uncertain origin) for final  $\alpha$  of the tense stem (669); as  $\lambda\upsilon\sigma\alpha\iota$ ,  $\phi\acute{\eta}\nu\alpha\iota$ .

764. The perfect active substitutes  $\epsilon\text{-}\nu\alpha\iota$  for final  $\alpha$  of the tense stem; as  $\lambda\epsilon\lambda\upsilon\kappa\text{-}\acute{\epsilon}\text{-}\nu\alpha\iota$ ,  $\gamma\epsilon\gamma\rho\alpha\phi\text{-}\acute{\epsilon}\text{-}\nu\alpha\iota$ ,  $\pi\epsilon\phi\eta\text{n-}\acute{\epsilon}\text{-}\nu\alpha\iota$ ,  $\lambda\epsilon\lambda\omicron\iota\pi\text{-}\acute{\epsilon}\text{-}\nu\alpha\iota$ .

765. 1. The infinitive middle adds  $\sigma\theta\alpha\iota$  to the tense stem in the present, future, and first and second aorists. *E.g.*

$\lambda\acute{\epsilon}\gamma\epsilon\text{-}\sigma\theta\alpha\iota$ ,  $\lambda\acute{\epsilon}\xi\epsilon\text{-}\sigma\theta\alpha\iota$ ,  $\phi\acute{\alpha}\text{ιν}\epsilon\text{-}\sigma\theta\alpha\iota$ ,  $\phi\acute{\alpha}\nu\acute{\epsilon}\text{-}\sigma\theta\alpha\iota$  (for  $\phi\acute{\alpha}\nu\acute{\epsilon}\epsilon\text{-}\sigma\theta\alpha\iota$ ),  $\phi\acute{\eta}\nu\alpha\text{-}\sigma\theta\alpha\iota$ ,  $\lambda\upsilon\sigma\alpha\text{-}\sigma\theta\alpha\iota$ ,  $\lambda\iota\pi\acute{\epsilon}\text{-}\sigma\theta\alpha\iota$ .

2. Both passive futures likewise add  $\sigma\theta\alpha\iota$ . *E.g.*

$\lambda\upsilon\theta\acute{\eta}\sigma\epsilon\text{-}\sigma\theta\alpha\iota$ ,  $\lambda\epsilon\iota\phi\theta\acute{\eta}\sigma\epsilon\text{-}\sigma\theta\alpha\iota$ ,  $\phi\acute{\alpha}\nu\theta\acute{\eta}\sigma\epsilon\text{-}\sigma\theta\alpha\iota$ ,  $\sigma\tau\acute{\alpha}\lambda\acute{\eta}\sigma\epsilon\text{-}\sigma\theta\alpha\iota$ .

3. For the perfect middle and the passive aorists, see 766, 1; 768.

766. (*Mi-forms.*) 1. The present, second aorist, and second perfect active of the  $\mu$ -form, and both passive aorists, add  $\nu\alpha\iota$  to the tense stem in the infinitive. *E.g.*

$\text{I}\sigma\tau\acute{\alpha}\text{-}\nu\alpha\iota$ ,  $\tau\iota\theta\acute{\epsilon}\text{-}\nu\alpha\iota$ ,  $\delta\iota\delta\acute{\omicron}\text{-}\nu\alpha\iota$ ,  $\delta\epsilon\iota\kappa\text{n}\acute{\upsilon}\text{-}\nu\alpha\iota$ ,  $\sigma\tau\acute{\eta}\text{-}\nu\alpha\iota$ ,  $\gamma\text{n}\acute{\omega}\text{-}\nu\alpha\iota$ ,  $\delta\acute{\upsilon}\text{-}\nu\alpha\iota$ ,  $\tau\epsilon\theta\acute{\nu}\alpha\text{-}\nu\alpha\iota$ ,  $\lambda\upsilon\theta\acute{\eta}\text{-}\nu\alpha\iota$  (707),  $\phi\acute{\alpha}\nu\acute{\eta}\text{-}\nu\alpha\iota$  (712).

2. In the second aorist active the final vowel of the stem is regularly long (678; 755, 1); as  $\text{I}\sigma\tau\eta\mu\iota$  ( $\sigma\tau\alpha\text{-}$ ),  $\sigma\tau\acute{\eta}\text{-}\nu\alpha\iota$ ;  $\text{I}\beta\eta\text{n}$  ( $\beta\alpha\text{-}$ ),  $\beta\acute{\eta}\text{-}\nu\alpha\iota$ .



**767.** Some  $\mu$ -forms have the more primitive ending  $\epsilon\upsilon\alpha\iota$  (for  $\epsilon\upsilon\epsilon\alpha\iota$ ) in the infinitive active. Such are  $\delta\omicron\upsilon\epsilon\alpha\iota$  (from old  $\delta\omicron\epsilon\epsilon\alpha\iota$ ,  $\delta\omicron\epsilon\epsilon\alpha\iota$ );  $\theta\epsilon\iota\upsilon\alpha\iota$  (for  $\theta\epsilon\epsilon\epsilon\alpha\iota$ );  $\epsilon\iota\upsilon\alpha\iota$ , 2 aor. of  $\epsilon\eta\mu\iota$  (for  $\epsilon\epsilon\epsilon\alpha\iota$ ); 2 perf.  $\delta\epsilon\delta\iota\epsilon\alpha\iota$  (for  $\delta\epsilon\delta\epsilon\epsilon\epsilon\alpha\iota$ ).

**768.** In all the simple forms of the middle voice (the present and second aorist of the  $\mu$ -form, and all perfects), vowel stems add  $\sigma\theta\alpha\iota$  directly to the tense stem. *E.g.*

$\iota\sigma\tau\alpha\text{-}\sigma\theta\alpha\iota$ ,  $\tau\acute{\iota}\theta\epsilon\text{-}\sigma\theta\alpha\iota$ ,  $\delta\acute{\iota}\delta\omicron\text{-}\sigma\theta\alpha\iota$ ,  $\theta\acute{\epsilon}\sigma\theta\alpha\iota$ ,  $\delta\acute{\omicron}\text{-}\sigma\theta\alpha\iota$ ,  $\iota\epsilon\text{-}\sigma\theta\alpha\iota$  (from  $\epsilon\eta\mu\iota$ );  $\lambda\epsilon\lambda\acute{\upsilon}\sigma\theta\alpha\iota$ ,  $\tau\epsilon\tau\iota\mu\acute{\eta}\sigma\theta\alpha\iota$ ,  $\delta\epsilon\delta\eta\lambda\acute{\omega}\sigma\theta\alpha\iota$ ,  $\delta\epsilon\delta\acute{\omicron}\sigma\theta\alpha\iota$ ,  $\pi\tau\acute{\alpha}\sigma\theta\alpha\iota$  (from  $\pi\acute{\epsilon}\tau\omicron\text{-}\mu\alpha\iota$ ,  $\pi\tau\alpha\text{-}$ ).

**769.** Consonant stems here (768) add the more primitive ending  $\theta\alpha\iota$  (554). *E.g.*

$\epsilon\sigma\tau\acute{\alpha}\lambda\text{-}\theta\alpha\iota$ ,  $\lambda\epsilon\lambda\epsilon\acute{\iota}\phi\text{-}\theta\alpha\iota$  (71),  $\pi\epsilon\pi\lambda\acute{\epsilon}\chi\text{-}\theta\alpha\iota$ ,  $\tau\epsilon\tau\rho\acute{\iota}\phi\text{-}\theta\alpha\iota$ ,  $\pi\epsilon\phi\acute{\alpha}\nu\text{-}\theta\alpha\iota$ . So  $\eta\sigma\text{-}\theta\alpha\iota$ , pres. inf. of  $\eta\mu\alpha\iota$  ( $\eta\sigma\text{-}$ ), *si*.

#### PARTICIPLES AND VERBALS IN $\tau\omicron\varsigma$ AND $\tau\epsilon\omicron\varsigma$ .

**770.** All active tenses (except the perfect) and both aorists passive add  $\nu\tau$  to their tense stem to form the stem of the participle. Stems in  $\omicron\nu\tau$  of the common form have nominatives in  $\omicron\nu$ ; those of the  $\mu$ -form have nominatives in  $\omicron\upsilon\varsigma$ . *E.g.*

$\Lambda\acute{\epsilon}\gamma\omega$ : pres.  $\lambda\epsilon\gamma\omicron\text{-}\nu\tau$ , nom.  $\lambda\acute{\epsilon}\gamma\omega\nu$ ; fut.  $\lambda\epsilon\gamma\omicron\text{-}\nu\tau$ , nom.  $\lambda\acute{\epsilon}\xi\omega\nu$ ; 1 aor.  $\lambda\epsilon\gamma\alpha\text{-}\nu\tau$ , nom.  $\lambda\acute{\epsilon}\xi\acute{\alpha}\varsigma$ .  $\Phi\alpha\acute{\iota}\nu\omega$ : aor.  $\phi\eta\gamma\alpha\text{-}\nu\tau$ , nom.  $\phi\acute{\eta}\gamma\acute{\alpha}\varsigma$ .  $\Lambda\epsilon\acute{\iota}\pi\omega$ : 2 aor.  $\lambda\iota\pi\omicron\text{-}\nu\tau$ , nom.  $\lambda\iota\pi\acute{\omega}\nu$ ; 1 aor. pass.  $\lambda\epsilon\iota\phi\theta\epsilon\text{-}\nu\tau$ , nom.  $\lambda\epsilon\iota\phi\theta\acute{\epsilon}\acute{\iota}\varsigma$  (79).  $\Sigma\tau\acute{\epsilon}\lambda\lambda\omega$  ( $\sigma\tau\alpha\lambda\text{-}$ ): 2 aor. pass.  $\sigma\tau\alpha\lambda\epsilon\text{-}\nu\tau$ , nom.  $\sigma\tau\alpha\lambda\acute{\epsilon}\acute{\iota}\varsigma$ .  $\iota\sigma\tau\eta\mu\iota$ : pres.  $\iota\sigma\tau\alpha\text{-}\nu\tau$ , nom.  $\iota\sigma\tau\acute{\alpha}\varsigma$ , 2 aor.  $\sigma\tau\alpha\text{-}\nu\tau$ , nom.  $\sigma\tau\acute{\alpha}\varsigma$ .  $\tau\acute{\iota}\theta\eta\mu\iota$ : pres.  $\tau\acute{\iota}\theta\epsilon\text{-}\nu\tau$ , nom.  $\tau\acute{\iota}\theta\acute{\epsilon}\acute{\iota}\varsigma$ ; 2 aor.  $\theta\epsilon\text{-}\nu\tau$ , nom.  $\theta\acute{\epsilon}\acute{\iota}\varsigma$ .  $\Delta\acute{\iota}\delta\omega\mu\iota$ : pres.  $\delta\acute{\iota}\delta\omicron\text{-}\nu\tau$ , nom.  $\delta\acute{\iota}\delta\omicron\acute{\upsilon}\varsigma$ ; 2 aor.  $\delta\omicron\text{-}\nu\tau$ , nom.  $\delta\omicron\acute{\upsilon}\varsigma$ .  $\Delta\acute{\epsilon}\iota\kappa\nu\mu\iota$ :  $\delta\epsilon\iota\kappa\nu\text{-}\nu\tau$ , nom.  $\delta\epsilon\iota\kappa\nu\acute{\upsilon}\varsigma$ .  $\Delta\acute{\upsilon}\nu\omega$ : 2 aor.  $\delta\nu\text{-}\nu\tau$ , nom.  $\delta\acute{\upsilon}\varsigma$ .

**771.** For the inflection of these participles and the formation of the feminines, see 335–337.

**772.** The perfect active participle changes final  $\alpha$  of the tense stem to  $\omicron\tau$  in the stem of the participle. *E.g.*

$\Lambda\acute{\epsilon}\lambda\upsilon\kappa\alpha\text{-}$ ,  $\lambda\epsilon\lambda\upsilon\kappa\omicron\text{-}\tau$ , nom.  $\lambda\epsilon\lambda\upsilon\kappa\acute{\omega}\varsigma$ ;  $\pi\epsilon\phi\eta\gamma\alpha\text{-}$ ,  $\pi\epsilon\phi\eta\gamma\omicron\text{-}\tau$ , nom.  $\pi\epsilon\phi\eta\gamma\acute{\omega}\varsigma$ .

For the inflection, and for the irregular feminine in  $\nu\iota\alpha$ , see 335; 337, 2.

**773.** N. Homer has many varieties of the second perfect participle of the  $\mu$ -form; in  $\alpha\acute{\omega}\varsigma$ , gen.  $\alpha\acute{\omega}\tau\omicron\varsigma$  (sometimes  $\alpha\acute{\omicron}\tau\omicron\varsigma$ ), fem.  $\alpha\acute{\nu}\iota\alpha$ , as  $\gamma\epsilon\gamma\alpha\acute{\omega}\varsigma$ ,  $\beta\epsilon\beta\alpha\acute{\omega}\varsigma$ ; in  $\eta\acute{\omega}\varsigma$ , gen.  $\eta\acute{\omega}\tau\omicron\varsigma$  or  $\eta\acute{\omicron}\tau\omicron\varsigma$ , fem.  $\eta\eta\iota\alpha$ , as  $\tau\epsilon\theta\eta\eta\acute{\omega}\varsigma$ ,  $\tau\epsilon$

*θνηῶτος* or *-ῶτος*, *τεθνηῖα* (804). Herodotus has *εῷς*, *εῷσα*, *εῷς*, gen. *εῷτος*, *εῷσης*, as *ἐστεῷς*, etc., some forms of which (e.g. *ἐστεῷτα*, *τεθνεῷτι*) occur in Homer. The Attic contracts *αῷς*, *αῷσα*, *αῷς*, to *ῶς*, *ῶσα*, *ῶς* (or *ῳς*) (342), gen. *ῶτος*, *ῶσης*, etc., but leaves *τεθνεῷς* (2 perfect of *θνήσκω*) uncontracted.

**774.** N. The stem of the feminine of the second perfect participle in Homer often has a short vowel when the other genders have a long one; as *ἀρηρῶς*, *ἀρᾶρῖα*; *τεθῆλῶς*, *τεθάλῖα*.

**775.** All tenses of the middle voice add *μενο* to the tense stem to form the stem of the participle. *E.g.*

*Λύόμενος* (*λύο-μενο*), *λῦσόμενος* (*λῦσο-μενο*), *λῦσάμενος* (*λῦσα-μενο*), *ιστάμενος* (*ἰστα-μενο*), *θέμενος* (*θε-μενο*), *πριάμενος* (*πρια-μενο*), *λιπόμενος* (*λιπο-μενο*), *λελυμένος* (*λελυ-μενο*).

For the inflection of participles in *μενος*, see 301.

**776.** 1. The stem of the verbal adjectives in *τος* and *τεος* is formed by adding *το* or *τεο* to the verb stem, which has the same form as in the first aorist passive (with the change of *φ* and *χ* to *π* and *κ*, 71); as *λυτός*, *λυτέος* (stems *λυ-το*-, *λυ-τεο*-), aor. pass. *ἐλύθην*; *τριπτός*, *πειστέος* (stems *τριπ-το*-, *πεις-τεο*-), aor. pass. *ἐτρίφθην*, *ἐπέισθην*; *τακτός*, *τακτέος*, from *τάσσω* (stem *ταγ*-), aor. pass. *ἐτάχ-θην*; *θρεπτός* from *τρέφω* (95, 5).

2. The verbal in *τος* is sometimes equivalent to a perfect passive participle, as *κριτός*, *decided*, *τακτός*, *ordered*; but oftener it expresses *capability*, as *λυτός*, *capable of being loosed*, *ἀκουστός*, *audible*; *πράκτός*, *that may be done*.

3. The verbal in *τεος* is equivalent to a future passive participle (the Latin participle in *du*); as *λυτέος*, *that must be loosed*, *solvendus*; *τίμητέος*, *to be honored*, *honorandus*. (See 1594.)

For the impersonal use of the neuter in *τεον* in the sense of *δεῖ* and the infinitive active, see 1597.

#### DIALECTIC AND POETIC FORMS OF VERBS IN Ω.

**777.** 1. The Doric has the personal endings *τι* for *σι*, *μες* for *μεν*, *τᾶν* for *την*, *σθᾶν* for *σθην*, *μᾶν* for *μην*, *ντι* for *νσι*. The poets have *μεσθα* for *μεθα*.

2. When *σ* is dropped in *σαι* and *σο* of the second person (565, 6), Homer often keeps the uncontracted forms *εαι*, *ηαι*, *αο*, *εο*. Herodotus has *εαι* and *αο* (indic.), but generally *η* for *ηαι* (subj.). In Hdt. and sometimes in Homer, *εο* may become *εν*. In Homer *σαι* and *σο* sometimes drop *σ* even in the perf. and pluperf.; as

μέμνημαι for μέμνησαι, ἔσσυο for ἔσσυσο. A lingual sometimes becomes σ before σαι; as in κέκασσαι for κεκαδ-σαι (κέκασμαι).

For Ionic contract forms, see 785, 2.

3. The Ionic has αται and ατο for νται and ντο in the third person plural of the perfect and pluperfect, and ατο for ντο in the optative. Before these endings π, β, κ, and γ are aspirated (φ, χ); as κρύπτω (κρυβ-), κεκρύφ-αται; λέγω, λελέχ-αται, λελέχ-ατο. Hdt. shortens η to ε before αται and ατο; as οϊκέ-αται (pf. of οϊκέω), Att. ὄκη-νται; ἐτετιμέ-ατο (plpf. of τιμάω), Att. ἐτετέμην-το. Hom. rarely inserts δ between the vowel of a stem and αται or ατο; as ἐλγλέ-δατο (ἐλαύνω); see also ραίνω.

The forms αται and ατο sometimes occur in Attic (701). Herodotus has them also in the present and imperfect of verbs in μι.

4. Herodotus has εα, εας, εε(ν) in the pluperfect active, as ἐτεθή-πεα; whence comes the older and better Attic η, ης, ει(ν). Homer has εα, ης, ει(ν), with εε in ἦδεε (821, 2), and rarely ον, ες, ε.

5. Homer and Herodotus generally have the uncontracted forms of the future (in εω and εομαι) of liquid stems; as μενέω, Attic μενῶ. When they are contracted, they follow the analogy of verbs in εω.

6. The Doric has σέω, σέομαι (contracted σῶ, σοῦμαι or σεῦμαι) for σω, σομαι in the future. The Attic has σοῦμαι in the future middle of a few verbs (666).

7. In Homer σ is sometimes doubled after a short vowel in the future and aorist; as τελέω, τελέσσω; καλέω, ἐκάλεσσα. In κομίζω, Hom. ἐκόμισσα, ἐκομισσάμην, the stem ends in δ (see 777, 2).

8. In Homer aorists with σ sometimes have the inflection of second aorists; as ἴξον, ἴξες, from ἰκνέομαι, come; ἐβήσето (more common than ἐβήσατο), from βαίνω, go. These are called *mixed* aorists.

9. In the poets ἦσαν of the aorist passive indicative often becomes εν; as ὤρμηθεν for ὠρμήθησαν, from ὀρμάω, urge. So αῖν or εν for ἦσαν or εσαν in the active of verbs in μι (787, 4).

778. Homer and Herodotus have *iterative* forms in σκον and σκομην in the imperfect and second aorist active and middle. Homer has them also in the first aorist. These are added to the tense stem; as ἔχω, impf. ἔχε-σκον; ἐρύω, 1 aor. ἐρύσα-σκε; φεύγω, 2 aor. (φύγ-) φύγε-σκον; ἵστημι (στα-), στά-σκε; δίδωμι (δο-), δό-σκε. Verbs in εω have εε-σκον or ε-σκον in the imperfect; as καλέε-σκον; πωλέε-σκετο (dropping one ε). Verbs in αω have αασκον or ασκον; as γοάα-σκε, νικά-σκομεν. Rarely other verbs have ασκον in the imperfect; as κρύπτασκον from κρύπτω.

These forms are inflected like imperfects, and are confined to the indicative, and denote *repetition*; as *παλέσκετο*, *he went* (regularly). They generally (in Hdt. always) omit the augment.

For *μ*-forms with these endings see 787, 5.

**779.** Some verbs have poetic stems, made by adding *θ%*- to the present or the second aorist tense stem, in which *α* or *ε* (rarely *υ*) takes the place of the thematic vowel; as *ἀμύναθ%*-, *διωκαθ%*-, *φλεγθ%*-, from *ἀμύνω*, *ward off*, *διώκω*, *pursue*, *φλέγω*, *burn*. From these special forms are derived, — sometimes presents, as *φλεγέθω*; sometimes imperfects, as *ἐδιώκαθον*; sometimes second aorists, as *ἔσχεθον* (*σχεθ%*-); also subjunctives and optatives, as *εἰκάθω*, *εἰκάθοιμι*, *ἀμυνάθοιτο*; imperatives, as *ἀμυνάθατε*, *ἀμυνάθου*; infinitives, as *ἀμυνάθειν*, *διωκάθειν*, *εἰκάθειν*, *σχεθεῖν*; and participles, as *εἰκάθων*, *σχεθών*. As few of these stems form a present indicative, many scholars consider *ἐδιώκαθον*, *ἔργαθον*, etc., with the subjunctives, etc., second aorists, and accent the infinitives and participles *διωκαθεῖν*, *ἀμυναθεῖν*, *εἰκαθεῖν*, *εἰκαθών*, etc., although the traditional accent is on the penult.

See in the Lexicon *ἀλκάθειν*, *ἀμυνάθω*, *διωκάθω*, *εἰκάθειν*, *ἐργάθειν*, *ἡερίθομαι*, *ἡγερέθομαι*, *μετακιάθω*, *σχέθω*, *φθινίθω*, *φλεγέθω*.

**780.** (*Subjunctive.*) 1. In Homer the subjunctive (especially in the first aor. act. and mid.) often has the short thematic vowels *ε* and *ο* (Attic *η* and *ω*), yet never in the singular of the active voice nor in the third person plural; as *ἐρύσσομεν*, *ἀλγήσετε*, *μυθήσομαι*, *εὖξαι*, *δηλήσεται*, *ἀμείψεται*, *ἐγείρομεν*, *ἰμείρεται*. So sometimes in Pindar.

2. In both aorist passive subjunctives Herodotus generally has the uncontracted forms in *εω*, *εωμεν*, *εωσι*, but contracts *εη* and *εη* to *η* and *η*; as *ἀφαιρεθέω* (Att. *-θῶ*), *φανέωσι* (Att. *-ῶσι*), but *φανῆ* and *φανῆτε* (as in Attic).

3. In the second aorist passive subjunctive of some verbs, Homer has forms in *ειω*, *ηης*, *ηη*, *ειομεν*, *ηετε* (780, 1), as they are commonly written; as *δαμειώ* (from *ἐδάμην*, 2 aor. pass. of *δαμνάω*, *subdue*), *δαμήης*, *δαμήη*, *δαμήετε*; *τραπείομεν* (from *ἐτάρπην*, of *τέρπω*, *amuse*). It is highly probable that *η* should be written for *ε* in all persons. This is more fully developed in the second aorist active of the *μ*-form (see 788, 2).

4. In the subjunctive active Homer often has *ωμι*, *γῶθα*, *γῶσι*; as *ἐθέλωμι*, *ἐθέλῃσθα*, *ἐθέλῃσι*.

**781.** (*Optative.*) 1. The so-called Aeolic forms of the first aorist optative active in *εως*, *ειε*, *ειαν* are the common forms in all dialects.

2. Homer sometimes has *οισθα* (556, 1) in the second person for *οις*; as *κλαίοισθα*. For *ατο* (for *ντο*) see 777, 3.

**782.** (*Infinitive.*) 1. Homer often has *μεναι* and *μεν* for *εν* (759) in the infinitive active; as *ἀμυνόμεναι*, *ἀμυνόμεν* (Attic *ἀμύνειν*); *ἐλθέμεναι*, *ἐλθέμεν* (*ἐλθεῖν*); *ἀξέμεναι*, *ἀξέμεν* (*ἄξειν*). For the perfect (only of the *μι*-form), see 791: the perf. in *έναι* does not occur in Homer. So Hom. *μεναι*, Dor. *μεν* for *ναι* in the aorist passive; as *ὁμοιωθήμεναι* (*ὁμοιωθῆναι*), *δαήμεναι* (also *δαῆναι*), Hom.; *αἰσχυνθῆμεν* (*αἰσχυθῆναι*), Pind. (See 784, 5.)

2. The Doric has *εν* (760) and the Aeolic *ην* for *ειν* in the infin.; thus *ἀεῖδεν* and *γάρυνεν* (Dor.) for *ἀεῖδειν* and *γῆρύειν*; *φέρην* and *ἔχην* (Aeol.) for *φέρειν* and *ἔχειν*; *εἴπην* (Aeol.) for *εἰπεῖν*.

**783.** (*Participle.*) The Aeolic has *οισα* for *ουσα*, and *αις*, *αισα* for *ας*, *ασα*, in the participle; as *ἔχοισα*, *θρέψαις*, *θρέψαισα*.

#### SPECIAL DIALECTIC FORMS OF CONTRACT VERBS.

**784.** (*Verbs in αω.*) 1. In Homer verbs in *αω* are often contracted as in Attic. In a few cases they remain uncontracted; sometimes without change, as *ναιεράουσι*, *ναιεράων*, from *ναιεράω*, *dwelt*; sometimes with *ā*, as in *πεινάω*, *hunger*, *διψάω*, *thirst*; sometimes with *εον* for *ᾶον* in the imperfect, as *μενοῖνεον* from *μενοινάω*, *long for*.

2. (a) The Mss. of Homer often give peculiar forms of verbs in *αω*, by which the two vowels (or the vowel and diphthong) which elsewhere are contracted are *assimilated*, so as to give a double A or a double O sound.<sup>1</sup> The second syllable, if it is short by nature or has a diphthong with a short initial vowel, is generally prolonged; sometimes the former syllable; rarely both. We thus have *αᾶ* (sometimes *ᾱα*) for *αε* or *αη* (*αα* for *αει* or *αη*), and *οω* (sometimes *ωω* or *ωω*) for *αο* or *αω* (*οφ* for *αοι*):

δράας	for	δράις	δρώ	for	δράω
δράα	"	δράει or δράη	δρώσι	"	δράουσι (i.e. δραονσι)
δράασθι	"	δράεσθι	δρώσα	"	δράουσα (i.e. δραοντ-ια)
δράασθαι	"	δράεσθαι	δρώφιν	"	δράοιν
μνάσθαι	"	μνάεσθαι	δρώνται	"	δράονται
δράαν	"	δράειν (Dor. δράεν)	αιτιόφω	"	αιτιόοω

(b) The lengthening of the *former* vowel occurs only when the word could not otherwise stand in the Homeric verse; as in

<sup>1</sup> Although these forms are found in all editions of Homer, yet most Homeric scholars are agreed that they are not genuine, but are early substitutes for the regular forms in *αω* etc. which they represent. See Monro, *Homeric Grammar* (2 ed.), pp. 50-54.

ἡβόντες for ἡβάοντες, ἡβώοιμι for ἡβάοιμι, μνάσθαι for μνάεσθαι, μνώνοντο for (ἐ)μνάνοντο. In this case the second vowel or diphthong is not lengthened. But it may be long in a final syllable, as in μενοινᾶα (for -αι), or when ωσα or ωσι comes from οντια or ονσι, as in ἡβώωσα, δρώωσι, for ἡβα-οντια, δρα-ονσι. The assimilation never occurs unless the second vowel is long either by nature or by position; thus δράομεν, δράετε, δραέτω cannot become δρωμεν, δραατε, δραατο.

(c) These forms extend also to the so-called Attic futures in άσω, άω, ώ (865, 2); as έλώω, έλώωσι, κρεμόω, δαμάω, δαμόωσι, for έλάσω (έλάω), etc.

3. The Doric contracts αε and αη to η; as όρῆτε for όράετε, όρῆ for όράει and όράῃ. A peculiar form (of contraction?) occurs in the dual of a few imperfects in Homer, as προσανδήτην (from προσανδάω), φοιτήτην (φοιτάω), συλήτην (συλάω). So Hom. όρηαι (or όρῆαι) for όράεαι (Attic όρᾶ) in the pres. ind. middle of όράω. (See 785, 4.)

4. Herodotus sometimes changes αω, αο, and αου to εω, εο, and εου, especially in όράω, είρωτάω, and φοιτάω; as όρέω, όρέοντες, όρέουσι, είρώτεον, έφοίτεον. These forms are generally uncontracted.

In other cases Herodotus contracts verbs in αω regularly.

5. Homer sometimes forms the present infinitive active of verbs in αω and εω in ῃμεναι; as γοῆμεναι (γοάω), πεινήμεναι (πεινάω), φιλήμεναι (φιλέω). (See 785, 4.)

**785.** (Verbs in εω.) 1. Verbs in εω generally remain uncontracted in both Homer and Herodotus. But Homer sometimes contracts εε or εει to ει, as τάρβει (τάρβεε). Hdt. has generally δέι, *must*, and δειν, but impf. ἔδεε. Both Homer and Herodotus sometimes have ευ as a contract form for εο; as άγνοεῖντες, διανοεῖντο: so in the Attic futures in ισω, ισομαι (865, 3), as κομειύμεθα (Hdt.). Forms in ευ for εου, like οίχνευσι, ποιεῖσι, are of very doubtful authority.

2. Homer sometimes drops ε in εαι and εο (for εσαι, εσο, 777, 2) after ε, thus changing έεαι and έεο to έαι and έο, as μυθέαι for μυθέαι (from μυθέομαι), άποαιρέο (for άποαιρέεο); and he also contracts έεαι and έεο to είαι and είο, as μυθεΐαι, αΐδεΐο (for αΐδέεο). Herodotus sometimes drops the second ε in έεο; as φοβεΐο, αΐτεΐο, έξηγηΐο.

3. Homer sometimes has a form in ειω for that in εω; as νεικείω (νεικέω). So in έτελείετο from τελείω (τελέω).

4. For Homeric infinitives in ῃμεναι, see 784, 5. Φορέω, *carry*, has φορήμεναι and φορήναι. Homer has a few dual imperfects like όμαρτήτην (όμαρτέω) and άπειλήτην (άπειλέω). (See 784, 3.)

**786.** (*Verbs in ow.*) 1. Verbs in *ow* are always contracted in Herodotus, and his Mss. sometimes have *ev* (for *ov*) from *oo* or *oou*, especially in *δικαίω*, *think just*.

2. They are always contracted in Homer, except in the few cases in which they have forms in *ow* or *ow* resembling those of verbs in *aw* (784, 2); as *ἀρώσι* (from *ἀρώ*, *plough*); *δηιόω* and (impf.) *δηιόωντο* (from *δηιόω*).

#### DIALECTIC FORMS OF VERBS IN MI.

**787.** 1. Homer and Herodotus have many forms (some doubtful) in which verbs in *ημ* (with stems in *ε*) and *ωμ* have the inflection of verbs in *ew* and *ow*; as *τιθεῖ*, *διδούς*, *δίδοι*. So in compounds of *ἵημι*, as *ἀνιείς* (or *ἀνίεις*), *μεθιεί* (or *-ίει*) in pres., and *προίειν*, *προίεις*, *ἀνίει*, in impf. Hom. has imperat. *καθ-ίστᾱ* (Attic *-η*). Hdt. has *ίστᾱ* (for *ίστησι*), *ὑπερ-ετίθεα* in impf., and *προσ-θέοιτο* (for *-θεῖτο*), etc. in opt. For *εἰδίδουν*, etc. and *εἰτίθεις*, *εἰτίθει* (also Attic), see 630.

2. In the Aeolic dialect most verbs in *aw*, *ew*, and *ow* take the form in *μ*; as *φίλημι* (with *φίλεισθα*, *φίλει*) in Sappho, for *φίλέω*, etc.; *ῥημι* (for *ῥάω*), *κάλημι*, *αἶνημι*.

3. A few verbs in Hom. and Hdt. drop *σ* in *σαι* and *σο* of the second person after a vowel; as imperat. *παρίσταιο* (for *-ασο*) and impf. *ἐμάρναιο* (Hom.); *ἐξεπίστευαι* (for *-ασαι*) with change of *α* to *ε* (Hdt.). So *θέο*, imperat. for *θεσο* (Att. *θοῦ*) and *ἐνθεο* (Hom.).

4. The Doric has *τι*, *ντι* for *σι*, *νσι*. Homer sometimes has *σθα* (556, 1) for *σ* in 2 pers. sing., as *δίδωσθα* (*δίδουσθα* or *διδούσθα*), *τίθηςθα*. The poets have *ν* for *σαν* (with preceding vowel short) in 3 pers. plur., as *ἔσταν* (for *ἔστησαν*), *ἰεν* (for *ἰεσαν*), *πρότιθεν* (for *προετίθισαν*); see 777, 9.

5. Herodotus sometimes has *αται*, *ατο* for *νται*, *ντο* in the present and imperfect of verbs in *μ*, with preceding *α* changed to *ε*; as *προτιθέαται* (for *-ενται*), *ἐδυνέατο* (for *-αντο*). For the iterative endings *σκον*, *σκομην*, see 778; these are added directly to the stem of verbs in *μ*, as *ἵστα-σκον*, *δό-σκον*, *ζωννύ-σκετο*, *ἔ-σκον* (*εἰμί*, *be*).

6. For poetic (chiefly Homeric) second aorists in *ημην*, *ωμην*, *υμην*, and from consonant stems, see 800.

**788.** 1. Herodotus sometimes leaves *ew* uncontracted in the subjunctive of verbs in *ημ*; as *θέωμεν* (Att. *θῶμεν*), *διαθέωνται* (*-θῶνται*), *ἀπ-ιέωσι* (Att. *ἀφ-ιῶσι*, from *ἀφ-ίημι*). He forms the subj. with *ew* in the plural also from stems in *α*; as *ἀπο-στέωσι* (*-στώσι*), *ἐπιστέωνται* (for *ἐπιστα-ονται*, Att. *ἐπίστωνται*). Homer sometimes has these forms with *ew*; as *θέωμεν*, *στέωμεν* (724, 1).

2. Generally, when the second aorist subjunctive active is uncontracted in Homer, the final vowel of the stem is lengthened, ε (or α) to η or ει, ο to ω, while the short thematic vowels ε and ο are used in the dual and plural, except before σι (for νσι). Thus we find in Homer:—

(Stems in α.)

βείω (Attic βῶ)

στήης

στήη, βήη, βῆη, φθῆη

στήετον

στήομεν, στείομεν, στίωμεν

στήωσι, στείωσι, φθίωσι

(Stems in ε.)

θείω, ἐφείω

θήης

θήη, ἀνθήη

θείομεν

(Stems in ο.)

γνώω

γνώης

γνώη, δόη, δόησιν

γνώομεν, δόομεν

γνώωσι, δόωσι

The editions of Homer retain ει of the Mas. before ο and ω; but probably η is the correct form in all persons (see 780, 3).

3. A few cases of the middle inflected as in 2 occur in Homer; as βλή-εται (βάλλω), ἀλ-εται (ἄλλομαι), ἀπο-θείομαι, κατα-θείομαι; so κατα-θῆαι (Hesiod) for καταθε-ῆαι (Att. καταθῆῃ).

789. For Homeric optatives of δαίνυμι, δύω, λύω, and φθίνω, — δαινύτο, δύη and δῦμεν, λελύτο or λελύντο, φθέμην (for φθι-ιμην), — see these verbs in the Catalogue, with 734, 1; 744.

790. Homer sometimes retains θι in the present imperative, as ἄδωθι, ὄμνυθι (752). Pindar often has δίδοι.

791. Homer has μенаι or μεν (the latter only after a short vowel) for ναι in the infinitive. The final vowel of the stem is seldom long in the present; as ἰστά-μεναι, ἰέ-μεναι, μεθιέ-μεν, ὀρνύ-μεναι, ὀρνύ-μεν, τιθέ-μεν, but τιθή-μεναι. In the second aorist active the vowel is regularly long (766, 2), as στή-μεναι, γνώ-μεναι; but τίθημι, δίδωμι, and ἵημι have θέμεναι and θέμεν, δόμεναι and δόμεν, and (ἔμεν) μεθ-έμεν. (See 802.) In the perfect of the μι-form we have ἑστά-μεναι, ἑστά-μεν, τεθνά-μεναι, τεθνά-μεν.

792. Homer rarely has ημενος for εμενος in the participle. For second-perfect participles in ως (αως, εως, ηως), see 773.

#### ENUMERATION OF THE MI-FORMS.

The forms with this inflection are as follows:—

793. I. *Presents in μι*. These belong to the Seventh and the Fifth Class of verbs (see 619 and 608).



**794.** Those of the Seventh Class are

1. Verbs in  $\mu$  with the simple stem in the present. These are the irregular *εἰμί*, *be*, *εἰμι*, *go*, *φημί*, *say*, *ἦμαι*, *sit*, and *κείμει*, *lie*, which are inflected in 806–818; with *ἦμί*, *say*, and the deponents *ἀγαμαι*, *δύναμαι*, *ἐπίσταμαι*, *ἔραμαι*, *κρέμαμαι*.

See these last in the Catalogue, and also Ionic or poetic (chiefly Homeric) forms under *ἄημι*, *δέαμαι*, *δίεμαι* (stem *διε-*), *δίζημαι*, *ἔδω*, *ἴλημι*, *κυχάνω*, *ὄνομαι*, *ρύομαι* and *ἐρύομαι*, *σεύω*, *στεύμαι*, *φέρω*.

For *δάμνημι* and other verbs in *νημι*, see 797, 2.

2. Verbs in  $\mu$  with reduplicated present stems (651). These are *ἴσθημι*, *τίθημι*, and *δίδωμι*, inflected in 506, *ἔημι*, inflected in 810, *δίδημι* (rare for *δέω*), *βινῶ*, *κίχρημι* (*χρα-*), *lend*, *ὀνίνημι* (*ὄνα-*), *benefit*, *πίμπλημι* (*πλα-*), *fill*, *πίμπρημι* (*πρα-*), *burn*. (For the last five, see the Catalogue.)

See also *ἵπταμαι* (late), and Hom. *βιβᾶς*, *striding*, present participle of rare *βίβημι*.

**795.** N. *Πίμπλημι* and *πίμπρημι* insert  $\mu$  before  $\pi$ ; but the  $\mu$  generally disappears after  $\mu$  (for  $\nu$ ) in *ἐμ-πίπλημι* and *ἐμ-πίπρημι*; but not after  $\nu$  itself, as in *ἐν-επίπλασαν*.

**796.** N. *Ὀνίνημι* (of uncertain formation) is perhaps for *ὄνημι*, by reduplication from stem *ὄνα-*.

**797.** Those of the Fifth Class are

1. Verbs in *νῦμι*, which add *νν* (after a vowel, *ννν*) to the verb stem in the present (608). These are all inflected like *δείκνῦμι* (506), and, except *σβέννῦμι*, *quench* (803, 1), they have no Attic  $\mu$ -forms except in the present and imperfect. The following belong to this class:—

(Stems in *a*), *κερά-ννῦμι*, *κρεμά-ννῦμι*, *πετά-ννῦμι*, *σκεδά-ννῦμι*; — (stems in *e* for *eo*), *ἔ-ννῦμι*, *κορέ-ννῦμι*, *σβέ-ννῦμι*; — (stems in *o*), *ζώ-ννῦμι*, *ρώ-ννῦμι*, *σπρώ-ννῦμι*; — (consonant stems), *ἄγ-νῦμι*, *ἄρ-ννμαι*, *δείκ-νῦμι*, *εἰργ-νῦμι*, *ζευγ-νῦμι*, *ἀπο-κτίν-νῦμι* (*κτείνω*), *μέγ-νῦμι*, *οἶγ-νῦμι* (in compos.), *ὀλ-λῦμι*, *ὀμ-νῦμι*, *ὀμόργ-νῦμι*, *ὄρ-νῦμι*, *πήγ-νῦμι* (*παγ-*), *πτάρ-ννμαι*, *ρήγ-νῦμι* (*ρήγ-*), *στόρ-νῦμι*, *φράγ-νῦμι*. See these in the Catalogue, and also Ionic or poetic (chiefly Homeric) forms under *αἴννμαι*, *ἄχννμαι*, *γάννμαι*, *δαίνῦμι*, *καίννμαι*, *κέννμαι*, *δρέγ-νῦμι*, *τάννμαι* (see *τείνω*), *τίννμαι* (see *τίνω*).

2. Verbs in *νημι* (chiefly epic), which add *να* to the verb stem in the present (609). These are *δάμνημι*, *κίρνημι*, *κρήνημι*, *μάρναμαι*, *πέρνημι*, *πίλναμαι*, *πίτνημι*, *σκίδνημι* or *κίδνημι*. Many of these have also forms in *ναω*. (See the Catalogue.)

**798.** II. *Second Aorists of the μ-Form.* The only second aorists formed from verbs in μ are those of ἔημι (810), of ἵστημι, τίθημι, and ἰδοῦμι (506), of σβέννυμι (803, 1); with ἐπριάμην (505); also the irregular ὠνήμην (later ὠνάμην), of ὀνίημι, and ἐπλήμην (poetic) of πίμπλημι.

See also Homeric aorist middle forms of μέγνυμι, ὀρνυμι, and πήγνυμι, in the Catalogue.

**799.** The second aorists of this form belonging to verbs in ω are the following:—

Ἀλίσκομαι (άλ-), *be taken*: ἔαλων or ἦλων, *was taken*, ἀλῶ, ἀλοίην, ἀλῶναι, ἀλοῖς. (See 803, 2.)

Βαίνω (βα-), *go*: ἔβην, βῶ, βαίην, βῆθι (also βᾶ in comp.), βῆναι, βᾶς.

Βιώω (βιο-), *live*: ἐβίων, βιῶ, βιῶην (irregular), βιῶναι, βιοῖς. (Hom. imper. βιώτω.)

Γηράσκω (γηρα-), *grow old*, 2 aor. inf. γηράναι (poet.), Hom. part. γηράς.

Γινώσκω (γνο-), *know*: ἔγνων, γνῶ, γνοίην, γνῶθι, γνῶναι, γνοῖς.

Διδράσκω (δρα-), *run*: ἔδραῖν, ἔδραῖς, ἔδραῖ, etc., subj. δρώ, δράς, δρᾷ, etc., opt. δραίην, δράναι, δράς. Hdt. ἔδρην, δρήναι, δράς. Only in composition. (See 801.)

Δύω (δυ-), *enter*: ἔδυν, *entered* (506), δύω, (for opt. see 744), δύθι, δύναι, δύς.

Κτείνω (κτεν-, κτα-), *kill*: act. (poetic) ἔκταῖν, ἔκταῖς, ἔκταῖ, ἔκταμεν (3 pl. ἔκταῖν, subj. κτέωμεν, inf. κτάμεναι, κτάμεν, Hom.), κτάς. Mid. (Hom.) ἐκτάμην, *was killed*, κτάσθαι, κτάμενος.

Πέτομαι (πα-, πτε-), *fly*: act. (poetic) ἔπτην, (πτῶ, late), πταίην (πτῆθι, πτῆναι, late), πτάς. Mid. ἐπτάμην, πτάσθαι, πτάμενος.

[Τλάω] (τλα-), *endure*: ἔτλην, τλῶ, τλαίην, τλῆθι, τλῆναι, τλάς.

Φθάνω (φθα-), *anticipate*: ἔφθην, φθῶ, φθαίην, φθῆναι, φθάς.

Φύω (φυ-), *produce*: ἔφυν, *was produced*, am, φύω, φύναι, φύς (like ἔδυν).

Add to these the single forms, ἀπο-σκληῖναι, of ἀποσκεῖλλω, *dry up*, σχές, imperat. of ἔχω, *have*, πῖθι, imperat. of πίνω, *drink*, and epic forms of ξυμβάλλω (800, 1) and of κυγχάνω (κυχάνω).

**800.** 1. Some poetic (chiefly Homeric) second aorists of the μ-form in ημην, ιμην, and υμην are formed from stems in α, ι, and υ belonging to verbs in ω. *E.g.*

Βάλλω (βαλ-, βλα-), *throw*, 2 aor. act. (ἔβλην) ξυμ-βλήτην (dual); mid. (ἐβλήμην) ἔβλητο; φθίνω (φθι-), *waste*, 2 a. m. ἐφθίμην; σέωω (συ-), *urge*, ἐσσύμην (in Attic poets ἔσυτο, σύμενος); χέω (χυ-), *pour*, ἐχύμην, χύμενος.

See these verbs in the Catalogue. For other Homeric aorists see ἄω, ἀπαυράω, βιβρώσκω, κλύω, κτίζω, λύω, οὔτάω, πελάζω, πλώω, πνέω, πτήσσω.

2. Some are formed from consonant stems, with the simple ending *μην*. *E.g.*

\*Ἀλλομαι (ἀλ-), *leap*, 2 a. m. (ἄλ-μην) ἄλσο, ἄλτο; δέχομαι (δεχ-), *receive*, (ἐδέγ-μην) δέκτο; (ἐλέγ-μην) ἔλεκτο, *laid himself to rest* (see stem λεχ-).

Besides these, see ἀραρίσκω, γέντο, *grasped*, πάλλω, πέρθω.

3. For the inflection, see 803, 3.

**801.** N. Second aorists in *ην* or *αμην* from stems in *a* are inflected like ἔστην or ἐπριάμην; but ἔδρα̃ν substitutes *ā* (after *ρ*) for *η*, and ἔκτα̃ν is irregular.

**802.** 1. The second aorists active of τίθημι, ἔημι, and δίδωμι have the short vowel (*ε* or *ο*) of the stem (678; 755) in the indicative (dual and plural) and imperative (εἶτον, εἵμεν, etc., being augmented): in the infinitive they have θεῖναι, εἶναι, and δοῦναι, and in the second person of the imperative θές, ἔς, and δός.

2. As these tenses have no forms for the indicative singular, this is supplied by the irregular first aorists ἔθηκα, ἦκα, and ἔδωκα (670); so that the actual aorist indicative active is as follows:—

ἔθηκα, ἔθηκας, ἔθηκε, ἔθετον, ἐθέτην, ἔθεμεν, ἔθετε, ἔθεσαν.

ἦκα, ἦκας, ἦκε, εἶτον, εἶτην, εἵμεν, εἵτε, εἵσαν.

ἔδωκα, ἔδωκας, ἔδωκε, ἔδοτον, ἐδότην, ἔδομεν, ἔδοτε, ἔδοσαν.

**803.** 1. The two other second aorists active from stems in *ε* are ἔσβην, *went out* (σβέννυμι, *quench*), inflected like ἔστην, and ἀποσκέληναι, *dry up* (σκέλλω). See 797, 1; 799.

2. The other second aorists, from stem in *ο*, are inflected like ἔγνω, as follows:—

*Indic.* ἔγνω, ἔγνως, ἔγνω, ἔγνωτον, ἐγνώτην, ἔγνωμεν, ἔγνωτε, ἔγνωσαν. *Subj.* γνῶ (like δῶ). *Opt.* γνοίην (like δοίην). *Imper.* γνῶθι, γνώτω, γνῶτον, γνότων, γνῶτε, γνότων (755). *Infinitive.* γνῶναι. *Participle.* γνούς (like δούς).

3. The second aorists ὠνήμην and ἐπλήμην (798), and the poetic aorists in *ημην*, *μην*, and *υμην* (800, 1) or in *μην* from consonant stems (800, 2), are inflected like the pluperfect middle (698).

**804.** III. *Second Perfects and Pluperfects of the μ-Form.* The following verbs have forms of this class in Attic Greek, most of them even in prose:—

\*ἴστημι (στα-); see 508 (paradigm). For Ionic forms of the participle, see 773.

βαίνω (βα-), *go*; poetic 2 pf. βεβᾶσι (Hom. βεβᾶσι), subj. βεβῶσι, inf. βεβάναι (Hom. βεβάμεν), part. βεβῶς (Hom. βεβαῶς, βεβανία); 2 plup. (Hom. βέβασαν).

Γίγνομαι (γεν-, γα-), *become*, 2 pf. γέγονα, *am*; (Hom. 2 pf. γεγάᾶσι, 2 plup. dual γεγάτην, inf. γεγάμεν, part. γεγάως, γεγανῖα), Att. γεγώς, γεγῶσα (poetic).

Θνήσκω (θαν-, θνα-), *die*; 2 pf. τέθνατον, τέθναμεν, τεθνᾶσι, opt. τεθναίην, imper. τέθναθι, τεθνάτω, inf. τεθνάσαι (Hom. τεθνάμεναι or τεθνάμην), part. τεθνεώς (773), τεθνεῶσα (Hom. τεθνηώς, with τεθνηυῖς), 2 plup. ἐτέθνασαν.

Δείδω (δει-, δι-), epic in pres., *fear*, Attic 2 pf. δέδια, δέδιας, δέδιε, plur. δέδιμεν, δέδιτε, δεδιάσι; 2 plup. ἐδεδίευν, ἐδεδίσαν; subj. δεδίῃ, δεδίωσι, opt. δεδειή, imper. δεδίθι, inf. δεδιέναι, part. δεδιώς. (Hom. 2 pf. δείδια, δείδιας, δείδιε, pl. δείδιμεν, imper. δείδιθι, δείδιτε, inf. δειδίμεν, part. δειδιώς; plup. ἐδείδιμεν, ἐδείδισαν, rarely δείδιε (777, 4).

[Εἶκω] (εἰκ-, ἰκ-), 2 pf. ἔοικα, *seem*; also 2 pf. ἔοιγμεν, εἰξᾶσι (for εἰκάσι), inf. εἰκέναι, part. εἰκώς (Hom. 2 pf. ἔικτον, 2 plup. ἔικτην), used with the regular forms of ἔοικα, ἐώκη (see Catalogue).

Οἶδα (ιδ-), *know*; see 820 (paradigm).

See also poetic, chiefly Homeric, forms under the following verbs in the Catalogue: ἀνώγω, βιβρώσκω, ἐγείρω, ἔρχομαι, κράζω, μαίομαι, πάσχω, πείθω, πίπτω, [τλάω], φύω, and stem (δα-).

#### IRREGULAR VERBS OF THE MI-FORM.

805. The verbs εἰμί, *be*, εἶμι, *go*, ἵημι, *send*, φημί, *say*, ἦμαι, *sit*, κείμει, *lie*, and the second perfect οἶδα, *know*, are thus inflected.

806. 1. εἰμί (stem ἐσ-, Latin *es-se*), *be*.

##### PRESENT.

	Indicative.	Subjunctive.	Optative.	Imperative.
Sing.	1. εἰμί	ᾧ	εἴην	
	2. εἶ	ῆς	εἴης	ἴσθι
	3. ἐστί	ῆ	εἴη	ἔστω
Dual	2. ἐστόν	ῆτον	εἴτον or εἴητον	ἔστων
	3. ἐστόν	ῆτον	εἴτην or εἴήτην	ἔστων
Plur.	1. ἐσμέν	ᾶμεν	εἴμεν or εἴημεν	
	2. ἐστέ	ῆτε	εἴτε or εἴητε	ἔστε
	3. εἰσὶ	ᾶσι	εἴαν or εἴησαν	ἔστων, ἔστωσαν, ὄντων

Inf. εἶναι. Partic. ὄν, οὔσα, ὄν, gen. ὄντος, οὔσης, etc.

Verbal Adjective, ἐστέος (συν-εστέον).

		IMPERFECT.	FUTURE.		
		<i>Indicative.</i>	<i>Indicative.</i>	<i>Optative.</i>	<i>Infinitive.</i>
Sing.	1.	ἦ or ἦν	ἔσομαι	ἔσοίμην	ἔσεσθαι
	2.	ἦσθα	ἔσει, ἔση	ἔσοιο	
	3.	ἦν	ἔσται	ἔσοιτο	
Dual	2.	ἦστον or ἦτον	ἔσεσθον	ἔσοισθον	<i>Partic.</i>
	3.	ἦστην or ἦτην	ἔσεσθον	ἔσοίστην	ἔσόμενος
Plur.	1.	ἦμεν	ἔσόμεθα	ἔσοίμεθα	
	2.	ἦτε or ἦστε	ἔσεσθε	ἔσοισθε	
	3.	ἦσαν	ἔσονται	ἔσονται	

2. *Εἰμί* is for *ἐσ-μ* (footnote on 556, 5), *εἶ* for *ἐσ-σί* (*ἐσι*), for *ἐστί* see 556, 1; *ῶ* is for *ἔω* (*ἐσ-ω*), *εἶην* for *ἐσ-ιην*, *εἶναι* for *ἐσ-ναι*, *ῶν* for *ἔων* (*ἐσ-ων*). 3. For the accent, see 141, 3 and 144, 5. The participle *ῶν* keeps its accent in composition, as *παρῶν*, *παρούσα*, *παρόντος*, etc.; so *ἔσται* (for *ἔσεται*), as *παρίσται*.

**807. DIALECTS.** 1. *Present Indic.* Aeolic *ἔμμι*, the most primitive form, nearest to *ἐσ-μ* (806, 2). Hom. *ἐσσί* and *εἷς* (for *εἶ*), *εἰμέν* (for *ἐσμέν*), *ἔασι*. Hdt. *εἷς* and *εἰμέν*. Doric *ἦμί*, *ἐσσί*, *εἰμέν* and *εἰμές* (older *ἦμέν*), *ἐντί* (for *εἰσί*).

2. *Imperfect.* Hom. *ἦα*, *ἦα*, *ἔον*; *ἔησθα*, *ἦεν*, *ἔην*, *ἦην*; *ἔσαν* (for *ἦσαν*). Hdt. *ἔα*, *ἔας*, *ἔατε*. Ionic (iterative) *ἔσκειν*. Later *ἦς* for *ἦσθα*. Doric 3 sing. *ἦς*, 1 pl. *ἦμες*. 3. *Future.* Hom. *ἔσσομαι*, etc., with *ἔσσειται* and *ἔσεται*; Dor. *ἔσση*, *ἔσσειται*, *ἔσσοῦνται*.

4. *Subj.* Ionic *ἔω*, *ἔης*, *ἔη* (*ἔησι*, *ἦσι*), etc., *ἔωσι*; Hom. also *εἶω*. 5. *Opt.* Ionic *ἔois*, *ἔoi*. 6. *Imper.* Hom. *ἔσ-σο* (a regular middle form). 7. *Inf.* Hom. *ἔμμεναι*, *ἔμεναι*, *ἔμεν*, *ἔμμεν*; Dor. *ἦμεν* or *εἶμεν*; lyric *ἔμμεν*. 8. *Partic.* Ionic and Doric *ἔών*.

### 808. 1. *εἶμι* (stem *i-*, Latin *i-re*), *go*.

#### PRESENT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
Sing.	1. εἶμι	ἴω	λοιμὶ or λοίην	
	2. εἶ	ἴης	λοις	ἴθι
	3. εἴσι	ἴη	λοι	ἴτω
Dual	2. ἴτον	ἴητον	λοιτον	ἴτον
	3. ἴτον	ἴητον	λοίτην	ἴτων
Plur.	1. ἴμεν	ἴωμεν	λοιμεν	
	2. ἴτε	ἴητε	λοιτε	ἴτε
	3. ἴωσι	ἴωσι	λοιεν	λόντων or ἴτωσαν

*Inf.* *ἰέναι*. *Partic.* *ἰών*, *ἰούσα*, *ἰόν*, gen. *ἰόντος*, *ἰούσης*, etc.  
*Verbal Adjectives*, *ἰρός*, *ἰρέος*, *ἰρηρέος*.

## IMPERFECT.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	ῆα or ῆαν		ῆμεν
2.	ῆεις or ῆεισθα	ῆτον	ῆτε
3.	ῆει or ῆεν	ῆτην	ῆσαν or ῆσαν

Imperfect forms ῆμεν and ῆτε are rare and doubted.

2. In compounds the participle ῶν keeps the accent of the simple form; as παριῶν, παριούσα, παριόντος, παριούσι. (See 806, 3.)

3. The present εἰμι generally (always in Attic) has a future sense, *shall go*, taking the place of a future of ἔρχομαι, whose future ἐλεύσομαι is rarely (or never) used in Attic prose.

809. DIALECTS. 1. *Present Indic.* Hom. εἶσθα for εἰ. 2. *Imperf.* Hom. 1 p. ῆια, ῆιον, 3 p. ῆιε, ῆε, ῆε; dual ῆτην; pl. 1 p. ῆομεν, 3 p. ῆιον, ῆισαν (ῆσαν), ῆσαν. Hdt. ῆια, ῆιε, ῆισαν. 3. *Subj.* Hom. ῖησθα, ῖησι. 4. *Opt.* Hom. εἰή (for ῖοι). 5. *Infin.* Hom. ῖ-μεναι, or ῖ-μεν (for ῖ-έναι), rarely ῖμμεναι.

6. *Future*, Hom. εἰσομαι; *Aorist*, Hom. εἰσάμην or ἐισάμην.

## 810.

1. ἔημι (stem ἐ-), *send*.

## ACTIVE.

## PRESENT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>	
Sing.	1. ἔημι	ἐῶ	ἐλήην		
	2. ἔης	ἐῖς	ἐλής	εἰ	<i>Infin.</i>
	3. ἔησι	ἐῖ	ἐλή	έτω	έναι
Dual	2. ἔτον	ἐήτον	ἐλτον or ἐλήτον	έτον	
	3. ἔτον	ἐήτον	ἐλήτην or ἐλήτην	έτων	<i>Partic.</i>
Plur.	1. ἔμεν	ἐῶμεν	ἐλμεν or ἐλήμεν		είς
	2. ἔτε	ἐήτε	ἐλτε or ἐλήτε	έτε	είσα, έν
	3. ἔσσι	ἐῶσι	ἐλσιν or ἐλήσαν	έντων or έτωσαν	

## IMPERFECT.

Sing.	1. ἔην	
	2. ἔας	
	3. ἔαι	
Dual	2. ἔτον	<i>Future</i> , ῆσω, etc., regular.
	3. ἔτην	<i>First Aorist</i> , ῆκα, ῆκας, ῆκε, only in indic. (802).
Plur.	1. ἔμεν	<i>Perfect</i> (in composition), εἶκα, etc., regular.
	2. ἔτε	
	3. ἔσαν	

## SECOND AORIST (generally in composition).

		<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>	
Sing.	1.	— (802)	ὦ	εἴην		<i>Infin.</i>
	2.	—	ῆς	εἴης	ἔς	εἶναι
	3.	—	ῆ	εἴη	ἔτω	
Dual	2.	εἶτον	ῆτον	εἶτον or εἴητον	ἔτον	<i>Partic.</i>
	3.	εἴτην	ῆτον	εἴτην or εἴήτην	ἔτων	εἶς, εἶσα, εἶν
Plur.	1.	εἶμεν	ῶμεν	εἶμεν or εἴημεν		
	2.	εἴτε	ῆτε	εἴτε or εἴητε	ἔτε	
	3.	εἶσαν	ῶσι	εἶεν or εἴησαν	ἔντων or ἔτωσαν	

## MIDDLE.

## PRESENT.

		<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>	
Sing.	1.	ἔμαι	ἔωμαι	ἔιμην		<i>Infin.</i>
	2.	ἔσθαι	ἔῃ	ἔεο	ἔσο	ἔσθαι
	3.	ἔται	ἔῃται	ἔετο	ἔσθω	
Dual	2.	ἔσθον	ἔῃσθον	ἔίσθον	ἔσθον	
	3.	ἔσθον	ἔῃσθον	ἔίσθην	ἔσθων	<i>Partic.</i>
Plur.	1.	ἔμεθα	ἔώμεθα	ἔίμεθα		ἔμενος
	2.	ἔσθε	ἔῃσθε	ἔίσθε	ἔσθε	
	3.	ἔνται	ἔάνται	ἔέντο	ἔσθων or ἔσθωσαν	

## IMPERFECT.

Sing.	1.	ἔιμην
	2.	ἔσο
	3.	ἔετο
Dual	2.	ἔσθον
	3.	ἔσθην
Plur.	1.	ἔμεθα
	2.	ἔσθε
	3.	ἔντο

*Future* (in composition), ἥσομαι, etc., regular.

*First Aorist* (in composition), ἡκάμην (only in indic.), 870.

*Perfect* (in composition), εἶμαι. *Imper.* εἴσθω. *Infin.* εἶσθαι.  
*Partic.* εἰμένος.

## SECOND AORIST (generally in composition).

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>	
Sing.	1. εἰμην	ᾤμαι	εἰμην		
	2. εἶσο	ῆ	εἶο	οῦ	<i>Inf.</i>
	3. εἶτο	ῆται	εἶτο	ἴσθαι	ἴσθαι
Dual	2. εἰσθον	ῆσθον	εἰσθον	ἴσθον	
	3. εἰσθην	ῆσθον	εἰσθην	ἴσθων	<i>Partic.</i>
Plur.	1. εἰμεθα	ᾤμεθα	εἰμεθα		ἴμενος
	2. εἶσθε	ῆσθε	εἶσθε	ἴσθε	
	3. εἶντο	ᾔνται	εἶντο	ἴσθων or ἴσθωσαν	

*Aorist Passive* (in composition), εἶθην. *Subj.* ἐθῶ. *Partic.* ἐθείς.

*Future Passive* (in composition), ἐθήσομαι.

*Verbal Adjectives* (in composition), ἐτός, ἐτέος.

2. The imperfect active of ἀφίημι is ἀφίην or ῆφίην (544). The optatives ἀφίετε and ἀφίειν, for ἀφίετε and ἀφίειν, and πρόοιτο, πρόοισθε, and προοίντο (also accented προοῖτο, etc.), for προεῖτο, προεῖσθε, and προεῖντο, sometimes occur. For similar forms of τίθημι, see 741.

811. DIALECTS. 1. Hom. ἱημι (with initial ῖ); imp. ἱεν for ἱην; 1 aor. ἔηκα for ἦκα; 2 aor. ἔσαν, ἔμην, ἔντο, by omission of augment, for εἶσαν, εἰμην, εἶντο; infin. ἔμεν for εἶναι. In ἀνίημι, Hom. fut. ἀνέσω, aor. ἀνεσα.

2. Hdt. perf. mid. ἀν-έωνται for ἀν-εῖνται, and perf. pass. partic. με-μετ-ι-μένος, for μεθ-εμμένος, summoned.

## 812. φημί (stem φα-), say.

PRES.	IMPERF.	
φημί	ἔφην	<i>Subj.</i> φῶ, φῆς, φῆ, etc.
φῆς or φῆς	ἔφησθα or ἔφης	<i>Opt.</i> φαίην, φαίης, etc.
φησί	ἔφη	<i>Imper.</i> φάθι or φάθι, φάτω,
φατόν	ἔφατον	etc.
φατόν	ἔφάτην	<i>Inf.</i> φάναι.
φαμέν	ἔφαμεν	<i>Partic.</i> φάς, φᾶσα, φάν,—in
φατέ	ἔφατε	Attic prose φάσκων is used.
φᾶσι	ἔφασαν	

*Future*, φήσω, φήσειν, φήσω.

*Aorist*, ἔφησα, φήσω, φήσαιμι, φήσαι, φήσᾱς.

*Verbal Adjectives*, φατός, φατέος.

A perfect passive imperative (3 pers.) πεφάσθω occurs.



**813. DIALECTS.** 1. *Present. Ind.* Doric φᾱμί, φᾱτί, φαντί; Hom. φῆσθα for φῆς. *Infin. poet.* φάμεν.

*Imperfect.* Hom. φῆν, φῆς or φῆσθα, φῆ (Doric ἔφα and φᾶ), ἔφαν and φάν (for ἔφασαν and φάσαν).

*Aorist.* Doric φᾶσε for ἔφησε.

2. Homer has some middle forms of φημί; *pres. imper.* φάω, φάσθω, φάσθε; *infin.* φάσθαι; *partic.* φάμενος; *imperf.* ἐφάμην or φάμην, ἔφατο or φάτο, ἔφαντο and φάντο. Doric *fut.* φάσομαι. These all have an active sense.

**814.** ἦμαι (stem ἦσ-), *sit*.

(Chiefly poetic in simple form : in Attic prose κάθ-ημαι is generally used.)

*Present. Indic.* ἦμαι, ἦσαι, ἦσται; ἦσθον; ἦμεθα, ἦσθε, ἦνται. *Imper.* ἦσο, ἦσθω, etc. *Infin.* ἦσθαι. *Partic.* ἦμενος.

*Imperfect.* ἦμην, ἦσο, ἦστο; ἦσθον, ἦσθην; ἦμεθα, ἦσθε, ἦντο.

**815.** Κάθημαι is thus inflected :—

*Present. Indic.* κάθημαι, κάθησαι, κάθηται; κάθησθον; καθήμεθα, κάθησθε, κάθηνται. *Subj.* καθῶμαι, καθῆ, καθήται, etc. *Opt.* καθοίμην, καθοίω, καθοίτο, etc. *Imper.* κάθησο (in comedy, κάθου), καθήσθω, etc. *Infin.* καθήσθαι. *Partic.* καθήμενος.

*Imperfect.* ἐκαθήμην, ἐκάθησο, ἐκάθητο, etc., also καθήμην, καθήσο, καθήστο and καθήτο, etc.

**816.** N. The σ of the stem is dropped except before ται and το, and in κάθηται and (ἐ)κάθητο even there. The middle endings added directly to a consonant stem or to a long vowel or diphthong (as in κείμει) give the present and imperfect the appearance of a perfect and pluperfect (803, 3).

**817. DIALECTS.** Homer has εἶται, rarely ἔται, for ἦνται; and εἶατο, rarely ἔατο, for ἦτο. Hdt. has κατέται and κατέατο.

**818.** κείμει (stem κει-, κε-), *lie*.

*Present. Indic.* κείμει, κέιται, κείται; κείσθον; κείμεθα, κείσθε, κείνται. *Subj.* and *Opt.* These forms occur: κέηται, δια-κέησθε, κέοιτο, προσ-κέοιτο. *Imper.* κείσο, κείσθω, etc. *Infin.* κείσθαι. *Partic.* κείμενος.

*Imperfect.* ἐκείμην, ἔκεισο, ἔκειτο; ἔκεισθον, ἔκείσθην; ἐκείμεθα, ἔκεισθε, ἔκειντο.

*Future.* κείσομαι, regular.

**819. DIALECTS.** Homer has *κέαται, κείαται*, and *κέονται*, for *κεῖνται*; *κέσκετο* (iterative) for *ἔκειτο*; *κέατο* and *κείατο* for *ἔκειντο*; subj. *κῆται*. Hdt. has *κέεται, κέεσθω, κέεσθαι*, and *έκέετο*, for *κείται*, etc.; and always *κέαται* and *έκέατο* for *κεῖνται* and *ἔκειντο*.

**820.** *οἶδα* (stem *ιδ-*), *know*.

(*Οἶδα* is a second perfect of the stem *ιδ-*: see *εἶδον* in the Catalogue, and 804.)

SECOND PERFECT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
Sing.	1. <i>οἶδα</i>	<i>εἶδῶ</i>	<i>εἶδειν</i>	
	2. <i>οἶσθα</i>	<i>εἶδῆς</i>	<i>εἶδεις</i>	<i>ἴσθι</i>
	3. <i>οἶδε</i>	<i>εἶδῃ</i>	<i>εἶδει</i>	<i>ἴτω</i>
Dual	2. <i>ἴστων</i>	etc.	etc.	<i>ἴστων</i>
	3. <i>ἴστων</i>	regular	regular	<i>ἴστων</i>
Plur.	1. <i>ἴσμεν</i>			
	2. <i>ἴστε</i>			<i>ἴστε</i>
	3. <i>ἴσασι</i>			<i>ἴστων</i> or <i>ἴστωσαν</i>

*Infinitive.* *εἶδέναι*. *Participle.* *εἰδώς, εἰδυῖα, εἰδώς*, gen. *εἰδότης, εἰδυίας* (335).

SECOND PLUPERFECT.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
1.	<i>ἥδη</i> or <i>ἥδην</i>		<i>ἥσμεν</i>
2.	<i>ἥδησθα</i> or <i>ἥδεισθα</i>	<i>ἥστων</i>	<i>ἥστε</i>
3.	<i>ἥδει</i> (ν)	<i>ἥστην</i>	<i>ἥσαν</i> or <i>ἥδισαν</i>

*Future, εἴσομαι* etc., regular. *Verbal Adjective, ἰστέος*.

**821. DIALECTS.** 1. The Ionic occasionally has the regular forms *οἶδας, οἶδαμεν, οἶδασι*; and very often *ἴδμεν* for *ἴσμεν*. Ionic fut. *εἰδήσω* (rare and doubtful in Attic).

2. Ionic *ἥδεα, ἥδεε, ἥδέατε*, Hom. *ἥειδης* and *ἥδης, ἥειδη, ἴσαν*, in pluperfect. The Attic poets rarely have *ἥδεμεν* and *ἥδετε* (like *ἥδεσαν*).

3. Hom. *εἶδομεν* etc., for *εἶδῶμεν* in subj.; *ἴδμεναι* and *ἴδμεν* in infin.; *ιδυῖα* for *εἰδυῖα* in the participle.

4. Aeolic Boeotian *ἴττω* for *ἴτω* in imperative.

5. For Doric *ἴσᾱμι* (= *οἶδα*), see Catalogue.

## PART III.

### FORMATION OF WORDS.

**822.** (*Simple and Compound Words.*) A *simple* word is formed from a single stem; as λόγος (stem λεγ-), *speech*, γράφω (γραφ-), *write*. A *compound* word is formed by combining two or more stems; as λογο-γράφος (λογο-, γραφ-), *speech-writer*; ἀκρό-πολις, *citadel* (*upper city*).

### FORMATION OF SIMPLE WORDS.

**823.** (*Primitives and Denominatives.*) (a) Nouns or adjectives formed directly from a root (153) or from a verb stem are called *primitives*; as ἀρχή (stem ἀρχᾱ-), *beginning*, from ἀρχ-, stem of ἄρχω; γραφεύς (γραφευ-), *writer*, γραφίς (γραφιδ-), *style* (for writing), γραμμή (γραμμᾱ- for γραφ-μᾱ-), *line* (828), γράμμα (γραμματ-), *written document*, γραφικός (γραφικο-), *able to write*, all from γραφ-, stem of γράφω, *write*; ποιητής, *poet* (*maker*), ποίη-σις, *poesy* (*making*), ποίη-μα, *poem*, ποιη-τικός, *able to make*, from ποιε-, stem of ποίεω, *make*. So δίκη (δικᾱ-), *justice*, from the root δικ-; κακός, *bad*, from κακ-.

**824.** Nouns, adjectives, and verbs formed from the stems of nouns or adjectives, are called *denominatives*; as βασιλείᾱ, *kingdom*, from βασιλε(ν)- (263); ἀρχαῖος, *ancient*, from ἀρχᾱ- (stem of ἀρχή); δικαιοσύνη, *justice*, from δικαιο-; τιμάω, *honor*, from τιμᾱ-, stem of the noun τίμη.

**825.** N. (1) The name *verbal* is often applied to primitive words, because generally their root or stem actually occurs as a verb stem. This, however, does not show that the noun or adjective is *derived from the verb*, but merely that both have the same root or stem. Thus the root γραφ- contains only the general idea *write*, not as yet developed into a noun, adjective, or verb. By adding ᾱ it becomes γραφᾱ-,

the stem of *γραφή*, a *writing*, which stem generally appears as *γραφά-* in the plural, and is modified by case-endings to *γραφά-ι*, *γραφά-ς*, etc. (See 168; 170.) By adding the thematic vowel  $\epsilon$  (561, 1), *γράφ-* is developed into *γραφῶ-*, the present stem of the verb *γράφω*, *write*, which is modified by personal endings to *γράφω-μεν*, *we write*, *γράφε-τε*, *you write*, etc.

(2) Even a noun or adjective derived from the stem of a denominative verb is called primitive; as *αὐλητής*, *flute-player*, from *αὐλε-*, the stem of *αἰλέω*, *play the flute*; the latter, however, is formed from the stem of *αὐλό-ς*, *flute* (829).

**826. (Suffixes.)** Roots or stems are developed into new stems by the addition of syllables (not themselves stems) called *suffixes*. Thus, in the examples in 823, final *a-* in *ἀρχα-*, *ευ-* in *γραφευ-*, *ιδ-* in *γραφιδ-*, *μα-* in *γραμμα-*, *ματ-* in *γραμματ-*, *ικο-* in *γραφικο-*, etc. are suffixes.

**827. N.** Rarely a noun stem has no suffix, and is identical with the verb stem; as in *φύλαξ*, *guard*, from stem *φυλακ-*, seen also in *φυλάσσω*, *I guard* (580); *φλόξ* (*φλογ-*), *flame*, from same stem as *φλέγ-ω* (831).

**828. N.** The final consonant of a stem is subject to the same euphonic changes before a suffix as before an ending; as in *γράμ-μα* for *γράφ-μα*, *λέξις* for *λεγ-σις*, *δικασ-τής* for *δικαδ-της*. (See 71; 74; 75.)

**829. N.** A final vowel of the stem may be contracted with a vowel of the suffix; as in *ἀρχαῖος*, *ancient*, from *ἀρχα-* and *ω-ς* (850). But such a vowel is sometimes dropped; as in *οὐράν-ιος*, *heavenly*, from *οὐρανο-* and *ω-ς*, *βασιλ-ικός*, *kingly*, from *βασιλε(υ)-* and *ικο-ς*; *εὐνο-ια*, *good-will*, from *εὐνοο-* and *ια* (842).

A final stem vowel is sometimes changed; especially from *ο* to *ε* in denominatives, as in *οικέ-ω*, *dwell* (*οἰκο-ς*, *house*), *οικέ-της*, *house-servant*, and *οικεῖος* (*οἰκε-ιος*), *domestic*; — sometimes from *ā* to *ω*, as in *στρατιώ-της*, *soldier* (*στρατιά-*), *Σικελιώ-της*, *Sicilian Greek* (*Σικελιά-*); — sometimes from *ā* to *η*, as in *ἑλθ-εις*, *woody*, from *ἑλη* (*ἑλᾱ-*).

**830. N.** (1) Many vowel stems (especially verb stems) lengthen their final vowel before a consonant of the suffix, as in verbs (635); as *ποιή-μα*, *ποιή-σις*, *ποιη-τικός*, *ποιη-τής*, from *ποιε-*.

(2) Many add *σ* before *μ* and *τ* of a suffix, as in the perfect and aorist passive (640); as *κελευ-σ-τής*, *commander*, *κελευ-σ-μα*, *command*, from *κελευ-* (*κελεύω*), *κεκέλευ-σ-μαι*.

(3) Others add *θ*, as *σταθ-μός*, *station*, from *στα-* (*ἵστημι*).

(4) Others drop a final consonant, as *σωφρο-σύνη*, *temperance*, from *σωφρον-*.

**831. N.** In many nouns and adjectives, especially those in *ος* and *η*, the interior vowel of the stem is lengthened or otherwise modified, as in the second perfect (643; 644). A change of *ε* to *ο* (*ει* and *ευ* to *οι* and *ου*) is especially common (31). Thus *λήθη*, *forgetfulness*, from *λαθ-* (cf. *λέληθα*); *γόνος*, *offspring*, from *γεν-* (cf. *γένεγονα*); *λοιπός*, *remaining*, from *λειπ-* (cf. *λέλοιπα*); *στοργή*, *affection*, from *στεργ-* (cf. *ἔστοργα*); *πομπή*, *sending*, from *πεμπ-* (cf. *πέπομφα*); *τῆρος*, *turn*, from *τρεπ-*; *φλόξ*, *flame*, gen. *φλογός*, from *φλεγ-*; *σπουδή*, *haste*, from *σπεν-*. So also in adverbs; see *συλ-λήθ-δην* (*λαβ-*): see 860, 2.

## I. FORMATION OF NOUNS.

## PRIMITIVE NOUNS.

**832.** The simplest and most common suffixes in nouns are *ο-* (nom. *ος* or *ον*) and *α-* (nom. *α* or *η*). Nouns thus formed have a great variety of meanings. The change of *ε* to *ο* (831) is here regular. *E.g.*

*Λόγος* (λογ-), *speech*, from λεγ-, stem of λέγω (831); *τρόπος*, *turn*, from τρεπ- (stem of τρέπω, *turn*); *στολος*, *expedition*, and *στολή*, *equipment*, from στελ- (stem of στέλλω, *send*); *μάχη* (μαχ-), *battle*, from μαχ- (stem of μάχομαι, *fight*).

**833.** (*Agent.*) 1. The following suffixes denote the *agent*:—  
*εν-* (nom. *είς*): γραφ-εύς, *writer*, from γραφ- (γράφω); γονεύς, *parent*, from γεν-.

τηρ- (nom. *τήρ*): σωτήρ, *saviour*, from σω- (σώω, σῶζω, *save*).

τορ- (nom. *τωρ*): ῥήτωρ, *orator*, from ῥε- (ῥέω, ῥῶ, *shall say*).

τα- (nom. *της*): ποιητής, *poet (maker)*, from ποιε- (ποιέω); ὀρχησ-τής, *dancer*, from ὀρχε- (ὀρχέομαι, *dance*). (See 830, 1, 2.)

2. To these correspond the following feminine forms:—

τειρά- (nom. *τειρά*): σώτειρα, *fem. of σωτήρ*.

τριά- (nom. *τριᾶ*): ποιήτρια, *poetess*; ὀρχήστρια, *dancing-girl*.

τριδ- (nom. *τρίς*): ὀρχηστρίς, *dancing-girl*, gen. -ίδος.

τιδ- (nom. *τις*): προφήτις, *prophetess*; οἰκέτις, *female servant*.

3. Verbals in *τηρ* and *τρεις* are oxytone: those in *τωρ*, *τρια*, and *τειρα* have recessive accent (110, 4).

**834.** (*Action.*) These suffixes denote *action*:—

τι- (nom. *τις*, *fem.*): πίσ-τις, *belief*, from πιθ- (πείθω, *believe*).

σι- (nom. *σις*, *fem.*): λύ-σις, *loosing*, from λυ- (λύω).

σιᾶ- (nom. *σιᾶ*, *fem.*): δοκιμα-σίᾶ, *testing* (δοκιμάζω, *test*).

μο- (nom. *μός*, *masc.*): ὀδυρμός, *wailing* (ὀδύρ-ομαι, *wail*); σπασμός, *spasm* (σπά-ω, *draw*); ῥυθμός (830, 3), *rhythm* (ῥέω, *flow*, stem ῥν-). (See 574.)

**835.** N. The suffix *μᾶ-* (nom *μη*, *fem.*) has the same force as simple *ᾱ-* (832); as γνώμη, *knowledge* (γνο-); ὀδμή, *odor* (ὀδω, ὀδ-).

**836.** N. From stems in *εν* (εφ) of verbs in *εω* come nouns in *ειᾶ* denoting action; as βασιλειᾶ, *kingly power, kingdom*, παιδειᾶ, *education*. For feminines in *ειᾶ* of nouns in *ενς*, see 841.

**837.** (*Result.*) These suffixes denote the *result* of an action:—

ματ- (nom. *μα*, *neut.*): πράγ-μα, *thing, act*, from πράγ- (πράσσω, *do*); ῥήμα, *saying (thing said)*, from ῥε- (fut. ῥῶ); τμή-μα, *section*, gen. *τμήματος*, from τμε-, τεμ- (τέμνω, *cut*).

**εσ-** (nom. *ος*, neut.): *λάχος* (*λαχεσ-*), *lot*, from *λαχ* (*λαγχάνω*, gain by lot); *ἔθος* (*ἔθεσ-*), *custom*, from *ἐθ-* (*εἴωθα*, am accustomed); *γένος* (*γενεσ-*), *race*, from *γεν-* (*γέγονα*, 831).

In some primitives this suffix *εσ-* denotes *quality*; as *βάθος* (*βαθεσ-*), *depth* (from root *βαθ-*); *βάρος* (*βαρεσ-*), *weight* (from root *βαρ-*); *θάλπος* (*θαλπεσ-*), *heat* (*θάπτω*, warm).

**838.** (*Means or Instrument.*) This is denoted by

**τρο-** (nom. *τρον*, Latin *trum*): *ἄρο-τρον*, *plough*, *aratrum*, from *ἄρο-* (*ἀρώω*, plough); *λύ-τρον*, *ransom*, from *λυ-* (*λύω*); *λοῦ-τρον*, *bath*, from *λου-* (*λούω*, wash).

**839.** N. The feminine in *τρά* sometimes denotes an *instrument*, as *χύτρά*, *earthen pot*, from *χυ-* (*χέω*, pour); *ξέσ-τρά*, *scraper* (*ξύω*, scrape); sometimes other relations, e.g. *place*, as *παλαι-σ-τρά*, *place for wrestling*, from *παλαι-* (*παλαίω*, wrestle, 840).

**840.** Some primitives are formed from stems in

**ανο-**, as *στέφανος*, *crown* (*στέφω*, crown);

**ονᾶ-**, as *ἡδονή*, *pleasure* (*ἡδομαι*, be pleased);

**ον-** or **ων-**, as *εἰκών*, *image*, from *εἰκ-* (*ἔοικα*, resemble), *κλύδων*, *wave*, from *κλυδ-* (*κλύζω*, dash).

## DENOMINATIVE NOUNS.

**841.** (*Person Concerned.*) A person concerned with anything may be denoted by the following suffixes:—

**εν-**, masc. (nom. *εύς*), sometimes *ειᾶ-* (for *εφ-ια*), fem. (nom. *ειᾶ*): *ἱερ-εύς*, *priest*, from *ἱερός*, *sacred* (829), fem. *ἱερ-εια*, *priestess*; *βασιλ-εύς*, *king* (derivation uncertain), fem. *βασιλ-εια*, *queen*; *ποθμ-εύς*, *ferryman*, from *πορθμός*, *ferry*.

**τᾶ-**, masc. (nom. *της*), *τιδ-*, fem. (nom. *τις*): *πολι-της*, *citizen*, from *πόλις*, *city*, fem. *πολι-τις*, *female citizen*; *οἰκέ-της*, *house-servant*, from *οἶκος*, *house*, fem. *οἰκέ-τις*, *housemaid*; *στρατιώ-της*, *soldier*, from *στρατιά*, *army* (829).

**842.** (*Quality.*) Nouns denoting *quality* are formed from adjective stems by these suffixes:—

**τητ-** (nom. *της*, fem.): *νεότης* (*νεοτητ-*), *youth*, from *νέος* *young*; *ισότης* (*ισοτητ-*), *equality*, from *ἴσος*, *equal* (cf. Latin *vērītas*, gen. *vērī-tātis*, and *virtūs*, gen. *vir-tūtis*).

**συνᾶ-** (nom. *σύνη*, fem.): *δικαιο-σύνη*, *justice*, from *δίκαιο-ς*, *just*; *σωφρο-σύνη*, *temperance*, from *σώφρων*, *temperate*.

**ιᾶ-** (nom. *ιᾶ* or *ιᾷ*, fem.): *σοφ-ιᾶ* *wisdom* (*σοφός*), *κακία*, *vice* (*κακός*), *ἀλήθεια*, *truth*, for *ἀληθεσ-ια* (*ἀληθής*, *true*), *εὖνοια*, *kindness*, for *εὔνο-ια* (*εὔνοος*, *εὔνους*, *kind*).

**843.** (*Place.*) This is denoted by these suffixes:—

1. *ιο-* (nom. *ιον*, neut.) with the termination *τηρ-ιον*: *δικαστήρ-ιον*, *court-house*, *ἀκροᾷ-τήρ-ιον*, *place of hearing (auditorium)*. These are probably from old stems in *τηρ-* (Babrius has *δικαστήρων*, from *δικαστήρ*, for *δικαστῶν*, of judges). So *σημαν-τήρ-ιον*, *seal (place of sealing)*, from *σημαντήρ*.

*ειο-* for *ε-ιο-*: *κουρεῖον*, *barber's shop*, from *κουρεύς*, *barber*; so *λογεῖον* (*λόγος*), *speaking-place*, *Μουσ-εῖον* (*Μούσα*), *haunt of the Muses*.

2. *ων-* (nom. *ών*, masc.): *ἀνδρών*, *men's apartment*, from *ἀνήρ*, gen. *ἀνδρός*, *man*; *ἀμπελών*, *vineyard*, from *ἄμπελος*, *vine*.

**844.** (*Diminutives.*) These are formed from noun stems by the following suffixes:—

*ιο-* (nom. *ιον*, neut.): *παιδ-ιον*, *little child*, from *παιδ-* (*παῖς*, *child*); *κηπ-ιον*, *little garden* (*κῆπος*). Sometimes also *ιδιο-*, *αριο-*, *υδριο-*, *αλλιο-* (all with nom. in *ιον*); *οἰκ-ιδιον*, *little house* (*οἶκος*); *παιδ-άριον*, *little child*; *μελ-ύδιον*, *little song* (*μέλος*); *ἐπ-ύλλιον*, *little verse, versicle*, Latin *versiculus* (*ἔπος*). Here final *εσ-* of the stem is dropped.

*ισκο-* (nom. *ίσκος*, masc.) and *ισκά-* (nom. *ίσκη*, fem.): *παιδ-ίσκος*, *young boy*, *παιδ-ίσκη*, *young girl*; so *νεᾷνίσκος*, *νεᾷνίσκη*, from stem *νεᾷν-* (nom. *νεάν*, *youth*).

**845.** N. Diminutives sometimes express *endearment*, and sometimes *contempt*; as *πατρίδιον*, *papa* (*πατήρ*, *father*), *Σωκρατίδιον*, *Εὐρύπιδιον*.

**846.** (*Patronymics.*) These denote *descent* from a parent or ancestor (generally a father), and are formed from proper names by the suffixes *δᾱ-* (nom. *δης*, masc. parox.) and *δ-* (nom. *ς* for *δς*, fem. oxytone); after a consonant *ιδᾱ-* and *ιδ-* (nom. *ιδης* and *ίς*).

1. Stems (in *ᾱ-*) of the first declension shorten *α* and add *δᾱ-* and *δ-*; as *Βορεά-δης*, *son of Boreas*, and *Βορεά-ς*, gen. *Βορεά-δος*, *daughter of Boreas*, from *Βορέας*, *Boreas*.

2. Stems of the second declension drop the final *ο* and add *ιδᾱ-* and *ιδ-*; as *Πριαμ-ιδης*, *son of Priam*, *Πριαμ-ίς*, gen. *Πριαμίδος*, *daughter of Priam*, from *Πρίαμος*. Except those in *ιο-*, which change *ο* to *α*, making nominatives in *ιάδης* and *ιάς* (as in 1); as *Θεστιάδης* and *Θεστιάς*, *son and daughter of Thestius* (*Θέστιος*).

3. Stems of the third declension add *ιδᾱ-* and *ιδ-*, those in *ευ* dropping *υ* before *ι*; as *Κεκροπ-ιδης*, *son (or descendant) of Cecrops*, *Κεκροπ-ίς*, gen. *ίδος*, *daughter of Cecrops*, from *Κέκροψ*, gen. *Κέκροπος*; *Ἀτρείδης* (Hom. *Ἀτρείδης*), *son of Atreus*, from *Ἀτρεύς*, gen. *Ἀτρέως*; *Πηλεΐδης* (Hom. *Πηλείδης*), *son of Peleus*,

from Πηλεύς, gen. Πηλέως, Hom. also Πηληϊάδης (as if from a form Πηλήιος).

**847.** N. Occasionally patronymics are formed by the suffix *ων*- or *ων-* (nom. *ων*); as Κρονίωv, gen. Κρονίωvος or Κρονίονος (to suit the metre), *son of Cronos* (Κρόvος).

**848.** (*Gentiles.*) 1. These designate a person as belonging to some *country* or *town*, and are formed by the following suffixes:—*ev-* (nom. *εύς*, masc.): Έρετρι-εύς, *Eretrian* (Έρετριά); Μεγαρ-εύς, *Megarian* (Μέγαρα, pl.); Κολωνεύς, *of Colonos* (Κολωνός).

*τᾱ-* (nom. *της*, masc. *παροχ.*): Τεγεᾱ-της, *of Tegea* (Τεγᾱ), Ἰπειρώ-της, *of Epirus* (Ἰπείρος), Σικελιώ-της, *Sicilian Greek* (Σικελιά). (See 829.)

2. Feminine stems in *ιδ-* (nom. *ις*, gen. *ιδος*) correspond to masculines in *ev-*; as Μεγαρις, *Megarian woman*; and feminines in *τιδ-* (nom. *τις*, gen. *τιδος*), to masculines in *τᾱ-*, as Σικελιώ-τις, *Sicilian woman*.

#### ADJECTIVES.

**849.** 1. The simplest suffixes by which primitive adjectives (like nouns) are formed from roots or stems are *ο-* and *ᾱ-* (nom. masc. *ος*; fem. *η*, *ᾱ*, or *ος*; neut. *ον*): σοφ-ός, σοφή, σοφόν, *wise*; κακ-ός, *bad*; λοιπ-ός, *remaining* (λειπ-, λοιπ-, 831).

2. Some have *υ-* (nom. *ύς*, *εία*, *ύ*), added only to roots: ἡδ-ύς, *sweet*, from ἡδ- (ἡδομαι, *be pleased*); βαρ-ύς, *heavy* (root βαρ-, cf. βάρος, *weight*); ταχ-ύς, *swift* (root ταχ-, cf. τάχος, *swiftness*).

3. Some have *εισ-* (nom. *ης*, *εις*): ψευδής (ψευδεσ-), *false* (ψεύδομαι, *lie*); σαφ-ής (σαφεσ-), *plain* (root σαφ-).

Most adjectives in *ης* are compounds (881).

4. Some expressing *inclination* or *tendency* have *μον-* (nom. *μων*, *μον*): μνή-μων, *mindful*, from μνα- (μέμνημαι); τλή-μων, *suffering*, from τλα- (see τλάω); ἐπι-λήσ-μων, *forgetful*, from λαθ- (λανθάνω).

**850.** Adjectives signifying *belonging* or *related* in any way to a person or thing are formed from noun stems by the suffix *ιος*- (nom. *ιος*): οὐραν-ιος, *heavenly* (οὐρανός), οἰκειός, *domestic* (οἶκος, see 829); δίκαιος, *just* (δικᾱ-), Ἀθηναίος, *Athenian* (Ἀθήναι, stem Ἀθηνᾱ-).

**851.** 1. Denominatives formed by *ικος*- (nom. *ικός*) denote *relation*, like adjectives in *ιος* (850), sometimes *fitness* or *ability*. Stems in *ι* drop *ι* before *ικος*. E.g.

Ἄρχ-ικός, *fit for rule* (ἀρχή, *rule*); πολεμ-ικός, *warlike*, *of war* (πόλεμος); φυσ-ικός, *natural* (φύσις); βασιλ-ικός, *kingly* (βασιλεύς); γραφ-ικός, *capable of writing or drawing* (γραφή).

2. Similar adjectives are formed directly from verb stems by



τικο- (nom. *τικός*): *πρᾶκ-τικός*, fit for action, practical, from *πρᾶγ* (*πράσσω*); *αἰσθη-τικός*, capable of feeling.

**852.** Adjectives denoting material are formed by

*ινο-* (nom. *ινος*, proparoxytone), as *λίθ-ινος*, of stone (*λίθος*);

*εο-* (nom. *εος*, contr. *οὗς*), as *χρῦσεος*, χρῦσούς, golden (*χρῦσός*).

**853.** N. Adjectives in *ινός* (oxytone) denote time, as *ἐαρ-ινός*, vernal (*ἐαρ*, spring), *νυκτερ-ινός*, by night (*νύξ*, night, *νύκτερος*, by night).

**854.** Those denoting fulness (chiefly poetic) are formed by *εντ-* (nom. *εις*, *εσσα*, *εν*); *χαρίεις*, graceful (*χάρις*), gen. *χαρί-εντος*; *ὕλγ-εις* (872), woody; cf. 829. Latin *grātiōsus*, *silvōsus*.

**855.** Other adjectives with various meanings are formed by various suffixes besides the simple *ο-*; as *νο-*, *λο-*, *ρο-*, *ιμο-*, *μο-*, or *σιμο-*, *τηριο-*, all with nom. in *ος*: *δει-νός* (*δει-*), terrible, *δει-λός*, timid, *φθονε-ρός*, envious (*φθονός*, envy), *μάχ-ιμος*, warlike, *χρήσιμος*, useful, *ἱππάσιμος*, fit for riding (or for cavalry) (from *ἱππάζομαι*), *πεισ-τήριος*, persuasive (*πείθω*). Verbals in *λός* are active, those in *νός* are passive; those in *ρός* are generally active but sometimes passive, as *φοβε-ρός*, both frightful and afraid.

**856.** N. Most adjectives in *νος*, *λος*, and *ρος* are oxytone.

**857.** All participles are primitive (verbal) adjectives: so the verbals in *τος* and *τεος*.

**858.** Comparatives and superlatives in *τερος* and *τατος* are denominatives; but those in *ίων* and *ιστος* are primitives, adding these terminations directly to the root (357, 2).

#### ADVERBS.

**859.** Most adverbs are formed from adjectives (see 365–367).

**860.** Adverbs may be formed also from the stems of nouns or verbs by the following suffixes:—

1. *δόν* (or *δά*), *ηδόν*: *ἀνα-φαν-δόν*, openly (*ἀνα-φαίνω*, *φαν-*), poet. also *ἀναφανδά*; *κυν-ηδόν*, like a dog (*κύων*, gen. *κυν-ός*).

2. *δην* or *έδην*: *κρύβ-δην*, secretly (*κρύπτω*, conceal); *συλλήβ-δην*, collectively (*συλλαμβάνω*, λαβ-, 611); *σπορ-έδην*, scatteredly (*σπείρω*, sow, scatter, stem *σπερ-*); *ἀνέ-δην*, profusely (*ἀν-ιημι*, let out, stem *έ-*).

3. *τί*: *ὀνομασ-τί*, by name (*ὀνομάζω*); *έλληγισ-τί*, in Greek (*έλληνίζω*).

4. See also the local endings *θι*, *θεν*, *δε*, etc. (292–296).

#### DENOMINATIVE VERBS.

**861.** A verb whose stem is derived from the stem of a noun or adjective is called a *denominative* (824). The following are the principal terminations of such verbs in the present indicative active:—

1. **αω** (stem in *α-*): *τιμάω*, honor, from noun *τιμή* (*τιμᾱ-*), honor.
2. **ew** (*ε-*): *ἀριθμέω*, count, from *ἀριθμός*, number (829).
3. **ow** (*ο-*): *μισθόω*, let for hire, from *μισθός*, pay.
4. **ew** (*ευ-*): *βασιλεύω*, be king, from *βασιλεύς*, king (see 863).
5. **αζω** (*αδ-*): *δικάζω*, judge, from *δική* (*δικᾱ-*), justice (862).
6. **ιζω** (*ιδ-*): *ἐλπίζω*, hope, from *ἐλπίς* (*ἐλπιδ-*), hope (862).
7. **αινω** (*αν-*): *σημαίνω*, signify, from *σῆμα* (*σηματ-*), sign (865).
8. **υνω** (*υν-*): *ἡδύνω*, sweeten, from *ἡδύς*, sweet (865).

**862.** Verbs in *αζω*, *ιζω*, *αινω*, and *υνω* are of the fourth class: for their formation, see 579-596. Some denominatives of this class end in *λλω*, *αιρω*, *ειρω*, and *υνω*; as *ἀγγέλλω* (*ἄγγελος*), announce, *καθαίρω* (*καθαρός*), purify, *ἱμείρω* (*ἱμερος*), long for, *μαρτύρομαι* (*μαρτίς*, stem *μαρτυρ-*), call to witness.

**863.** Many verbs in *ew* are formed merely by the analogy of those (like *βασιλεύω*) with stems in *ευ*: thus *βουλεύω*, take counsel, from *βουλή*; *ἀληθεύω*, be truthful, from *ἀληθής*.

**864.** Likewise many in *ιζω* and most in *αζω* merely follow the analogy of those like *ἐλπίζω* (*ἐλπιδ-*) and *φράζω* (*φραδ-*), which have actual stems in *δ* (see 587).

**865.** The stems in *αν* and *υν* of verbs in *αινω* and *υνω* come from nominal stems without *ν*: see the examples above.

**866.** Some verbs in *ew* come from adjectives in *ης* by dropping *εσ* of the stem; as *εὐτυχέω*, be fortunate, from *εὐτυχής* (*εὐτυχεσ-*).

**867.** N. Verbs formed from the same noun stem with different endings sometimes have different meanings; as *πολεμέω* and (poetic) *πολεμίζω*, make war, *πολεμώω*, make hostile, both from *πόλεμος*, war; *δουλόω*, enslave, *δουλεύω*, be a slave, from *δούλος*, slave.

**868.** (*Desideratives.*) 1. Verbs expressing a desire to do anything are sometimes formed from other verbs and from nouns by the ending *σειω* (stem in *σει-*), sometimes *αω* or *ιαω* (*α-* or *ια-*); as *δρα-σείω*, desire to do (*δράω*); *γελα-σείω*, desire to laugh (*γελάω*); *φον-άω*, be blood-thirsty (*φόνος*); *κλαυ-σ-ιάω*, desire to weep (*κλαίω*, stem *κλαυ-*).

2. Some verbs in *ιαω* denote a bodily condition; as *ὀφθαλμιάω*, have diseased eyes (ophthalmia), *ὤχριάω*, be pale, *ἐρυθριάω*, blush.

## COMPOUND WORDS.

**869.** In a compound word we have to consider (1) the first part of the compound, (2) the last part, and (3) the meaning of the whole.

**870.** N. The modifications which are necessary when a compound consists of more than two parts will suggest themselves at once.

## I. FIRST PART OF A COMPOUND WORD.

**871.** 1. When the first part of a compound is a noun or adjective, only its stem appears in the compound.

2. Before a consonant, stems of the first declension generally change final  $\bar{a}$  to  $o$ ; those of the second declension retain  $o$ ; and those of the third add  $o$ . Before a vowel, stems of the first and second declensions drop  $\bar{a}$  or  $\bar{o}$ . *E.g.*

Θαλασσο-κράτωρ (θαλασσᾶ-), ruler of the sea, χορο-διδάσκαλος (χορο-), chorus-teacher, παιδο-τρίβης (παιδ-), trainer of boys, κεφαλαλγής (κεφαλᾶ-), causing headache, χορ-ηγός (χορο-), (orig.) chorus-director; so ἰχθυο-φάγος (ἰχθυ-), fish-eater, φυσιο-λόγος, enquiring into nature. The analogy of the second (or  $o$ -) declension prevails throughout.

**872.** N. There are many exceptions. Sometimes  $\eta$  takes the place of  $o$ ; as χοη-φόρος (χοή, libation), bringer of libations, ελαφη-βόλος (ἐλαφο- $s$ ), deer-slayer. Stems in  $eo$  (226) often change  $eo$  to  $o$ ; as τειχο-μαχία (τειχεσ-), wall-fighting. The stems of ναῦς, ship, and βοῦς, ox, generally appear without change (ναυ- and βο-); as ναυ-μαχία, sea-fight, βοι-κόλος, herdsman. Sometimes a noun appears in one of its cases, as if it were a distinct word; as νεώσ-οικος, ship-house, ναυσί-πορος, traversed by ships.

**873.** Compounds of which the first part is the stem of a verb are chiefly poetic.

1. Here the verbal stem sometimes appears without change before a vowel, and with  $\epsilon$ ,  $\iota$ , or  $o$  added before a consonant. *E.g.*

Πείθ-αρχος, obedient to authority; μεν-ε-πτόλεμος, steadfast in battle; ἀρχι-τέκτων, master-builder; λιπ-ό-γαμος, marriage-leaving (adulterous).

2. Sometimes  $\sigma\iota$  (before a vowel  $\sigma$ ) is added to the verb stem. *E.g.*

Λυ-σί-πονος, toil-relieving; στρεψί-δικος (στρεφ-), justice-twisting; τερψί-νοος (τερπ-), soul-delighting; πλήξ-ιππος (πληγ-), horse-lashing.

**874.** 1. A preposition or an adverb may be the first part of a compound word; as in προ-βάλλω, throw before (882, 1), ἀει-λογία, continual talking, εὖ-γενής, well-born.

2. Here no change of form occurs, except when a final vowel is elided, or when πρό contracts  $o$  with a following  $\epsilon$  or  $o$  into  $ou$ , as in προῦχω (πρό, ἔχω), hold before; προῦργον (πρό, ἔργον), forward; φροῦδος (πρό, ὁδοῦ), gone (93).

3. Euphonic changes occur here as usual; as in ἐγγώριος (ἐν and χώρα): see 78.

**875.** The following *inseparable* prefixes are never used alone: —

1. **av-** (α- before a consonant), called *alpha privative*, with a negative force, like English *un-*, Latin *in-*. It is prefixed to noun, adjective, and verb stems, to form adjectives; as *ἀν-ελεύθερος*, *unfree*, *ἀν-αιδής*, *shameless*, *ἀν-όμοιος*, *unlike*, *ἄ-παις*, *childless*, *ἄ-γραφος*, *unwritten*, *ἄ-θεος*, *godless*, *ἄ-(φ)οινος*, *wineless*.

2. **δυσ-**, *ill* (opposed to *εὖ*, *well*), denoting *difficulty* or *trouble*; as *δύσ-πορος*, *hard to pass* (opposed to *εὖ-πορος*); *δυσ-τυχής*, *unfortunate* (opposed to *εὖ-τυχής*).

3. **νη-** (Latin *ne*), a poetic negative prefix; as *νή-ποινος*, *unavenged*; *νη-μέρτης*, *unerring* (for *νη-αμερτής*).

4. **ἡμι-** (Latin *semi-*), *half*; as *ἡμί-θεος*, *demigod*.

**876.** N. A few intensive prefixes are found in poetry, — *ἀρι-*, *ἐρι-*, *δα-*, *ζα-*, as *ἀρί-γνωτος*, *well-known*; *δα-φονός*, *bloody*.

**877.** N. The prefix α- is sometimes *copulative* (denoting *union*); as in *ἄ-λοχος*, *bedfellow* (from *λέχος*).

## II. LAST PART OF A COMPOUND WORD.

**878.** At the beginning of the last part of a compound noun or adjective, α, ε, or ο (unless it is long by position) is very often lengthened to η or ω. *E.g.*

*Στρατ-ηγός* (στρατός, ἄγω), *general*; *ὑπ-ήκοος* (ὑπό, ἀκούω), *obedient*; *κατ-ηρεφής* (κατά, ἐρέφω), *covered*; *ἐπ-ώνυμος* (ἐπί, ὄνομα), *naming* or *named for*; *κατ-ήγορος* (κατά, ἀγορά), *accuser*; but *ἀν-ολβος*, *unblest*.

**879.** The last part of a compound noun or adjective is often changed in form before the suffix. This takes place especially in compound adjectives, and when an abstract noun forms the last part of a compound noun. *E.g.*

*Φιλό-τιμος* (τιμή), *honor-loving*; *εὖ-φρων* (φρήν), *joyous*; *πολυ-πράγμων* (πράγμα), *meddlesome*; *λιθο-βολία* (λίθος, βολή), *stone-throwing*, *ναυ-μαχία* (ναῦς, μάχη), *sea-fight*; *εὖ-πρᾶξιᾶ* (πρᾶξις), *success* (*doing well*).

**880.** N. An abstract noun compounded with a preposition may retain its form; as *προ-βουλή*, *forethought*.

**881.** Compound adjectives in *ης* (849, 3) are especially frequent.

1. The last part may be a noun, generally a neuter in *ος* (stem

in εσ-); as εὐ-γενής (γένος), *well born*, δεκα-ετής (ἔτος), *of ten years*; εὐ-τυχής (τύχη), *fortunate*.

2. The last part may be formed from a verb stem; as ἀ-φανής (φαν), *unseen*, ἡμι-θανής (θαν), *half-dead*.

**882.** 1. A compound verb can be formed *directly* only by prefixing a preposition to a verb; as προσ-άγω, *bring to*.

2. Indirect compounds (denominatives) are formed from compound nouns or adjectives. *E.g.*

Λιθοβολέω, *throw stones*, denom. from λιθο-βόλος, *stone-thrower*; νομοθετέω, *make laws*, from νομο-θέτης, *law-maker*; ἀπειθέω, *disobey*, from ἀπειθής, *disobedient*; κατηγορέω, *accuse*, from κατ-ήγορος (878), *accuser*. See 543.

### III. MEANING OF COMPOUNDS.

**883.** Compound nouns and adjectives are of three classes, distinguished by the relation of the parts of the compound to each other and to the whole.

**884.** (1) *Objective* compounds are those composed of a noun and a verb, adjective, or preposition, in which the noun (as first or second part) stands to the other part in some relation (commonly that of object) which could be expressed by an oblique case of the noun. *E.g.*

Λογο-γράφος, *speech-writer* (λόγους γράφω); μισ-άνθρωπος, *man-hating* (μισῶν ἀνθρώπους); λῦσι-πονός, *toil-relieving*; στρατ-ηγός, *general* (στρατὸν ἄγων); ἀξιό-λογος, *worthy of mention* (ἄξιος λόγου); ἀμαρτ-ίνους (873, 1), *erring in mind* (ἀμαρτῶν νοῦ); ἰσό-θεος, *godlike* (ἴσος θεῶ); τερπ-ι-κέρανος (873, 1), *delighting in thunder* (τερπόμενος κεραυνῶ); διο-τρεφής, *reared by Zeus* (cf. δυ-πετής, *fallen or sent from Zeus*, and Διο-τρεφής, a proper name). So with a preposition: ἐγ-χώριος, *native* (ἐν χώρᾳ); ἐφ-ίπιος, *belonging on a horse* (ἐφ' ἵππῳ); ἐφ-έστιος, *on the hearth* (ἐφ' ἐστία).

**885.** N. When the last part of an objective compound is a *transitive* verbal in σ formed by the suffix σ- (832), it generally accents the penult if this is *short*, otherwise the last syllable. But if the last part is intransitive or passive (in sense), the accent is recessive. Thus λογο-γράφος, *speech-writer*; λιθο-βόλος, *thrower of stones*, but λιθό-βολος, *pelted with stones*; μητρο-κτόνος, *matricide, matricidal*; but στρατ-ηγός, *general*; λογο-ποιός, *story-maker*.

**886.** (2) *Determinative* compounds are nouns or adjectives in which the first part, generally as adjective or adverb, qualifies (or *determines*) the second part. *E.g.*

Ἀκρό-πολις, *citadel* (ἀκρὰ πόλις); μεσ-ημβρίᾱ (μεσὴ ἡμέρᾱ, 66), *mid-day*; ψευδό-μαντις, *false prophet*; ὁμό-δουλος, *fellow-slave* (ὁμοῦ δουλεύων); δυσ-μαθής, *learning with difficulty*; ὤκυ-πέτης, *swift-flying*; προ-βουλή, *forethought*; ἀμφι-θέατρον, *amphitheatre* (theatre extending all round); ἄ-γραφος, *unwritten*. Here belong adjectives like μελι-ηδής (ἡδύς), *honey-sweet*, Ἀρηί-θοος, *swift as Ares* (Ares-swift).

887. N. Here belong a few compounds sometimes called *copulative*, made of two nouns or two adjectives, and signifying a combination of the two things or qualities. Strictly, the first part limits the last, like an adjective or adverb. Such are λατρώ-μαντις, *physician-prophet* (a prophet who is also a physician); ξιφο-μάχαιρα, *sword-sabre*; ἀνδρό-παις, *man-child*; γλυκύ-πικρος, *sweetly bitter*; θεό-ταυρος, *god-bull* (of Zeus changed to a bull).

888. (3) *Possessive or attributive* compounds are adjectives in which the first part qualifies the second (as in determinatives), and the whole denotes a quality or attribute belonging to some person or thing. *E.g.*

Ἀργυρό-τοξος, *with silver-bow* (ἀργυροῦν τόξον ἔχων); κακο-δαίμων, *ill-fated* (κακὸν δαίμονα ἔχων); πικρό-γαμος, *wretchedly married* (πικρὸν γάμον ἔχων); ὁμό-νομος, *having the same laws*; ἑκατογ-κέφαλος, *hundred-headed*; δεκα-ετής, *of ten years* (duration); ἀγαθο-ειδής, *having the appearance* (εἶδος) *of good*; ἔν-θεος, *inspired* (having God within); ὤκυ-πους, *swift-footed* (ὠκεῖς πόδας ἔχων), — but ποδ-ώκης (πόδας ὠκὺς), *foot-swift*, is a determinative.

889. N. In compound verbs, the original verb remains the fundamental part, modified more or less in meaning by the preposition prefixed. Other compounds than those here mentioned present no difficulties in respect to meaning.

## PART IV.

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### SYNTAX.

#### DEFINITIONS.

**890.** (*Subject and Predicate.*) Every sentence must contain two parts, a *subject* and a *predicate*. The subject is that of which something is stated. The predicate is that which is stated of the subject. Thus in the sentence *Δαρείος βασιλεύει τῶν Περσῶν*, *Darius is king of the Persians*, *Δαρείος* is the subject and *βασιλεύει τῶν Περσῶν* is the predicate.

**891.** 1. When any part of *εἰμί*, *be*, connects the subject with a following noun or adjective, the verb is called the *copula* (i.e. *means of coupling*), and what follows is called the predicate; as *Δαρείος ἐστὶ βασιλεὺς*, *Darius is king*, *Σόλων ἐστὶ σοφός*, *Solon is wise*, where *ἐστὶ* is the copula. The copulas *ἐστὶ* and *εἰσὶ* are often omitted, especially in proverbial sayings, as *χαλεπὰ τὰ καλὰ*, *fine things are hard*, P. Rp. 435<sup>e</sup>, with nouns like *ἀνάγκη*, *necessity*, *ώρα*, *time*, and with the impersonal verbal in *-τέον*. For copulative verbs, see 908.

2. *Εἰμί*, however, can form a complete predicate, as in *εἰσὶ θεοί*, *Gods exist*.

**892.** (*Object.*) That upon which the action of a verb is exerted is called the *object*. The object may be either *direct* or *indirect*: thus, in *ἔδωκε τὰ χρήματα τῷ ἀνδρί*, *he gave the money to the man*, *χρήματα* is the direct object and *ἀνδρί* is the indirect (or remote) object.

**893.** Verbs which can have a direct object are called *transitive*; those which cannot are called *intransitive*.

## SUBJECT AND PREDICATE.

## SUBJECT.

**894.** The subject of a finite verb (446) is in the nominative; as *ὁ ἀνὴρ ἦλθεν*, *the man came*.

**895.** 1. The subject of the infinitive is in the accusative; as *φησὶ τοὺς ἀνδρας ἀπελθεῖν*, *he says that the men went away*.

2. But the subject of the infinitive is generally omitted when it is the same as the subject or the object (direct or indirect) of the leading verb; as *βούλεται ἀπελθεῖν*, *he wishes to go away*; *φησὶ γράφειν*, *he says that he is writing*; *παραينوῦμέν σοι μένειν*, *we advise you to remain*.

3. So when it is the same with any important adjunct of the leading verb; as *κακούργου ἐστὶ κριθέντ' ἀποθανεῖν*, *it is like a malefactor to die by sentence of the law* (928, 2), D. 4, 47.

**896.** The subject nominative of the first or second person is omitted, except when special emphasis is required.

**897.** The nominative of the third person is omitted:—

1. When it is expressed or implied in the context; as *ὁ Κῦρος πράσσει ἃ βούλεται*, *Cyrus does what he (Cyrus) pleases*;

2. When it is a general word for *persons*; as *λέγουσι*, *they say*, *it is said*;

3. When it is indefinite; as in *ὅψέ ἦν*, *it was late*; *καλῶς ἔχει*, *it is well*; *δηλοῖ*, *it is evident (the case shows)*: so in the impersonal construction with the verbal in *τέον*, as in *πειστέον (ἐστὶ) τῷ νόμῳ*, *we must obey the law* (1597).

4. When the verb implies its own subject, as *κηρύσσει*, *the herald (κῆρυξ) proclaims*, *ἐσάλπιγξε*, *the trumpeter sounded the trumpet*, *κωλύει*, *a hindrance occurs*. In passive expressions like *παρεσκεύασταί μοι*, *preparation has been made by me (I am prepared)*, the subject is really the idea of *preparation* etc. contained in the verb. See 1240.

5. With verbs like *ῥεῖ*, *it rains*, *ἀστράπτει*, *it lightens*, *σειεῖ*, *there is an earthquake (it shakes)*, where, however, some subject like *Ζεὺς* or *θεός* was originally supplied.

**898.** Many verbs in the third person singular have an infinitive or a sentence as their subject. These are called *impersonal*



verbs. Such are *πρέπει* and *προσέκει*, *it is proper*, *ἔνεστι* and *ἔξεστι*, *it is possible*, *δοκεῖ*, *it seems good*, *συμβαίνει*, *it happens*, and the like; as *ἔξεστιν ὑμῖν τοῦτο ποιεῖν*, *it is in your power to do this (to do this is possible for you)*. So also *δεῖ* and *χρή*, *it is required*, *we ought*; as *δεῖ ἡμᾶς ἀπελθεῖν*, *we must go away*.

The name *impersonal* is applied with greater propriety (though less frequently) to the verbs of 897, 3 and 4.

#### SUBJECT NOMINATIVE AND VERB.

**899. 1.** A verb agrees with its subject nominative in number and person; as (*ἐγώ*) *λέγω*, *I say*, *οὗτος λέγει*, *this man says*, *οἱ ἄνδρες λέγουσιν*, *the men say*.

2. But a nominative in the *neuter plural* regularly takes a singular verb; as *ταῦτα ἐγένετο*, *these things happened*, *τὰ οἰκήματα ἔπεσεν*, *the buildings fell*. So *ἀδύνατά ἐστι* (or *ἀδύνατόν ἐστι*), *it is impossible*.

Exceptions sometimes occur, especially with nouns denoting persons. Several are found in Xenophon; as in *A. 1, 7<sup>17</sup>*.

**900.** A singular collective noun denoting persons *may* take a plural verb; as *τὸ πλῆθος ἐψηφίσαντο πολεμεῖν*, *the majority voted for war*, *T. 1, 125*.

**901. N.** When several subjects are connected by *and*, they generally have a plural verb. But the verb may agree with one of the subjects (generally the nearest), and be understood with the rest. The latter generally happens when they are connected by *or* or *nor*. *E.g.*

*Σοφοὶ ἐγώ τε καὶ σὺ ἦμεν*, *you and I were wise*, *P. Th. 154<sup>d</sup>*; *μαχούμεθα κοινῇ ἐγώ τε καὶ σὺ*, *you and I will fight together*, *P. Rp. 335<sup>e</sup>*; *οὐ σὺ μόνος οὐδὲ οἱ σοὶ φίλοι πρῶτον ταύτην δόξαν ἔσχετε*, *it was not you alone nor your friends who first took up this notion*, *P. Lg. 888<sup>b</sup>*. *Ἐμὲ οὔτε καιρὸς οὔτ' ἐλπίς οὔτε φόβος οὔτ' ἄλλο οὐδὲν ἐπῆρεν*, *neither opportunity nor hope nor fear nor anything else incited me*, *D. 18, 298*.

**902. N.** If the subjects are of different persons, the verb is in the first person rather than the second or third, and in the second rather than the third. (See examples under 901.)

**903. N.** A verb in the dual may follow two subjects in the singular, or even a plural subject denoting two persons or things. But even a subject in the dual may have a verb in the plural. (See *Il. 4, 453*; *5, 10, 275*; *16, 218*.)

**904.** N. Sometimes a verb agrees with the predicate nominative; as αἱ δὲ εἰσφοραὶ καὶ χορηγαὶ εὐδαιμονίας ἱκανὸν σημεῖόν ἐστιν, *his taxes and payments for choruses are a sufficient sign of prosperity*, Ant. 2, γ. 8.

**905.** N. Rarely a singular verb has a masculine or feminine subject in the plural; as ἔστι δὲ ἑπτὰ στάδιοι ἐξ Ἀβύδου ἐς τὴν ἀπαντίον, *and there is a distance of seven stades from Abydos to the opposite coast*, Hd. 7, 34. In such cases the plural form often seems to have arisen from an afterthought, especially when the subject follows the verb.

See also the phrases ἔστιν οἱ etc., 1029.

**906.** N. A preposition with a numeral may represent the subject of a verb; as ἀπέθανον αὐτῶν περὶ τριακοσίων, *about three hundred of them perished*, X. H. 4, 6<sup>11</sup>.

#### PREDICATE NOUN AND ADJECTIVE.

**907.** With verbs signifying *to be, to become, to appear, to be named, chosen, made, thought or regarded*, and the like, a noun or adjective in the predicate is in the same case as the subject. *E.g.*

Οὗτός ἐστι βασιλεὺς, *this man is king*; Ἀλέξανδρος θεὸς ὠνομάζετο, *Alexander was named a God*; ἡρέθη στρατηγός, *he was chosen general*; ἡ πόλις φρούριον κατέστη, *the city became a fortress*, T. 7, 28; οὗτός ἐστιν εὐδαίμων, *this man is happy*; ἡ πόλις μεγάλη ἐγένετο, *the city became great*; ἡῤῥηται μέγας, *he has grown (to be) great*; νομίζεται σοφός, *he is thought wise*.

**908.** The verbs which are here included with the copula εἰμί (891, 1) are called *copulative verbs*. The predicate nominative with the passive verbs of this class represents the predicate accusative of the active construction (1077).

**909.** The predicate *adjective* with these verbs agrees with the subject in gender and number, as well as in case. (See 919.)

**910.** The predicate of an infinitive with its subject accusative expressed (895, 1) is in the accusative; as βούλεται τὸν υἱὸν εἶναι σοφόν, *he wishes his son to be wise*. So when the participle is used like the infinitive in indirect discourse (1494); as ᾔδεσαν τὸν Κύρον βασιλέα γενόμενον, *they knew that Cyrus had become king*.

For such a predicate with the subject omitted, see 927 and 928.

## APPOSITION.

**911.** A noun annexed to another noun to describe it, and denoting the same person or thing, agrees with it in case. This is called *apposition*, and the noun thus used is called an *appositive*. *E.g.*

Δαρείος ὁ βασιλεὺς, *Darius the king*. Ἀθῆναι, μεγάλη πόλις, *Athens, a great city*. Ὑμᾶς τοὺς σοφοὺς, *you, the wise ones*. Ἡμῶν τῶν Ἀθηναίων, *of us, the Athenians*. Θεμιστοκλῆς ἦκω (sc. ἐγὼ) παρὰ σέ, *I, Themistocles, am come to you*, T. 1, 137. Φιλῆσιος καὶ Λύκων οἱ Ἀχαιοί, *Phileasius and Lycon, the Achaeans*, X. A. 5, 6<sup>π</sup>.

**912.** N. A noun in apposition with two or more nouns is generally plural (or dual); as ὕπνος πόνος τε, κύριοι ξυνωμόται, *sleep and toil, lordly conspirators*, A. Eu. 127; θάρρος καὶ φόβον, ἄφρονε ξυμβούλω, *daring and fear, two senseless counsellors*, P. Ti. 69<sup>d</sup>.

**913.** N. An adjective may have a genitive in apposition with a genitive which it implies; as Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης, *being (a citizen) of Athens, the greatest city*, P. Ap. 29<sup>d</sup>.

For a genitive in apposition with the genitive implied in a possessive pronoun, see 1001.

**914.** N. A noun which might stand in the *partitive* genitive (1088) sometimes takes the case of the words denoting its parts, especially when the latter include the *whole* of the former; as οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν, ὀλίγαι δὲ περιῆσαν, *most of the houses had fallen, but a few remained* (where we might have τῶν οἰκιῶν), T. 1, 89. So οὗτοι ἄλλος ἄλλα λέγει, *these men all say different things*, X. A. 2, 1<sup>5</sup>. This is called *partitive* apposition.

**915.** N. A noun may be in apposition with a whole sentence, being in the nominative when it is closely connected in thought with the subject of the sentence, elsewhere in the accusative; as κεῖνται πεσόντες, πίστις οὐ σμικρὰ πόλει, *they lie prostrate, — no small (cause of) confidence to the city*, E. Rh. 415. Ἐλένην κτάνωμεν, Μενέλεω λύπην πικράν, *let us kill Helen, (which will be) a bitter grief to Menelaus*, E. Or. 1105.

**916.** N. A noun may be in apposition with the subject or the object of a sentence, where we use *as* or *a like* word; as ἵπποι ἤγοντο θῦμα τῷ Ἡλίῳ, *horses were brought as an offering to the Sun* (in active, ἵππους ἄγειν θῦμα, *to bring horses as an offering*), X. C. 8, 3<sup>12</sup>; ἔξεστιν ὑμῖν ἡμᾶς λαβεῖν ξυμμάχους, *you can gain us as allies*, X. A. 5, 4<sup>6</sup>. So τυχεῖν τινος φίλου, *to gain some one as a friend*; χρῶμαι τούτῳ φίλῳ, *I treat him as a friend*. So τίνος διδάσκαλοι ἦκετε; *as teachers of what are you come?* P. Eu. 287<sup>a</sup>. See 1080.

**917.** N. Homer often adds an appositive denoting a *part* to a noun or pronoun denoting a person; as *Δηιοπίτην οὔτασεν ὤμον*, *he wounded D. in the shoulder*, *Il.* 11, 420; *ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἠνόδανε θυμῷ*, *but he was not pleasing to the heart of Agamemnon, son of Atreus* (lit. to A., his heart), *Il.* 1, 24.

For *ὁ δέ* in Homer followed by a noun in apposition, see 937, 1.

## AGREEMENT OF ADJECTIVES.

**918.** Adjectives agree with their nouns in gender, number, and case. This applies also to the article and to adjective pronouns and participles. *E.g.*

*Ὁ σοφὸς ἀνὴρ*, *the wise man*; *τοῦ σοφοῦ ἀνδρός*, *τῷ σοφῷ ἀνδρί*, *τὸν σοφὸν ἄνδρα*, *τῶν σοφῶν ἀνδρῶν*, etc. *Οὗτος ὁ ἀνὴρ*, *this man*; *τούτου τοῦ ἀνδρός*, *τούτων τῶν ἀνδρῶν*. *Αἱ πρὸς τοῦ στόματος νῆες ναυμαχοῦσαι*, *the ships engaged in battle before the mouth (of the harbor)*, *T.* 7, 23.

This includes predicate adjectives with copulative verbs, the case of which has already been considered (907); as *αἱ ἀρισταὶ δοκοῦσαι εἶναι φύσεις*, *the natures which seem to be best*, *X. M.* 4, 1<sup>2</sup>.

**919.** The adjective may be either *attributive* or *predicate*. An attributive adjective simply qualifies the noun, without the intervention of any verbal form (like all the adjectives in 918, except *ἀρισταὶ*). The predicate adjective may be connected with its noun by the copula (891) or by a copulative verb (908); as *ὁ ἀνὴρ ἀγαθὸς ἐστίν*, *the man is good*; *καλεῖται ἀγαθός*, *he is called good*. It may stand to its noun in any relation which implies some part of *εἰμί*; as *πτηγὰς διώκει τὰς ἐλπίδας*, *you are pursuing hopes which are winged* (i.e. *hopes being winged*), *E. frag.* 273; *θάνατον τὴν μνήμην καταλείψουσιν*, *immortal is the memory they will leave behind them* (i.e. *τὴν μνήμην οὖσαν θάνατον*), *I.* 9, 3; *ποιεῖ τοὺς Μήδους ἀσθενεῖς*, *he makes the Medes (to be) weak*. Every adjective which is not attributive is classed as a predicate.

A predicate adjective is often known by its position with respect to the article; see 971, and the examples.

**920.** N. A collective noun in the singular denoting persons may take a plural participle; as *Τροίαν ἐλόντες Ἀργείων στόλος*, *the Argives' army having taken Troy*, *A. Ag.* 577.

**921.** N. An adjective may conform to the *real* rather than the *grammatical* gender of a noun denoting a person; as *φίλε τέκνον*, *dear child!* *Il.* 22, 84.

**922.** N. Δύο, *two*, is often used with a plural noun; as εἶρος δύο πλέθρων (1085, 5), *of two plethra in breadth*, X. A. 1, 2<sup>23</sup>.

**923.** N. An *attributive* adjective belonging to several nouns generally agrees with the nearest or the most prominent one, and is understood with the rest; as τὸν καλὸν κάγαθόν ἄνδρα καὶ γυναῖκα, *the honorable man and woman*, P. G. 470<sup>e</sup>; παντὶ καὶ λόγῳ καὶ μηχανῇ, *by every word and device*.

**924.** N. (a) A *predicate* adjective (like a verb, 901) is regularly plural if it belongs to several singular nouns, or dual if it belongs to two. If the nouns are of different genders, the adjective is commonly masculine if one of the nouns denotes a male person, and commonly neuter if all denote things. Thus, εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, *he saw that both his father and his mother, his brothers, and his own wife had been made captives*, X. C. 3, 1<sup>7</sup>; δόξα δὴ καὶ ἐπιμέλεια καὶ νοῦς καὶ τέχνη καὶ νόμος σκληρῶν καὶ μαλακῶν πρότερά ἂν εἴη, P. Lg. 892<sup>b</sup>.

(b) But it sometimes follows both the gender and number of the nearest or most prominent noun; as πρόρριζος αὐτὸς, ἡ γυνή, τὰ παιδία, *κάκιωτ' ἀπολοίμην*, *may I perish most wretchedly root and branch, myself, my wife, my children*, Ar. R. 587.

**925.** N. A masculine or feminine noun in the singular, denoting a class rather than an individual, may have a neuter predicate adjective, which is used as a noun; as καλὸν ἡ ἀλήθεια, *a beautiful thing is truth*, P. Lg. 663<sup>e</sup>; ἀθάνατον ἄρα ἡ ψυχὴ; *is the soul then immortal (an immortal thing)?* P. Ph. 105<sup>e</sup>.

**926.** N. A predicate adjective is sometimes used where we should use an adverb or adverbial phrase; as ἐκόντες ἦλθον, *they came willingly*; ὅρκιός δέ σοι λέγω, *I say it to you on my oath*, S. An. 305; πρῶτος δ' ἐξέρευνε Νέστωρ, *and first, Nestor inquired*, Il. 10, 543. There is often, however, a great distinction between the adjective and the adverb; as πρῶτος αὐτοὺς εἶδον, *I was the first to see them*; πρῶτους αὐτοὺς εἶδον, *they were the first whom I saw*; πρῶτον (adv.) αὐτοὺς εἶδον, *first (of all that I did) I saw them*.

#### ADJECTIVES BELONGING TO THE OMITTED SUBJECT OF AN INFINITIVE.

**927.** When the subject of an infinitive is omitted because it is the same as the subject nominative of the leading verb (895, 2), adjective words and nouns which would agree

with the omitted subject are assimilated to the preceding nominative. *E.g.*

Βούλεται σοφὸς εἶναι, *he wishes to be wise*; Πέρσης ἔφη εἶναι, *he said he was a Persian*, X. A. 4, 4<sup>17</sup>. Οὐχ ὁμολογήσω ἄκλητος ἦκειν, *I shall not admit that I am come unbidden*, P. Sy. 174<sup>a</sup>; οὐκ ἔφη αὐτὸς ἀλλ' ἐκείνον στρατηγεῖν, *he (Cleon) said that not (he) himself, but he (Nicias) was general*; he said οὐκ (ἐγὼ) αὐτὸς (στρατηγῶ) ἀλλ' ἐκεῖνος στρατηγεῖ, αὐτὸς being adjective (989, 1) and ἐκεῖνος substantive; T. 4, 28. Such adjective words or nouns may be in the predicate with copulative verbs (907) or in other constructions. The assimilating nominative may be either expressed or understood.

928. But when the subject of an infinitive is omitted because it is the same as the object or other adjunct (895, 3) of the leading verb, —

1. If this adjunct is a dative, adjective words and nouns may either be assimilated to the dative, or stand in the accusative in agreement with the omitted subject of the infinitive. *E.g.*

Πρέπει σοι εἶναι προθύμῳ (or πρόθυμον), *it becomes you to be zealous*; νῦν σοι ἔξοστιν ἀνδρὶ γενέσθαι, *now it is in your power to show yourself a man*, X. A. 7, 1<sup>21</sup>; παντὶ προσήκει ἄρχοντι φρονίμῳ εἶναι, *it becomes every ruler to be prudent*, X. Hip. 7, 1; συμφέρει αὐτοῖς φίλους εἶναι, *it is for their interest to be friends*, X. Oe. 11, 23. Ἔδοξεν αὐτοῖς συσκευασαμένοις ἅ εἶχον καὶ ἐξοπλισαμένοις προίεσθαι, *they decided to pack up what they had and arm themselves completely, and to advance*, X. A. 2, 1<sup>2</sup>; but ἔδοξεν αὐτοῖς προφυλακὰς καταστήσαντας συγκαλεῖν τοὺς στρατιώτας, *they decided to station pickets and to assemble the soldiers* (ib. 3, 2<sup>1</sup>); in 1, 2<sup>1</sup>, we find two datives and an accusative.

2. If the adjunct is a genitive, predicate adjectives are generally assimilated to it; but other adjective words and all nouns stand in the accusative. *E.g.*

Κύρου ἐδέοντο ὡς προθυμοτάτου γενέσθαι, *they asked Cyrus to be as devoted to them as possible*, X. H. 1, 5<sup>2</sup>; but (with a noun) Ἀθηναίων ἐδεήθησαν σφίσι βοηθοὺς γενέσθαι, *they asked the Athenians to become their helpers*, Hd. 6, 100; κακούργου ἐστὶ κριθέντ' ἀποθανεῖν, *στρατηγοῦ δὲ μαχόμενον τοῖς πολεμίοις, it is like a malefactor to die by the sentence of a court, but like a general (to die) fighting the enemy*, D. 4, 47; δέομαι ὑμῶν μεμνημένους τῶν εἰρημέων τὰ δίκαια ψηφίσασθαι, *I beg of you to remember what has been said, and to vote what is just*, I. 19, 51.

**929.** Words in the construction of 928 which refer to a preceding accusative are of course in the accusative; as ἄλλους πέπεικα συμμαθητάς μοι φοιτᾶν, *I have induced others to go as my fellow-pupils*, P. Eu. 272<sup>c</sup>.

**930.** N. The principles of 927 and 928 apply also to a predicate with ὦν or with the participle of a copulative verb; as ᾗδεσαν σοφοὶ ὄντες, *they knew that they were wise* (but ᾗδεσαν τούτους σοφοὺς ὄντας, *they knew that these men were wise*).

**931.** N. When an infinitive depends on a participle which supplies its omitted subject, predicate words take the case of the participle; as ἦλθον ἐπὶ τινα τῶν δοκούντων εἶναι σοφῶν, *I went to one of those who seemed to be wise*, P. Ap. 21<sup>b</sup>; τῶν προσποιουμένων εἶναι σοφιστῶν τινάς, *some of those who profess to be sophists*, I. 15, 221. So τοῖς δοκοῦσιν εἶναι σοφοῖς, *to those who seem to be wise*.

#### ADJECTIVE USED AS A NOUN.

**932.** 1. An adjective or participle, generally with the article, may be used as a noun. *E.g.*

Ὁ δίκαιος, *the just man*; ὁ ἐχθρός, *the enemy*; φίλος, *a friend*; κακή, *a base woman*; τὸ μέσον or μέσον, *the middle*; οἱ κακοί, *the bad*; τοῖς ἀγαθοῖς, *to the good*; τῶν κρατούντων, *of those in power*; κακά, *evils*; τὰ θνητά, *mortal things*; οἱ γραψάμενοι Σωκράτην, *the accusers of Socrates*.

2. In some cases, a noun is distinctly implied; as τῇ ὑστεραίᾳ (*sc.* ἡμέρᾳ), *on the next day*; ἡ δεξιὰ (*sc.* χεῖρ), *the right hand*; ἡ εὐθεία (*sc.* ὁδός), *the straight road*; ὁ ἄκρατος (*sc.* οἶνος), *unmixed wine*; ἐς τὴν ἑαυτῶν (*sc.* γῆν), *into their own land*.

**933.** The neuter singular of an adjective with the article is often used as an abstract noun; as τὸ καλόν, *beauty* (= κάλλος), τὸ δίκαιον, *justice* (= δικαιοσύνη).

**934.** N. The participle, which is a verbal adjective, is occasionally thus used for the infinitive, which is a verbal noun; as τὸ δεδιός, *fear* (= τὸ δεδιέναι), T. 1, 36; ἐν τῷ μὴ μελετῶντι, *in the want of practice* (*in the not practising*) (= ἐν τῷ μὴ μελετᾶν), T. 1, 142. So in Latin, opus est maturato, *there is need of haste*.

#### THE ARTICLE.

##### HOMERIC USE OF THE ARTICLE.

**935.** In Homer the article appears generally as a demon-

strative or personal pronoun; sometimes (in the forms beginning with  $\tau$ ) as a relative. *E.g.*

Τὴν δ' ἐγὼ οὐ λύσω, *but I will not free her, Il. 1, 29*; τοῦ δὲ κλύε Φοῖβος Ἀπόλλων, *and Phoebus Apollo heard him, Il. 1, 43*; ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν, *for he came to the swift ships of the Achaeans, Il. 1, 12*. As relative, πυρὰ πολλὰ τὰ καίετο, *many fires which were burning, Il. 10, 12*; δῶρα τὰ οἱ ξείνος δῶκε, *gifts which a stranger gave him, Od. 21, 13*.

**936.** N. Even in Homer, adjectives and participles used as nouns (932, 1) have the article, as in Attic Greek; as οἱ γὰρ ἀριστοὶ ἐν νηυσὶν κέαται, *for the bravest sit by the ships, Il. 11, 658*; οἱ ἄλλοι, *the others*; τὰ τ' ἐόντα τὰ τ' ἐσσόμενα, *both things that are and things that are to be, Il. 1, 70*.

**937.** 1. When the article is used with nouns in Homer, it is generally a pronoun (especially ὁ δέ), with which the noun is in apposition; as ὁ δ' ἔβραχε χάλκεος Ἄρης, *and he, brazen Ares, roared, Il. 5, 859*; ἡ δ' ἀέκουσ' ἄμα τοῖσι γυνὴ κίεν, *and she, the woman, went with them unwilling, Il. 1, 348*.

2. Nearer the Attic use of the article are examples like these: αὐτὰρ ὁ τοῖσι γέρων ὁδὸν ἡγεμόνευεν, *but he, the old man, showed them the way, Od. 24, 225*; τὸν δ' οἶον πατέρ' εὔρον, *and they found him, the father, alone, ib. 226*.

3. Hardly, if at all, to be distinguished from the Attic article is that found in examples like these: ὅτε δὴ τὴν νῆσον ἀφικόμεθ', *when now we came to the island, Od. 9, 543*; τό τε σθένος Ὀρίωνος, *and the might of Orion, Il. 18, 486*; αἱ δὲ γυναῖκες ἰστάμεναι θαύμαζον, *and the women stood and wondered, Il. 18, 495*.

4. It is, therefore, often difficult to decide the exact force of an article in early Greek. The above examples show a gradual transition, even in Homer, from the original pronoun to the true definite article.

**938.** N. The examples in 937, 3, are exceptional; and in such cases the nouns usually stand without the article in Homer, as in Latin. Thus δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιῶιο, *and terrible came the clang from the silver bow, Il. 1, 49*, would in Attic Greek require ἡ κλαγγὴ and τοῦ βιῶι.

**939.** Herodotus generally uses the forms of the article beginning with  $\tau$  in the place of the ordinary relative, — of which he uses only the forms  $\delta\varsigma$ ,  $\eta$ ,  $οἷ$ , and  $αἷ$ , except after prepositions. Thus ἄλλος ὄρνις ἱρὸς, τῷ οὐνομα Φοῖνιξ, *another sacred bird, whose name is Phoenix, 2, 73*. In other respects, he uses the article as it is used in Attic prose.



**940.** N. The lyric poets follow the Homeric usage with respect to the article more closely than Herodotus; and the tragic poets, especially in the lyric chorus, admit the Homeric use of the article as a relative or a personal pronoun.

#### ATTIC USE OF THE ARTICLE.

**941.** In Attic Greek the article generally corresponds to our article *the*; as *ὁ ἀνὴρ*, *the man*; *τῶν πόλεων*, *of the cities*; *τοῖς Ἑλλήσιν*, *to the Greeks*; *τὰ δέκα ἔτη*, *the (well known) ten years (at Troy)*, T.1,11.

**942.** The Greek may use the article in certain cases in which the English omits it. Such are the following (943–951):—

**943.** Proper names may take the article; as *ὁ Σωκράτης* or *Σωκράτης*, *Socrates*.

**944.** Abstract nouns often take the article; as *ἡ ἀρετή*, *virtue*, *ἡ δικαιοσύνη*, *justice*; *ἡ εὐλάβεια*, *caution*. But *ἀρετή* etc. are also used in the same sense.

**945.** 1. Nouns qualified by a demonstrative pronoun regularly take the article; as *οὗτος ὁ ἀνὴρ*, *this man*; *ἐν ταῖσδε ταῖς πόλεσιν*, *in these cities*. (For the position, see 974.)

2. But the article may be omitted with proper names, as *οὗτος Νεοπτόλεμος*, *this Neoptolemus*, D.18,114; also where the demonstrative is equivalent to *here* or *there*, as *ὁρῶμεν ὀλίγους τούτους ἀνθρώπους*, *we see few men here*, X. A.4,7<sup>b</sup>; so *οὗτοσὶ ἀνὴρ*, *this man here*, and *οὗτος ἀνὴρ* used contemptuously; see also *νῆες ἐκεῖνα ἐπιπλέουσι*, *ships are sailing up yonder*, T.1,51.

3. The tragedians often omit this article with demonstratives.

**946.** 1. Nouns with a possessive pronoun take the article when they refer to definite individuals, but not otherwise; as *ὁ ἐμὸς πατήρ*, *my father*, *ὁ σὸς κοινωνός*, *your partner*, D.18,21; but *σὸς κοινωνός* would mean *a partner of yours*. (For predicates, see 956.)

2. So also with nouns on which a possessive genitive of a personal, demonstrative, or reflexive pronoun depends; as *ὁ πατήρ μου*, *my father*; *ὁ ἐμῶν πατήρ*, *my own father*; *ὁ τούτων πατήρ*, *their father*; *ἡ αὐτῶν γῆ*, *their own land*. But *παῖς ἑαυτοῦ*, *a child of his own*.

**947.** *Τοιοῦτος*, *τοσοῦτος*, *τοιόσδε*, *τοσόσδε*, and *τηλικούτος* may take the article; as *τὸν τοιοῦτον ἄνδρα*, *such a man*. It is always used with *δεῖνα*, *such a one* (420).

**948.** A numeral may have the article, (a) to distinguish a part of a number; (b) to express a round number, especially with ἀμφί, περί, ὑπέρ, or εἰς; (c) to express merely a number in the abstract. Thus, τῶν πέντε τὰς δύο μοίρας νέμονται, *they hold two of the five parts*, T. 1, 10; ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα, *they remained about thirty days*, X. A. 4, 8<sup>22</sup>; ὅπως μὴ ἐρεῖς ὅτι ἐστὶ τὰ δώδεκα δις ἕξ, *don't say that twelve is twice six*, P. Rp. 337<sup>b</sup>.

**949.** The article is often used, where we use a possessive pronoun, to mark something as belonging to a person or thing mentioned in the sentence; as ἔρχεται αὐτὴ τε ἡ Μανδάνη πρὸς τὸν πατέρα καὶ τὸν Κύρον τὸν υἱὸν ἔχονσα, *Mandane comes to her father (lit. to the father) herself, and with her son Cyrus*, X. C. 1, 3<sup>1</sup>.

**950.** The article may have a generic force, marking an object as the representative of a class; as ὁ ἄνθρωπος, *man* (in general); οἱ γέροντες, *the aged* (as a class).

**951.** The article sometimes has a distributive force, where we should use *each* or *a*; as ὑποσχέται δώσειν τρία ἡμιδαρεῖα τοῦ μηνὸς τῷ στρατιώτῃ, *he promises to give three half-darics a month to each soldier*, X. A. 1, 3<sup>21</sup>.

**952.** 1. An adverb, a preposition with its case, or any similar expression, may be used with the article to qualify a noun, like an attributive adjective; as οἱ τότε ἄνθρωποι, *the men of that time*; τοῦ πάλαι Κάδμου, *of ancient Cadmus*, S. O. T. 1; οἱ ἐν ἄστει Ἀθηναῖοι, *the Athenians in the city*.

2. Here a noun denoting *men* or *things* is often omitted; as οἱ ἐν ἄστει, *those in the city*; τοῖς τότε, *to those of that time*; οἱ ἀμφὶ Πλάτωνα, *those about Plato* (generally *Plato and his school*, or simply *Plato*).

**953.** The nouns γῆ, *land*, πράγματα, *things* or *affairs*, υἱός, *son*, and sometimes other nouns which are readily suggested by the context, may be omitted after the article, when a qualifying adjective or genitive is added; as εἰς τὴν ἑαυτῶν (sc. γῆν), *to their own land*; ἐκ τῆς περιοικίδος, *from the neighboring country*; τὰ τῆς πόλεως, *the affairs of the state*; τὰ τῶν πολεμίων, *what belongs to the enemy*; Περικλῆς ὁ Ξανθίππου (sc. υἱός), *Pericles, the son of Xanthippus*; τὴν ταχίστην (sc. ὁδόν), *the quickest way*. Expressions like τὰ (or τὸ) τῆς Τύχης, τὰ τῆς ὀργῆς, with no definite nouns understood, sometimes do not differ from Τύχη, *Fortune*, and ὀργή, *wrath*.

**954.** Instead of repeating a noun with new adjuncts in the same sentence, it may be sufficient to repeat its article; as οἱ τῶν πολιτῶν παῖδες καὶ οἱ τῶν ἄλλων, *the children of the citizens and those of the others*.

**955.** 1. The infinitive, as a verbal noun (1516), may take a neuter article; as τὸ εἶδέναι, *the knowing*; σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν, *it remained for you not to be silent*, D. 18, 23.

2. In like manner, a neuter article may precede a whole clause considered as a noun; as τὸ γνῶθι σαυτὸν πανταχοῦ ὅτι χρησίμων, *the saying "know thyself" is everywhere useful*.

**956.** A predicate noun or adjective seldom has the article; as νύξ ἡ ἡμέρῃ ἐγένετο, *the day became night*, Hd. 1, 103; καλεῖται ἡ ἀκρόπολις ἔτι ὑπ' Ἀθηναίων πόλις, *the citadel is still called "city" by the Athenians*, T. 2, 15. So when it has a possessive pronoun; as οὗτος ἐμὸς ἐταῖρος ἦν, *he was my companion*, P. Ap. 21<sup>a</sup>.

But when the predicate refers definitely to distinct persons or things, it may have the article; as εἰσὶ δ' οὗτοι οἱ εἰδότες τᾶληθές; *and are these those (whom I mean) who know the truth?* P. H. M. 284<sup>a</sup>.

**957.** N. Βασιλεύς is generally used without the article to designate the king of Persia; as τούτους ἀποπέμπει βασιλεῖ, *he sends these to the King*, T. 1, 128. But the article is sometimes found: compare I. 4, 166 and 179. So sometimes μέγας βασιλεύς; as μεγάλῳ βασιλέως βασιλείᾳ, *a palace of the Great King*, X. A. 1, 2<sup>s</sup>.

**958.** N. The article is often omitted in some familiar expressions of time and place, which are probably older than the Attic use of the article; as ἄμα ἔφ, *at daybreak*; νυκτός, *by night*; ἄμα ἦρι, *at the opening of spring*; ἐν ἀγορᾷ, *in the market-place*; κατ' ἄγρον, *in the country*; κατὰ γῆν, *by land*; κατὰ θάλασσαν, *by sea*; ἐκ δεξιᾶς, *from the right*; etc.

#### POSITION OF THE ARTICLE.

**959.** (*Attributive Position.*) 1. An attributive adjective which qualifies a noun with the article commonly stands between the article and the noun; as ὁ σοφὸς ἀνὴρ, *the wise man*; τῶν μεγάλων πόλεων, *of the great cities*.

2. The noun with the article may be followed by the adjective with the article repeated. The first article is sometimes omitted. In these cases the noun has greater emphasis than in the preceding form (1). *E.g.*

Ὁ ἀνὴρ ὁ σοφός, sometimes ἀνὴρ ὁ σοφός, *the wise man* (but not ὁ ἀνὴρ σοφός, see 971); αἱ πόλεις αἱ δημοκρατούμεναι, *the states which are under democracies*; ἄνθρωποι οἱ ἀδικώτατοι, *men who are the most unjust*; πῶς ἡ ἄκρατος δικαιοσύνη πρὸς ἀδικίαν τὴν ἄκρατον ἔχει, (the question) *how pure justice is related to pure injustice*, P. Rp. 545<sup>a</sup>.

**960.** This applies to possessive pronouns and all expressions which have the force of attributive adjectives, when they are preceded by the article (952, 1), and to dependent genitives (except *partitives* and the genitive of the *personal* pronoun); as ὁ ἐμὸς πατήρ, *my father*; ἡ σὴ μήτηρ, *thy mother*; ὁ ἐμαντοῦ πατήρ, *my own father* (but ὁ πατήρ μου, *my father*, see 977); οἱ ἐν ἄστει ἄνθρωποι or οἱ ἄνθρωποι οἱ ἐν ἄστει, *the men in the city*; οὐδεὶς τῶν τότε Ἑλλήνων, *none of the Greeks of that time*; τὸ τῷ ὄντι ψεῦδος, *the real falsehood*; εἰς τὴν ἐκείνων πόλιν, *into their city*; οἱ τῶν Θηβαίων στρατηγοί, *the generals of the Thebans*; ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου, *in the upward march with Cyrus*, X. A. 5, 1<sup>1</sup>. For participles, see 969.

**961.** N. Two or even three articles may thus stand together; as τὰ γὰρ τῆς τῶν πολλῶν ψυχῆς ὄμματα, *the eyes of the soul of the multitude*, P. So. 254<sup>a</sup>.

**962.** An adjective in either of these positions with reference to the article (959) is said to be in the *attributive* position, as opposed to the *predicate* position (see 971).

**963.** N. Of the three attributive positions, the first (e.g. ὁ σοφὸς ἄνθρωπος) is the most common and the most simple and natural; the second (ὁ ἄνθρωπος ὁ σοφός) is the most formal; the third (ἄνθρωπος ὁ σοφός) is the least common.

**964.** N. The article at the beginning of a clause may be separated from its noun by μέν, δέ, τέ, γέ, γάρ, δὴ, οὖν, and by τις in Herodotus.

**965.** The *partitive* genitive (1088) rarely stands in either of the attributive positions (962), but either precedes or follows the governing noun and its article; as οἱ κακοὶ τῶν πολιτῶν, or τῶν πολιτῶν οἱ κακοί, *the bad among the citizens* (rarely οἱ τῶν πολιτῶν κακοί).

Even the other forms of the adnominal genitive occasionally have this position, as διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι, *angered by the death of their fellow soldiers*, X. A. 1, 2<sup>26</sup>.

**966.** 1. Ὁ ἄλλος in the singular generally means *the rest*, seldom *the other*; οἱ ἄλλοι means *the others*: as ἡ ἄλλη πόλις, *the rest of the state* (but ἄλλη πόλις, *another state*); οἱ ἄλλοι Ἕλληνες, *the other Greeks*.

2. Both ὁ ἄλλος and ἄλλος (rarely ἕτερος) may have the meaning of *besides*; as εὐδαιμονιζόμενος ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων, *congratulated by the citizens and the foreigners besides*, P. G. 473<sup>c</sup>; οὐ γὰρ ἦν χορτὸς οὐδὲ ἄλλο οὐδὲν δένδρον, *for there was no grass, neither any tree* (lit. *nor any other tree*), X. A. 1, 5<sup>5</sup>.

**967.** N. Πολύς with the article generally (though not always) means the *greater part*, especially in οἱ πολλοί, *the multitude, the majority*, and τὸ πολὺ, *the greater part*. So οἱ πλείονες, *the majority*, τὸ πλείον, *the greater part*, οἱ πλείστοι and τὸ πλείστον, *the greatest number or part*.

**968.** N. When a noun has two or more qualifying words, each of them may take an article and stand in either attributive position (959), or all may stand between one article and its noun; as κατὰ τὴν Ἀττικὴν τὴν παλαιὰν φωνήν, *according to the old Attic dialect*, P. Crat. 398<sup>d</sup>; τὰ τεῖχη τὰ ἑαυτῶν τὰ μακρά, *their own long walls*, T. 1, 108; πέμποντες εἰς τὰς ἄλλας Ἀρκαδικὰς πόλεις, *sending to the other Arcadian cities*, X. H. 7, 4<sup>88</sup>; τὴν ὑπ' Ἀρετῆς Ἡρακλέους παιδεύουσιν, *the instruction of Hercules by Virtue*, X. M. 2, 1<sup>84</sup>. Occasionally one stands between the article and the noun, while another follows the noun without an article; as οἱ ἀπὸ τῶν ἐν τῇ Ἀσίᾳ πόλεων Ἑλληνίδων, *those (coming) from the Greek cities in Asia*, X. H. 4, 3<sup>15</sup>.

**969.** N. When an attributive participle (919) with dependent words qualifies a noun with the article, either the participle or the dependent words may follow the noun; as τὸν ῥέοντα ποταμὸν διὰ τῆς πόλεως, *the river which runs through the city*, X. H. 5, 2<sup>4</sup>; τὸν ἐφ' εὐσθηκότα κίνδυνον τῇ πόλει, *the danger impending over the city*, D. 18, 176; ἡ ἐν τῷ Ἰσθμῷ ἐπιμονὴ γενομένη, *the delay which occurred at the Isthmus*, T. 2, 18. But such expressions may also take either of the attributive positions (959, 1 or 2).

**970.** N. The Greeks commonly said *the Euphrates river*, τὸν Εὐφράτην ποταμόν, etc., rather than *the river Euphrates*. So sometimes with names of mountains (rarely with those of cities or islands).

**971.** (*Predicate Position.*) When an adjective either precedes the article, or follows the noun without taking an article, it is always a predicate adjective (see 919). *E.g.*

Ὁ ἀνὴρ σοφός or σοφὸς ὁ ἀνὴρ (sc. ἐστίν), *the man is wise*, or *wise is the man*; πολλοὶ οἱ πανούργοι, *many are the evil-doers*; ἐφημέρους γε τὰς τύχας κεκτήμεθα, *we possess our fortunes for a day* (sc. οὖσας), Gnom.

**972.** N. The predicate force of such adjectives must often be expressed by a periphrasis; as πτηνὰς διώκεις τὰς ἐλπίδας, *the hopes you are pursuing are winged*, lit. *you are pursuing hopes (being) winged*, E. frag. 273; ἡγούμενοι αὐτονόμων τῶν ξυμμάχων, *being leaders of allies who were independent*, T. 1, 97; ψιλὴν ἔχων τὴν κεφαλὴν, *having his head bare*, X. A. 1, 8<sup>6</sup>. So πόσον ἄγει τὸ στράτευμα; *how great is the army he is bringing?*

**973.** The position of such an adjective (971) with reference to the article is called the *predicate* position.

**974.** When a demonstrative pronoun agrees with a noun, it takes the article, and stands in the predicate position (971). *E.g.*

Οὗτος ὁ ἀνὴρ, *this man*, or ὁ ἀνὴρ οὗτος (never ὁ οὗτος ἀνὴρ).  
Περὶ τούτων τῶν πόλεων, *about these cities*. (See 945, 1-3.)

**975.** N. But if an adjective or other qualifying word is added, the demonstrative may stand between this and its noun; as ἡ στενὴ αὕτη ὁδός, *this narrow road*, X. A. 4, 2<sup>6</sup>; τῷ ἀφικομένῳ τούτῳ ξένῳ, *to this stranger who has come*, P. Pr. 313<sup>b</sup>. (See 977, 2.)

**976.** N. Ἐκαστος, ἐκάτερος, ἄμφω, and ἀμφοτέρως have the predicate position like a demonstrative, as ἐκάστη ἡ ἡμέρα, *each day*; but with ἕκαστος the article may be omitted. Τοιοῦτος, τοσοῦτος, τοιόσδε, τοσόσδε and τηλικούτος, when they take the article, have the first attributive position (959, 1).

**977.** 1. A dependent genitive of the *personal* pronoun (whether partitive or not) has the predicate position (971), while that of other pronouns (unless it is partitive) has the first attributive position (959, 1); as ἡ μῶν ἡ πόλις or ἡ πόλις ἡ μῶν, *our city* (not ἡ ἡ μῶν πόλις); ἡ τούτων πόλις, *these men's city* (not ἡ πόλις τούτων); μετεπέμψατο Ἀστυάγης τὴν ἐκ τούτου θυγατέρα καὶ τὸν παῖδα αὐτῆς, *Astyages sent for his own daughter and her son*, X. C. 1, 3<sup>1</sup>.

2. But if a qualifying word is added, the personal pronoun may stand between this and the noun; as ἡ δοκοῦσα ἡ μῶν πρότερον σωφροσύνη, *what previously seemed to be our modesty*, T. 1, 32. (See 975.)

**978.** 1. The adjectives ἄκρος, μέσος, and ἔσχατος, when they are in the predicate position (971), mean *the top* (or *extremity*), *the middle*, *the last*, of the thing which their nouns denote; as ἡ ἀγορὰ μέση or μέση ἡ ἀγορά, *the middle of the market* (while ἡ μέση ἀγορά would mean *the middle market*); ἄκρα ἡ χεὶρ, *the extremity of the hand*.

2. When no article is used, as in the older poetry, the context must decide the meaning. Compare *summus*, *medius*, *extremus*, and *ultimus* in Latin.

**979.** Πᾶς and σύμπας, *all*, and ὅλος, *whole*, generally have the predicate position; as πάντες οἱ ἄνδρες or οἱ ἄνδρες πάντες, *all the men*; ὅλη ἡ πόλις or ἡ πόλις ὅλη, *all the city*. But they can also be used like attributive adjectives, preceded by the article; as ἡ πᾶσα Σικελία, *the whole of Sicily*, τὸ ὅλον γένος, *the entire race*.

The distinction here was probably no greater than that between *all the city* and *the whole city* in English. We find even οἱ πάντες ἄνθρωποι, *all mankind*, X. A. 5, 6<sup>7</sup>.

980. Αὐτός as an intensive pronoun, *ipse* (989, 1), has the predicate position; as αὐτὸς ὁ ἀνὴρ, *the man himself*. But ὁ αὐτὸς ἀνὴρ, *the same man* (989, 2).

#### PRONOMINAL ARTICLE IN ATTIC GREEK.

981. In Attic prose the article retains its original demonstrative force chiefly in the expression ὁ μὲν . . . ὁ δέ, *the one . . . the other*.<sup>1</sup> *E.g.*

Οἱ μὲν αὐτῶν ἐτόξευον, οἱ δ' ἐσφενδόων, *some of them shot with bows, and others used slings*, X. A. 3, 3<sup>7</sup>. Δεῖ τοὺς μὲν εἶναι δυστυχεῖς, τοὺς δ' εὐτυχεῖς, *some must be unfortunate, and others fortunate*, E. frag. 207. Τῶν πόλεων αἱ μὲν τυραννοῦνται, αἱ δὲ δημοκρατοῦνται, αἱ δὲ ἀριστοκρατοῦνται, *some states are governed by tyrants, others by democracies, and others by aristocracies*, P. Rp. 338<sup>d</sup>.

982. N. The neuter τὸ μὲν . . . τὸ δέ may be used adverbially, *partly . . . partly*. For τοῦτο μὲν . . . τοῦτο δέ in this sense, see 1010.

983. N. (a) 'Ο δέ etc. sometimes mean *and he, but he, etc.*, even when no ὁ μὲν precedes; as Ἰνάρως Ἀθηναίους ἐπηγάγετο· οἱ δὲ ἦλθον, *Inaros called in Athenians; and they came*, T. 1, 104.

(b) With prepositions these expressions are generally inverted; as πολλὰ μὲν . . . ἐν δὲ τοῖς, P. Eu. 303<sup>c</sup>; παρὰ μὲν τοῦ ξύλου, παρὰ δὲ τοῦ σίδηρος, X. Rp. A. 2, 11.

984. A few other relics of the demonstrative meaning of the article are found in Attic, chiefly the following:—

Τὸν καὶ τόν, *this man and that*; τὸ καὶ τό, *this and that*; τὰ καὶ τά, *these and those*; as ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι, *for we ought to have done this thing and that, and not to have done the other*, D. 9, 68.

Πρὸ τοῦ (or προτοῦ), *before this, formerly*.

Καὶ τόν or καὶ τήν, *before an infinitive*; as καὶ τὸν κελεύσαι δοῖναι (sc. λέγεται), and (it is said) *he commanded him to give it*, X. C. 1, 3<sup>9</sup>.

So occasionally τῷ, *therefore*, which is common in Homer.

<sup>1</sup> In this use, and in other pronominal uses of the article (as in Homer), the forms ὁ, ἡ, οἱ, and αἱ were probably oxytone (ὁ, ἡ, οἱ, αἱ). They are printed here without accents in conformity with the prevailing usage in school editions of Greek authors. See 139.

## PRONOUNS.

## PERSONAL AND INTENSIVE PRONOUNS.

**985.** The nominatives of the personal pronouns are seldom used, except for emphasis. (See 896.)

**986.** The forms ἐμοῦ, ἐμοί, and ἐμέ are more emphatic than the enclitics μοῦ, μοί, μέ. The latter seldom occur after prepositions, except in πρὸς με.

**987.** Of the personal pronouns of the third person, οὗ, οἱ, etc. (389), only οἱ and the plural forms in σφ- are used in Attic prose. There they are generally *indirect reflexives*, that is, in a dependent clause (or joined with an infinitive or participle in the leading clause) referring to the subject of the leading verb. *E.g.*

\*Ἐλεξαν ὅτι πέμψει σφᾶς ὁ Ἰνδῶν βασιλεύς, *they said that the king of the Indians had sent them*, X. C. 2, 4<sup>1</sup>. Ἐπρεσβεύοντο ἐγκλήματα ποιοῦμενοι, ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ πολέμου, *they sent embassies, making charges, that they might have the strongest possible ground for war*, T. 1, 126. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν νικήσας ἐρίζοντά οἱ περὶ σοφίας, *here Apollo is said to have flayed Marsyas, having beaten him in a contest (with himself, οἱ) in skill*, X. A. 1, 2<sup>8</sup>.

For the restricted use of these pronouns in Attic Greek, see also 392.

**988.** In Homer and Herodotus, and when they occur in the Attic poets, all these pronouns are generally personal pronouns, though sometimes (direct or indirect) reflexives. *E.g.*

Ἐκ γάρ σφεων φρένας εἴλετο Παλλὰς Ἀθήνη, *for Pallas Athena bereft them of their senses*, Il. 18, 311; τὸν κριὸν ἀπὸ ἑο (144, 4) πέμπε θύραζε, *he sent the ram forth from himself through the door*, Od. 9, 461. Αὐτίκα δέ οἱ εὕδοντι ἐπέστη ὄνειρος, *and soon a dream came to him in his sleep*, Hd. 1, 34; οὐδαμοῖσι τῶν νῦν σφεας περιουκεόντων εἰσι ὁμόγλωσσοι, *they have the same speech with none of their present neighbors*, Hd. 1, 57. Τίνι τρόπῳ θανεῖν σφε φῆς; *in what manner do you say she died?* S. Tr. 878.

**989.** Αὐτός has three uses:—

1. In all its cases it may be an intensive adjective pronoun, *himself, herself, itself, themselves* (like *ipse*). *E.g.*



Αὐτὸς ὁ στρατηγός, *the general himself*; ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς, *on the very coasts*, T.1,7; ἐπιστήμη αὐτῇ, *knowledge itself*.

2. Αὐτός in all its cases, when preceded by the article, means *the same* (*idem*). *E.g.*

Ὁ αὐτὸς ἀνὴρ, *the same man*; τὸν αὐτὸν πόλεμον, *the same war*; ταῦτά, *the same things* (42).

3. The *oblique cases* of αὐτός are the ordinary personal pronouns of the third person, *him, her, it, them*. *E.g.*

Στρατηγὸν αὐτὸν ἀπέδειξε, *he designated him as general*. See four other examples in X.A.1,1,2&3.

It will be noticed that the *nominative* of αὐτός is never a personal pronoun.

For σφέ, σφίν, νίν, and μίν, see 394 and 395.

990. N. A pronoun with which αὐτός intensive agrees is often omitted; as ταῦτα ἐποιεῖτε αὐτοί (sc. ὑμεῖς), *you did this yourselves*; πλευστέον εἰς ταύτας αὐτοῖς ἐμβᾶσιν (sc. ὑμῖν), *you must sail, embarking on these yourselves (in person)*, D.4,16. So αὐτὸς ἔφη (*ipse dixit*), *himself (the master) said it*.

991. N. Αὐτός with an ordinal numeral (372) may designate a person as the chief of a given number; as ἡρέθη πρεσβευτὴς δέκατος αὐτός, *he was chosen ambassador as the chief of ten (himself the tenth)*, X.H.2,2<sup>17</sup>.

992. N. The oblique cases of αὐτός are often used where the indirect reflexives (987) might stand, and sometimes even where the direct reflexives (993) would be allowed; as ἀπλῶς τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, *Socrates used to declare his own opinion plainly to those who conversed with him*, X.M.4,7<sup>1</sup>, where οἱ might have been used; but in 1,2<sup>8</sup>, we have ἐλπίζειν ἐποίει τοὺς συνδιατρίβοντας ἑαυτῷ. The union of an intensive and a personal pronoun in αὐτός explains this freedom of usage.

#### REFLEXIVE PRONOUNS.

993. The reflexive pronouns (401) refer to the subject of the clause in which they stand. Sometimes in a dependent clause they refer to the subject of the leading verb,—that is, they are *indirect reflexives* (987). *E.g.*

Γινῶθι σαυτόν, *know thyself*; ἐπέσφαξεν ἑαυτόν, *he slew himself*. Δίδωμί σοι ἑμαυτὸν δούλον, *I give myself to you as a slave*, X.C.4,6<sup>2</sup>. Οἱ ἡττώμενοι ἑαυτούς τε καὶ τὰ ἑαυτῶν πάντα ἀποβάλλουσιν, *the vanquished lose both themselves and all that belongs to*

them, X. C. 3, 3<sup>45</sup>. Ἐπειρεν Ἀθηναίους ἐαυτὸν κατὰγειν, *he persuaded the Athenians to restore him (from exile)*, T. 1, 111.

994. N. Occasionally a reflexive refers to some emphatic word which is neither the leading nor a dependent subject; as ἀπὸ σαυτοῦ γὼ σε διδάξω, *I will teach you from your own case (from yourself)*, Ar. N. 385. In fact, these pronouns correspond almost exactly in their use to the English reflexives, *myself, thyself, himself*, etc.

995. N. The third person of the reflexive is sometimes used for the first or second; as δεῖ ἡμᾶς ἐρῆσθαι ἐαυτούς, *we must ask ourselves*, P. Ph. 78<sup>b</sup>.

996. N. The reflexive is sometimes used for the reciprocal (404); ἡμῖν αὐτοῖς διαλεξόμεθα, *we will discourse with one another (i.e. among ourselves)*, D. 48, 6.

997. N. A reflexive may be strengthened by a preceding αὐτός; as οἷός τε αὐτὸς αὐτῷ βοηθεῖν, *able (himself) to help himself*, P. G. 483<sup>b</sup>. Τὸ γινώσκειν αὐτὸν ἐαυτόν, *for one (himself) to know himself*, P. Ch. 165<sup>b</sup>.

For the personal pronouns οὗ, οἱ, etc. as direct and indirect reflexives, see 987 and 988.

#### POSSESSIVE PRONOUNS.

998. 1. The possessive pronouns (406) are generally equivalent to the *possessive genitive* (1085, 1) of the personal pronouns. Thus ὁ σὸς πατήρ = ὁ πατήρ σου, *your father*.

For the article with possessives, see 946, 1.

2. For ἐμός and σός here the enclitic forms μοῦ (not ἐμοῦ) and σοῦ may be used; ἡμῶν and ὑμῶν for ἡμέτερος and ὑμέτερος are less frequent. These genitives have the predicate position as regards the article (971).

999. The possessive is occasionally equivalent to the *objective genitive* of the personal pronoun; as ἡ ἐμὴ εὐνοία, which commonly means *my good-will (towards others)*, rarely means *good-will (shown) to me*; as εὐνοίᾳ γὰρ ἐρῶ τῇ σῇ, *for I shall speak out of good-will to you*, P. G. 486<sup>a</sup>. (See 1085, 3.)

1000. N. Σφέτερος, *their*, and (poetic) ὅς, *his, her, its*, are regularly (directly or indirectly) reflexive.

1001. N. An adjective or an appositive in the genitive may refer to the genitive implied in a possessive; as τὰμὰ δυστήνου

κακά, *the woes of me, unhappy one*, S. O. C. 344; τὴν ὑμετέραν τῶν σοφιστῶν τέχνην, *the art of you Sophists*, P. H. M. 281<sup>d</sup>. See 913.

1002. N. By the possessive pronouns and the possessive genitive, the words *my father* can be expressed in Greek in five forms: ὁ ἐμὸς πατήρ, ὁ πατήρ ὁ ἐμὸς, πατήρ ὁ ἐμὸς, ὁ πατήρ μου, and (after another word) μου ὁ πατήρ (as ἔφη μου ὁ πατήρ). So ὁ σὸς πατήρ, etc.

1003. N. (a) *Our own, your own* (plural), and *their own* are generally expressed by ἡμέτερος, ὑμέτερος, and σφέτερος, with αὐτῶν (989, 1) strengthening the ἡμῶν, ὑμῶν, or σφῶν implied in the possessive; as τὸν ἡμέτερον αὐτῶν πατέρα, *our own father*; τῇ ὑμετέρα αὐτῶν μητρί, *to your own mother*; τοὺς σφετέρους αὐτῶν παῖδας, *their own children*. For the third person plural ἐαυτῶν can be used; as τοὺς ἐαυτῶν παῖδας (also σφῶν αὐτῶν παῖδας, without the article); but we seldom find ἡμῶν (or ὑμῶν) αὐτῶν.

(b) Expressions like τὸν ἐμὸν αὐτοῦ πατέρα for τὸν ἐμαντοῦ πατέρα, etc., with singular possessives, are poetic. In prose the genitive of the reflexive (ἐμαντοῦ, σεαντοῦ, or ἐαυτοῦ), in the attributive position (959), is the regular form; as μετεπέμψατο τὴν ἐαυτοῦ θυγατέρα, *he sent for his (own) daughter*, X. C. 1, 3<sup>1</sup>.

#### DEMONSTRATIVE PRONOUNS.

1004. Οὗτος and ὅδε, *this*, generally refer to what is near in place, time, or thought; ἐκεῖνος, *that*, refers to what is more remote.

1005. N. The distinction between οὗτος and ὅδε, both of which correspond to our *this*, must be learned by practice. In the historians, οὗτος (with τοιοῦτος, τοσοῦτος, and οὕτως) frequently refers to a speech just made, while ὅδε (with τοιόσδε, τοσούσδε, and ὥδε) refers to one about to be made; as τάδε εἶπεν, *he spoke as follows*, but ταῦτα εἶπεν, *thus he spoke* (said after the speech): see T. 1, 72 and 79, 85, and 87. But elsewhere οὗτος (especially in the neuter) often refers to something that follows; as ῥῆγον γὰρ τούτων προερημένον μαθήσει, *for you will more easily understand it when this (the following) is premised*, P. Rp. 510<sup>b</sup>.

1006. N. Οὗτος is sometimes exclamatory, as οὗτος, τί ποιεῖς; *You there! what are you doing?* A. R. 198.

1007. N. The Greek has no word exactly corresponding to the unemphatic demonstrative which is often used in English as the antecedent of a relative, as *I saw those who were present*. Here a participle with the article is generally used; as εἶδον τοὺς παρόντας;

if a demonstrative is used (*εἶδον τούτους οἱ παρῆσαν*, *I saw these men who were present*), it has special emphasis (1030). A relative with omitted antecedent sometimes expresses the sense required; as *εἶδον οὓς ἔλαβεν*, *I saw (those) whom he took* (1026).

1008. N. The demonstratives, especially *ὅδε*, may call attention to the presence or approach of an object, in the sense of *here* or *there*; *ὅδε γὰρ δὴ βασιλεὺς χώρας*, *for here now is the king of the land*, S. An. 155; for *νῆες ἐκεῖναι* (T. 1, 51) see 945, 2.

1009. N. *Οὗτος* sometimes repeats a preceding description for emphasis in a single word; as *ὁ γὰρ τὸ σπέρμα παρασχὼν, οὗτος τῶν φύτων αἴτιος*, *for he who supplied the seed — that man is responsible for the harvest*, D. 18, 159.

1010. N. *Τοῦτο μὲν . . . τοῦτο δέ*, *first . . . secondly, partly . . . partly*, is used nearly in the sense of *τὸ μὲν . . . τὸ δέ* (982), especially by Herodotus.

For *οὕτως, ὁδί, ἐκινούσι, οὕτως, ὡδί*, etc., see 412.

#### INTERROGATIVE PRONOUN.

1011. The interrogative *τίς*; *who? what?* may be either substantive or adjective; as *τίνας εἶδον*; *whom did I see?* or *τίνας ἄνδρας εἶδον*; *what men did I see?*

1012. *Τίς* may be used both in direct and in indirect questions; as *τί βούλεται*; *what does he want?* *ἐρωτᾷ τί βούλεσθε*, *he asks what you want*.

1013. N. In indirect questions, however, the relative *ὅστις* is more common; as *ἐρωτᾷ ὅ τι βούλεσθε* (1600).

1014. N. The same principles apply to the pronominal adjectives *πόσος, πόσος*, etc. (429).

#### INDEFINITE PRONOUN.

1015. 1. The indefinite *τις* (enclitic) generally means *some, any*, and may be either substantive or adjective; as *τοῦτο λέγει τις*, *some one says this*; *ἄνθρωπός τις*, *some man*.

2. It is sometimes nearly equivalent to the English *a* or *an*; as *εἶδον ἄνθρωπὸν τινα*, *I saw a certain man*, or *I saw a man*.

1016. N. *Τίς* sometimes implies that the word to which it is

joined is not to be taken in its strict meaning; as κλέπτῃς τις ἀναπέφανται, *he has been shown up as a sort of thief*, P. Rp. 334<sup>a</sup>; μέγας τις, *rather large*; τριάκοντά τινας ἀπέκτειναν, *they killed some thirty*, T. 8, 73.

So with the adverbial τὶ (1060); as σχέδον τι, *very nearly*, T. 3, 68.

1017. N. Occasionally τις means *every one*, like πᾶς τις; as εὖ μὲν τις δόρυ θηξάσθω, *let every one sharpen well his spear*, Il. 2, 382.

1018. N. The neuter τὶ may mean *something important*; as οἴονται τι εἶναι, ὄντες οὐδενὸς ἄξιοι, *they think they are something, when they are worth nothing*, P. Ap. 41<sup>c</sup>.

#### RELATIVE PRONOUNS.

1019. A relative agrees with its antecedent in gender and number; but its case depends on the construction of the clause in which it stands. *E.g.*

Εἶδον τοὺς ἄνδρας οἱ ἦλθον, *I saw the men who came*; οἱ ἄνδρες οὓς εἶδες ἀπῆλθον, *the men whom you saw went away*.

1020. N. The relative follows the person of the antecedent; as ὑμεῖς οἱ τοῦτο ποιεῖτε, *you who do this*; ἐγὼ ὃς τοῦτο ἐποίησα, *I who did this*.

1021. N. (a) A relative referring to several antecedents follows the rule given for predicate adjectives (924); as περὶ πολέμον καὶ εἰρήνης, ἃ μέγιστην ἔχει δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων, *about war and peace, which have the greatest power in the life of men*, I. 8, 2; ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους καθέσταμεν, *freed from wars, dangers, and confusion, in which we are now involved with one another*, I. 8, 20.

(b) The relative may be plural if it refers to a collective noun (900); as πλῆθει οἷπερ δικώσουσιν, *to the multitude who are to judge*, P. Phdr. 260<sup>a</sup>.

(c) On the other hand, ὅστις, *whoever*, may have a plural antecedent; as πάντα ὃ τι βούλονται, *everything, whatsoever they want*.

1022. N. A neuter relative may refer to a masculine or feminine antecedent denoting a thing; as διὰ τὴν πλεονεξίαν, ὃ πᾶσα φύσις διώκειν πέφυκεν, *for gain, which every nature naturally follows*, P. Rp. 359<sup>c</sup>. (See 925.)

1023. 1. In Homer the forms of the relative are sometimes used as demonstrative pronouns, like the article (935); as ὃς γὰρ δεύτατος ἦλθεν, *for he came second*, Od. 1, 286; ὃ γὰρ γέρας ἐστὶ θανόντων, *for this is the right of the dead*, Il. 23, 9.

2. A few similar expressions occur in Attic prose, especially the Platonic  $\eta \delta \delta\varsigma$ , *said he* (where  $\eta$  is imperfect of  $\eta\mu\acute{\iota}$ , *say*). So  $\kappa\alpha\iota \delta\varsigma$ , *and he*,  $\kappa\alpha\iota \omicron\iota$ , *and they*, and (in Hdt.)  $\delta\varsigma \kappa\alpha\iota \delta\varsigma$ , *this man and that*. (Compare  $\tau\omicron\nu \kappa\alpha\iota \tau\omicron\nu$ , 984.) So also  $\delta\varsigma \mu\acute{\epsilon}\nu \dots \delta\varsigma \delta\acute{\epsilon}$ , in the oblique cases, are occasionally used for  $\delta \mu\acute{\epsilon}\nu \dots \delta \delta\acute{\epsilon}$ ; as  $\pi\acute{o}\lambda\epsilon\iota\varsigma$  'Ελληνίδας,  $\alpha\acute{\iota}\varsigma \mu\acute{\epsilon}\nu \alpha\acute{\nu}\alpha\iota\rho\acute{\omega}\nu$ ,  $\epsilon\iota\varsigma \alpha\acute{\iota}\varsigma \delta\acute{\epsilon} \tau\omicron\upsilon\varsigma \phi\upsilon\gamma\acute{\alpha}\delta\alpha\varsigma \kappa\alpha\tau\acute{\alpha}\gamma\omega\nu$ , *destroying some Greek cities, and restoring their exiles to others*, D. 18, 71.

1024. N. (a) In the epic and lyric poets  $\tau\acute{\epsilon}$  is often appended to relative words without affecting their meaning; as  $\omicron\upsilon\kappa \acute{\alpha}\lambda\epsilon\iota\varsigma \acute{\alpha} \tau\acute{\epsilon} \phi\eta\sigma\iota \theta\epsilon\acute{\alpha}$ ; *dost thou not hear what the Goddess says?* Il. 15, 130. Sometimes it seems to make the relative more indefinite, like  $\tau\iota\varsigma$  in  $\delta\omicron\sigma\tau\iota\varsigma$ , *whoever*, *quicumque*.

(b) But  $\omicron\lambda\acute{o}\varsigma \tau\epsilon$  in Attic Greek means *able*, *capable*, like  $\delta\upsilon\nu\alpha\tau\acute{o}\varsigma$ , being originally elliptical for  $\tau\omicron\iota\omega\upsilon\tau\omicron\varsigma \omicron\lambda\acute{o}\varsigma$ , *such as*,  $\tau\acute{\epsilon}$  having no apparent force.

1025. (*Preposition omitted*.) When the relative and its antecedent would properly have the same preposition, it is usually expressed only with the antecedent; as  $\alpha\pi\omicron \tau\eta\varsigma \alpha\upsilon\tau\eta\varsigma \acute{\alpha}\gamma\gamma\omicron\lambda\acute{\iota}\alpha\varsigma \eta\sigma\pi\epsilon\rho \pi\omicron\lambda\lambda\acute{\alpha} \pi\rho\acute{o}\epsilon\iota\sigma\theta\epsilon \tau\omicron\omega\nu \kappa\omicron\iota\nu\omega\nu$ , *by the same want of sense by which (for  $\acute{\alpha}\phi' \eta\sigma\pi\epsilon\rho$ ) you sacrifice many of your public interests*, D. 18, 134.

#### OMISSION OF THE ANTECEDENT.

1026. The antecedent of a relative may be omitted when it can easily be supplied from the context, especially if it is indefinite (1426). *E.g.*

\*Ελαβεν  $\acute{\alpha} \acute{\epsilon}\beta\omicron\upsilon\lambda\epsilon\tau\omicron$ , *he took what he wanted*;  $\acute{\epsilon}\pi\epsilon\iota\theta\epsilon\nu \delta\rho\acute{o}\sigma\tau\omicron\upsilon\varsigma \acute{\epsilon}\delta\upsilon\lambda\alpha\tau\omicron$ , *he persuaded as many as he could*. \*Α  $\mu\grave{\eta} \omicron\iota\delta\alpha \omicron\upsilon\delta\acute{\epsilon} \omicron\iota\theta\mu\alpha\iota \epsilon\iota\delta\acute{\epsilon}\nu\alpha\iota$ , *what I do not know I do not even think I know*, P. Ap. 21<sup>d</sup>. \*Εγὼ  $\kappa\alpha\iota \delta\omega\nu \acute{\epsilon}\gamma\omega \kappa\rho\alpha\tau\acute{\omega} \mu\epsilon\nu\omicron\upsilon\mu\epsilon\nu \pi\alpha\rho\acute{\alpha} \sigma\omicron\acute{\iota}$ , *I and those whom I command will remain with you*, X. C. 5, 1<sup>26</sup>.

1027. N. In such cases it is a mistake to say that  $\tau\alpha\upsilon\tau\alpha$ ,  $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\iota$ , etc., are *understood*; see 1030. The relative clause here really becomes a substantive, and contains its antecedent within itself. Such a relative clause, as a substantive, may even have the article; as  $\acute{\epsilon}\chi\omicron\upsilon\sigma\alpha \tau\eta\nu \acute{\epsilon}\pi\omega\nu\nu\mu\acute{\iota}\alpha\nu \tau\eta\nu \tau\omicron\upsilon \delta \acute{\epsilon}\sigma\tau\iota\nu$ , *having the name of the absolutely existent (of the "what is")*, P. Ph. 92<sup>d</sup>;  $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\nu \delta\rho\acute{\epsilon}\gamma\epsilon\tau\alpha\iota \tau\omicron\upsilon \delta \acute{\epsilon}\sigma\tau\iota\nu \acute{\iota}\sigma\omicron\nu$ , *they aim at that absolute equality (at the "what is equal")*, *ibid.* 75<sup>b</sup>;  $\tau\hat{\omega} \sigma\mu\kappa\rho\hat{\omega} \mu\acute{\epsilon}\rho\epsilon\iota$ ,  $\tau\hat{\omega} \delta \eta\rho\chi\epsilon \acute{\epsilon}\nu \alpha\upsilon\tau\hat{\omega}$ , *through the small part, which was shown to be the ruling power within him (the "what ruled")*, P. Rp. 442<sup>c</sup>. Here it must not be thought that  $\tau\omicron\upsilon$  and  $\tau\hat{\omega}$  are antecedents, or pronouns at all.

**1028.** N. Most relative adverbs regularly omit the antecedent; as ἦλθεν ὅτε τοῦτο εἶδεν, *he came when he saw this* (for *then, when*).

**1029.** N. The following expressions belong here:—ἐστὶν οἱ (ὧν, οἷς, οὓς), *some* (905), more common than the regular εἰσὶν οἱ, *sunt qui, there are (those) who*; ἐστὶν οἵτινες (especially in questions); ἐνιοὶ (from ἐνι, = ἐνεσσι or ἐνεισι, and οἱ), *some*; ἐνίοτε (ἐνι and ὅτε), *sometimes*; ἐστὶν οὐ, *somewhere*; ἐστὶν ἧ, *in some way*; ἐστὶν ὅπως, *somehow*.

**1030.** N. When a clause containing a relative with omitted antecedent precedes the leading clause, the latter often contains a demonstrative referring back with emphasis to the omitted antecedent; as ἃ ἐβούλετο ταῦτα ἔλαβεν, *what he wanted, that he took*, entirely different from ταῦτα ἃ ἐβούλετο ἔλαβεν, *he took these (definite) things, which he wanted*; ἃ ποιῆν αἰσχρὸν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλόν, *what it is base to do, this believe that it is not good even to say*, I. 1, 15 (here ταῦτα is not the antecedent of ἃ, which is indefinite and is not expressed). See 1007.

#### ASSIMILATION AND ATTRACTION.

**1031.** When a relative would naturally be in the accusative as the object of a verb, it is generally *assimilated* to the case of its antecedent if this is a genitive or dative. *E.g.*

Ἐκ τῶν πόλεων ὧν ἔχει, *from the cities which he holds* (for ἃς ἔχει); τοῖς ἀγαθοῖς οἷς ἔχομεν, *with the good things which we have* (for ἃ ἔχομεν). Ἀξιοὶ τῆς ἐλευθερίας ἧς κέκτησθε, *worthy of the freedom which you have*, X. A. 1, 7<sup>8</sup>; εἰ τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κύρος διδῷ, *if we shall trust the guide whom Cyrus may give us*, X. A. 1, 3<sup>16</sup>. This assimilation is also called *attraction*.

**1032.** N. When an antecedent is omitted which (if expressed) would have been a genitive or dative, the assimilation still takes place; and a preposition which would have belonged to the antecedent passes over to the relative; as ἐδήλωσε τοῦτο οἷς ἔπραττε, *he showed this by what he did* (like ἐκείνοις ἃ); σὺν οἷς μάλιστα φιλεῖς, *with those whom you most love* (σὺν ἐκείνοις οὓς), X. A. 1, 9<sup>28</sup>; ἀμελήσας ὧν με δεῖ πράττειν, *having neglected what (ἐκείνων ἃ) I ought to do*, X. C. 5, 1<sup>8</sup>; οἷς εὐτυχήκεσαν ἐν Λευκτροῖς οὐ μετρίως ἐκέχρηντο, *they had not used moderately the successes which they had gained at Leuctra* (τοῖς εὐτυχήμασιν ἃ εὐτυχήκεσαν, see 1054), D. 18, 18.

**1033.** N. A relative is seldom assimilated *from* any other construction than that of the object accusative, or *into* any other case than the genitive or dative. Yet exceptions occur; as *παρ' ὧν βοηθεῖς οὐκ ἀπολήρῃς χάριν*, *you will get no thanks from those whom (παρ' ἐκείνων οἷς) you help*, Aesch. 2, 117. Even the nominative may be assimilated; as *βλάπτεσθαι ἀφ' ὧν ἡμῖν παρεσκευάσται*, *to be injured by what has been prepared by us* (like *ἀπ' ἐκείνων ᾧ*), T. 7, 67.

**1034.** N. A like assimilation takes place in relative adverbs; as *διακομίζοντο εὐθὺς ὅθεν ὑπεξέθεντο παῖδας καὶ γυναῖκας*, *they immediately brought over their children and women from the places in which they had placed them for safety* (where *ὅθεν*, *from which*, stands for *ἐκεῖθεν οἱ*, *from the places whither*), T. 1, 89.

**1035.** N. The antecedent occasionally is assimilated to the case of the relative, when this immediately follows; as *ἔλεγον ὅτι πάντων ὧν δέονται πεπραγότες εἶεν*, *they said that they had done all things which (πάντα ὧν) they needed*, X. H. 1, 4<sup>2</sup>. *Τὴν οὐσίαν ἣν κατέλιπε οὐ πλείονος ἀξία ἐστὶν ἢ τεττάρων καὶ δέκα ταλάντων*, *the estate which he left is not worth more than fourteen talents*, L. 19, 47. Compare *urbem quam statuo vestra est*, Verg. *Aen.* 1, 573. Such expressions involve an *anacoluthon*.

This *inverted assimilation* takes place in *οὐδεὶς ὅστις οὐ*, *everybody*, in which *οὐδεὶς* follows the case of the relative; as *οὐδένι ὅτ' οὐκ ἀποκρινόμενος* (for *οὐδεὶς ἐστὶν ὅτ'*), *replying to everybody*, P. *Men.* 70<sup>c</sup>.

**1036.** N. A peculiar assimilation occurs in certain expressions with *οἷος*; as *χαριζόμενον οἷω σοι ἀνδρί*, *pleasing a man like you* (for *τοιούτῳ οἷος σύ*), X. *M.* 2, 9<sup>8</sup>; *πρὸς ἀνδρας τολμηροὺς οἷους καὶ Ἀθηναίους*, *against bold men like the Athenians*, T. 7, 21.

**1037.** The antecedent is often *attracted* into the relative clause, and agrees with the relative. *E.g.*

*Μὴ ἀφέλησθε ὑμῶν αὐτῶν ἣν διὰ παντὸς ἀεὶ τοῦ χρόνου δόξαν κέκτησθε καλὴν*, *do not take from yourselves the good reputation which (what good reputation) you have always had through all time* (for *τὴν καλὴν δόξαν ἣν κέκτησθε*), D. 20, 142: notice the omission of the article, which regularly occurs.

The subject of a verb is rarely thus attracted; as *οἴχεται φεύγων ὃν εἶχες μάρτυρα*, *the witness whom you had* (for *ὁ μάρτυς ὃν εἶχες*) *has run away*, Ar. *Pl.* 933.

**1038.** N. This *attraction* may be joined with assimilation (1031); as *ἀμαθέστατοί ἐστε ὧν ἐγὼ οἶδα Ἑλλήνων*, *you are the most*



ignorant of the Greeks whom I know (for τῶν Ἑλλήνων οὓς οἶδα), T. 6, 40; ἐξ ἧς τὸ πρῶτον ἔσχε γυναῖκός, from the wife which he took first, D. 57, 37; ἐπορεύετο σὺν ᾗ εἶχε δυνάμει, he marched with the force which he had (for σὺν τῇ δυνάμει ᾗν εἶχεν), X. H. 4, 1<sup>23</sup>.

#### RELATIVE IN EXCLAMATIONS.

1039. Οἶος, ὅσος, and ὥς are used in exclamations; as ὅσα πράγματα ἔχεις, how much trouble you have! X. C. 1, 3<sup>4</sup>; ὥς ἀστεῖος, how witty!

#### RELATIVE NOT REPEATED.

1040. A relative is seldom repeated in a new case in the same sentence, but a personal or demonstrative pronoun commonly takes its place. *E.g.*

Ἐκεῖνοι τοίνυν, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες οὐδ' ἐφίλον αὐτοὺς ὥσπερ ὑμᾶς οὗτοι νῦν, those men, then, whom the orators did not try to gratify, and whom they did not love as these now love you (lit. nor did they love them as etc.), D. 3, 24. Here αὐτοὺς is used to avoid repeating the relative in a new case, οὓς.

1041. N. Sometimes, however, a new case of the relative is understood in the latter part of a sentence; as Ἀριαῖος δὲ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά, and Ariaeus, whom we wished to make king, and (to whom) we gave and (from whom) we received pledges, etc., X. A. 3, 2<sup>6</sup>.

### THE CASES.

1042. The Greek is descended from a language which had eight cases, — an *ablative*, a *locative*, and an *instrumental*, besides the five found in Greek. The functions of the ablative were absorbed chiefly by the genitive, partly by the dative; those of the instrumental and locative chiefly by the dative.

#### NOMINATIVE AND VOCATIVE.

1043. The nominative is used chiefly as the subject of a finite verb (894), or in the predicate after verbs signifying *to be*, etc. (907).

1044. The vocative, with or without ὦ, is used in addressing a person or thing; as ὦ ἄνδρες Ἀθηναῖοι, men of Athens! ἀκούεις, Αἰσχίνη; dost thou hear, Aeschines?

**1045.** N. The nominative is sometimes used in exclamations, and even in other expressions, where the vocative is more common; as ὦ μοι ἐγὼ δειλός, *O wretched me!* So ἡ Πρόκνη ἐκβαίνει, *Procne, come out!* Ar. Av. 665.

### ACCUSATIVE

**1046.** The primary purpose of the accusative is to denote the nearer or *direct* object of a verb, as opposed to the remoter or *indirect* object denoted by the dative (892). It thus bears the same relation to a verb which the objective genitive (1085, 3) bears to a noun. The object denoted by the accusative may be the external object of the action of a transitive verb, or the internal (cognate) object which is often implied in the meaning of even an intransitive verb. But the accusative has also assumed other functions, as will be seen, which cannot be brought under this or any other single category.

#### ACCUSATIVE OF DIRECT (EXTERNAL) OBJECT.

**1047.** The direct object of the action of a transitive verb is put in the accusative; as τοῦτο σῶζει ἡμᾶς, *this preserves us*; ταῦτα ποιοῦμεν, *we do these things*.

**1048.** N. Many verbs which are transitive in English, and govern the objective case, take either a genitive or a dative in Greek. (See 1099; 1160; 1183.)

**1049.** N. Many verbs which are transitive in Greek are intransitive in English; as ὀμοῦμαι τοὺς θεούς, *I will swear by the Gods*; πάντας ἔλαθεν, *he escaped the notice of all*; αἰσχύνεται τὸν πατέρα, *he feels shame before his father*; σιγᾷ (or σιωπᾷ) τι, *he keeps silent about something*.

**1050.** N. Verbal adjectives and even verbal nouns occasionally take an object accusative instead of the regular objective genitive (1142; 1085, 3), as ἐπιστήμονες ἦσαν τὰ προσήκοντα, *they were acquainted with what was proper*, X. C. 3, 3<sup>o</sup>. So τὰ μετέωρα φροντιστής, *one who ponders on the things above* (like φροντίζων), P. Ap. 18<sup>b</sup>.

#### COGNATE ACCUSATIVE (INTERNAL OBJECT).

**1051.** Any verb whose meaning permits it may take an accusative of kindred signification. This accusative

repeats the idea *already contained* in the verb, and may follow intransitive as well as transitive verbs. *E.g.*

Πάσας ἡδονὰς ἡδεσθαι, *to enjoy all pleasures*, P.Phil.63<sup>a</sup>. Εὐτύχῃσαν τοῦτο τὸ εὐτύχημα, *they enjoyed this good fortune*, X.A.6,3<sup>6</sup>. So πεσεῖν πτώματα, *to suffer (to fall) falls*, A.Pr.919. Νόσον νοσεῖν or νόσον ἀσθενεῖν or νόσον κάμνειν, *to suffer under a disease*; ἀμάρτημα ἀμαρτάνειν, *to commit an error (to sin a sin)*; δουλείαν δουλεῖν, *to be subject to slavery*; ἀρχὴν ἄρχειν, *to hold an office*; ἀγῶνα ἀγωνίζεσθαι, *to undergo a contest*; γραφὴν γράφεσθαι, *to bring an indictment*; γραφὴν διώκειν, *to prosecute an indictment*; δίκην ὀφλεῖν, *to lose a lawsuit*; νίκην νικᾶν, *to gain a victory*; μάχην νικᾶν, *to gain a battle*; πομπὴν πέμπειν, *to form or conduct a procession*; πληγὴν τύπτειν, *to strike a blow*; ἐξῆλθον ἐξόδους, *they went out on expeditions*, X.H.1, 2<sup>17</sup>.

1052. N. It will be seen that this construction is far more extensive in Greek than in English. It includes not only accusatives of kindred formation and meaning, as νίκην νικᾶν, *to gain a victory*; but also those of merely kindred meaning, as μάχην νικᾶν, *to gain a battle*. The accusative may also limit the meaning of the verb to one of many applications; as Ὀλύμπια νικᾶν, *to gain an Olympic victory*, T.1,126; ἐστιᾶν γάμους, *to give a wedding feast*, Ar.Av.132; ψήφισμα νικᾶ, *he carries a decree (gains a victory with a decree)*, Aesch.3,68; βοηδρόμα πέμπειν, *to celebrate the Boedromia by a procession*, D.3,31. So also (in poetry) βαίνειν (or ἐλθεῖν) πόδα, *to step (the foot)*: see E.Al.1153.

For the cognate accusative becoming the subject of a passive verb, see 1240.

1053. The cognate accusative may follow adjectives or even nouns. *E.g.*

Κακοὶ πᾶσαν κακίαν, *bad with all badness*, P.Rp.490<sup>a</sup>; δοῦλος τὰς μεγίστας δουλείας, *a slave to the direst slavery*, *ibid.* 579<sup>a</sup>.

1054. A neuter adjective sometimes represents a cognate accusative, its noun being implied in the verb. *E.g.*

Μεγάλα ἀμαρτάνειν (sc. ἀμαρτήματα), *to commit great faults*; ταῦτα λυπεῖσθαι καὶ ταῦτα χαίρειν, *to have the same griefs and the same joys*, D.18,292. So τί χρήσομαι τούτῳ; (= τίνα χρείαν χρήσομαι;), *what use shall I make of this?* and οὐδὲν χρήσομαι τούτῳ, *I shall make no use of this* (1183). So χρήσιμος οὐδέν, *good for nothing* (1053). See 1060.

1055. 1. Here belongs the accusative of effect, which

expresses a result beyond the action of the verb, which is effected by that action. *E.g.*

Πρεσβεύειν τὴν εἰρήνην, *to negotiate a peace* (as ambassadors, πρέσβεις), D. 19, 134; but πρεσβεύειν πρεσβείαν, *to go on an embassy*. Compare the English *breaking a hole*, as opposed to *breaking a stick*.

2. So after verbs of *looking* (in poetry); as Ἄρῃ δεδορκεῖναι, *to look war (Ares)* (see A. Se. 53); ἡ βουλὴ ἔβλεψε νᾶπυ, *the Senate looked mustard*, Ar. Eq. 631.

**1056.** N. For verbs which take a cognate accusative and an ordinary object accusative at the same time, see 1076.

**1057.** N. Connected with the cognate accusative is that which follows verbs of motion to express the *ground over which* the motion passes; as ὁδὸν ἰέναι (ἐλθεῖν, πορεύεσθαι, etc.), *to go (over) a road*; πλεῖν θάλασσαν, *to sail the sea*; ὄρος καταβαίνειν, *to descend a mountain*; etc. These verbs thus acquire a transitive meaning.

#### ACCUSATIVE OF SPECIFICATION. — ADVERBIAL ACCUSATIVE.

**1058.** The accusative of *specification* may be joined with a verb, adjective, noun, or even a whole sentence, to denote a *part, character, or quality* to which the expression refers. *E.g.*

Τυφλὸς τὰ ὀμματα' εἶ, *you are blind in your eyes*, S. O. T. 371; καλὸς τὸ εἶδος, *beautiful in form*; ἀπειροὶ τὸ πλῆθος, *infinite in number*; δίκαιος τὸν τρόπον, *just in his character*; δεινοὶ μάχην, *mighty in battle*; κάμνω τὴν κεφαλὴν, *I have a pain in my head*; τὰς φρένας ὑγιαίνειν, *to be sound in their minds*; διαφέρει τὴν φύσιν, *he differs in nature*. Ποταμὸς, Κυδνὸς ὄνομα, εὖρος δύο πλῆθρων, *a river, Cydnus by name, of two plethra in breadth* (922), X. A. 1, 2<sup>28</sup>. Ἕλληνές εἰσι τὸ γένος, *they are Greeks by race*. Γένεσθε τὴν διάνοιαν μὴ ἐν τῷ δικαστηρίῳ, ἀλλ' ἐν τῷ θεάτρῳ, *imagine yourselves (become in thought) not in court, but in the theatre*, Aesch. 3, 153. Ἐπίστασθέ (με) οὐ μόνον τὰ μεγάλα ἀλλὰ καὶ τὰ μικρὰ πειρώμενον αἰετὶ ἀπὸ θεῶν ὁρμᾶσθαι, *you know that, not only in great but even in small things, I try to begin with the Gods*, X. C. 1, 5<sup>14</sup>.

**1059.** N. This is sometimes called the accusative by *synecdoche*, or the *limiting* accusative. It most frequently denotes a *part*; but it may refer to any circumstance to which the meaning of the expression is restricted. This construction sometimes resembles that of 1239, with which it must not be confounded.

**1060.** An accusative in certain expressions has the force of an adverb. *E.g.*

Τούτον τὸν τρόπον, *in this way, thus*; τὴν ταχίστην (*sc. ὁδόν*), *in the quickest way*; (τὴν) ἀρχήν, *at first* (with negative, *not at all*); τέλος, *finally*; προῖκα, *as a gift, gratis*; χάριν, *for the sake of*; δίκην, *in the manner of*; τὸ πρῶτον or πρῶτον, *at first*; τὸ λοιπόν, *for the rest*; πάντα, *in all things*; τᾶλλα, *in other respects*; οὐδέν, *in nothing, not at all*; τί; *in what, why?* τί, *in any respect, at all*; ταῦτα, *in respect to this, therefore*. So τοῦτο μὲν . . . τοῦτο δέ (1010).

**1061.** N. Several of these (1060) are to be explained by 1058, as τᾶλλα, τί; *why?* ταῦτα, τοῦτο (with μὲν and δέ), and sometimes οὐδέν and τί. Some are to be explained as cognate accusatives (see 1053 and 1054), and some are of doubtful origin.

#### ACCUSATIVE OF EXTENT.

**1062.** The accusative may denote *extent* of time or space. *E.g.*

Αἱ σπονδαὶ ἐνιαυτὸν ἔσονται, *the truce is to be for a year*, T. 4, 118. Ἔμεινεν ἡμέρας πέντε, *he remained five days*. Ἀπέχει ἡ Πλάταια τῶν Θηβῶν σταδίους ἑβδομήκοντα, *Plataea is seventy stades distant from Thebes*, T. 2, 5. Ἀπέχοντα Συρακουσῶν οὔτε πλοῦν πολὺν οὔτε ὁδόν, (*Megara*) *not a long sail or land-journey distant from Syracuse*, T. 6, 49.

**1063.** N. This accusative with an ordinal number denotes *how long since* (including the date of the event); as ἐβδόμην ἡμέραν τῆς θυγατρὸς αὐτῷ τετελευτηκυίας, *when his daughter had died six days before* (i.e. *this being the seventh day*), Aesch. 3, 77.

**1064.** N. A peculiar idiom is found in expressions like τρίτον ἔτος τουτί (*this the third year*), i.e. *two years ago*; as ἀπηγγέλθη Φίλιππος τρίτον ἢ τέταρτον ἔτος τουτί Ἡραίων τεῖχος πολιορκῶν, *two or three years ago Philip was reported to be besieging Heraion Teichos*, D. 3, 4.

#### TERMINAL ACCUSATIVE (POETIC).

**1065.** In poetry, the accusative without a preposition may denote the place or object *towards which* motion is directed. *E.g.*

Μνηστῆρας ἀφίκετο, *she came to the suitors*, Od. 1, 332. Ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε, *she ascended to great heaven and*

*Olympus, Il. 1, 497. Τὸ κοῖλον Ἄργος βὰς φνυγὰς, going as an exile to the hollow Argos, S. O. C. 378.*

In prose a preposition would be used here.

#### ACCUSATIVE IN OATHS WITH *νή* AND *μά*.

**1066.** The accusative follows the adverbs of swearing *νή* and *μά*, *by*.

**1067.** An oath introduced by *νή* is affirmative; one introduced by *μά* (unless *ναί*, *yes*, precedes) is negative; as *νή τὸν Δία*, *yes, by Zeus*; *μὰ τὸν Δία*, *no, by Zeus*; but *ναί, μὰ Δία*, *yes, by Zeus*.

**1068.** N. *Μά* is sometimes omitted when a negative precedes; as οὐ, τόνδ' Ὀλυμπον, *no, by this Olympus, S. An. 758.*

#### TWO ACCUSATIVES WITH ONE VERB.

**1069.** Verbs signifying *to ask, to demand, to teach, to remind, to clothe or unclothe, to conceal, to deprive, and to take away*, may take two object accusatives. *E.g.*

Οὐ τοῦτ' ἐρωτῶ σε, *I am not asking you this, Ar. N. 641*; οὐδένα τῆς συνουσίας ἀργύριον πράττει, *you demand no fee for your teaching from any one, X. M. 1, 6<sup>11</sup>*; πόθεν ἤρξατό σε διδάσκειν τὴν στρατηγίαν; *with what did he begin to teach you strategy? ibid. 3, 1<sup>6</sup>*; τὴν ξυμμαχίαν ἀναμνησκοντες τοὺς Ἀθηναίους, *reminding the Athenians of the alliance, T. 6, 6*; τὸν μὲν ἑαυτοῦ (χιτῶνα) ἐκείνον ἡμφίεσε, *he put his own (tunic) on the other boy, X. Cy. 1, 3<sup>17</sup>*; ἐκδύων ἐμὲ χρηστηρίαν ἐσθῆτα, *stripping me of my oracular garb, A. Ag. 1269*; τὴν θυγατέρα ἐκρυπτε τὸν θάνατον τοῦ ἀνδρός, *he concealed from his daughter her husband's death, L. 32, 7*; τούτων τὴν τιμὴν ἀποστερεῖ με, *he cheats me out of the price of these, D. 28, 13*; τὸν πάντα δ' ὄλβον ἡμᾶρ ἐν μ' ἀφείλετο, *but one day deprived me of all my happiness, E. Hec. 285.*

**1070.** N. In poetry some other verbs have this construction; thus *χρόα νίξετο ἄλμην*, *he washed the dried spray from his skin, Od. 6, 224*; so *τιμωρεῖσθαί τινα αἷμα*, *to punish one for blood (shed)*, see *E. Al. 733.*

**1071.** N. Verbs of this class sometimes have other constructions. For verbs of *depriving* and *taking away*, see 1118. For the accusative and genitive with verbs of *reminding*, see 1106.

**1072.** N. The accusative of a thing with some of these verbs is really a cognate accusative (1076).

**1073.** Verbs signifying *to do anything to* or *to say anything of* a person or thing take two accusatives. *E.g.*

Ταυτί με ποιούσιν, *they do these things to me*; τί μ' εἰργάσω; *what didst thou do to me?* Κακὰ πολλὰ ἔργεν Τρῶας, *he has done many evils to the Trojans*, Il. 16, 424. Ἐκείνόν τε καὶ τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγε, *of him and the Corinthians he said much that was bad*, Hd. 8, 61; οὐ φροντιστέον τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, *we must not consider what the multitude will say of us*, P. Cr. 48<sup>a</sup>.

**1074.** These verbs often take εὖ or καλῶς, *well*, or κακῶς, *ill*, instead of the accusative of a thing; τούτους εὖ ποιεῖ, *he does them good*; ὑμᾶς κακῶς ποιεῖ, *he does you harm*; κακῶς ἡμᾶς λέγει, *he speaks ill of us*.

For εὖ πάσχειν, εὖ ἀκούειν, etc., as passives of these expressions, see 1241.

**1075.** N. Πράσσω, *do*, very seldom takes two accusatives in this construction, ποιέω being generally used. Εὖ πράσσω and κακῶς πράσσω are intransitive, meaning *to be well off*, *to be badly off*.

**1076.** A transitive verb may have a cognate accusative (1051) and an ordinary object accusative at the same time. *E.g.*

Μέλητός με ἐγράψατο τὴν γραφὴν ταύτην, *Meletus brought this indictment against me*, P. Ap. 19<sup>b</sup>; Μιλτιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας, *Miltiades, who gained the battle at Marathon over the barbarians*, Aesch. 3, 181; ὤρκωσαν πάντας τοὺς στρατιώτας τοὺς μεγίστους ὅρκους, *they made all the soldiers swear the strongest oaths*, T. 8, 75.

On this principle (1076) verbs of *dividing* may take two accusatives; as τὸ στράτευμα κατένειμε δώδεκα μέρη, *he made twelve divisions of the army*, X. C. 7, 5<sup>18</sup>.

**1077.** Verbs signifying *to name*, *to choose* or *appoint*, *to make*, *to think* or *regard*, and the like, may take a predicate accusative besides the object accusative. *E.g.*

Τί τὴν πόλιν προσαγορεύεις; *what do you call the state?* Τὴν τοιαύτην δύναμιν ἀνδρείαν ἔγωγε καλῶ, *such a power I call courage*, P. Rp. 430<sup>b</sup>. Στρατηγὸν αὐτὸν ἀπέδειξε, *he appointed him general*, X. A. 1, 1<sup>2</sup>; εὐεργέτην τὸν Φίλιππον ἡγούντο, *they thought Philip a benefactor*, D. 18, 43; πάντων δεσπότην ἑαυτὸν πεποίηκεν, *he has made himself master of all*, X. C. 1, 3<sup>18</sup>.

**1078.** This is the active construction corresponding to the passive with copulative verbs (908), in which the object accusative

becomes the subject nominative (1234) and the predicate accusative becomes a predicate nominative (907). Like the latter, it includes also predicate adjectives; as *τοὺς συμμάχους προθύμους ποιῆσθαι*, *to make the allies eager*; *τὰς ἀμαρτίας μεγάλας ἦγεν*, *he thought the faults great*.

**1079.** N. With verbs of *naming* the infinitive εἶναι may connect the two accusatives; as *σοφιστὴν ὀνομάζουσι τὸν ἄνδρα εἶναι*, *they name the man (to be) a sophist*, P. Pr. 311<sup>e</sup>.

**1080.** N. Many other transitive verbs may take a predicate accusative in apposition with the object accusative; as *ἔλαβε τοῦτο δῶρον*, *he took this as a gift*; *ἵππους ἀγειν θῦμα τῷ Ἡλίῳ*, *to bring horses as an offering to the Sun*, X. C. 8, 3<sup>12</sup> (see 916). Especially an interrogative pronoun may be so used; as *τίνας τούτους ὁρῶ*; *who are these whom I see?* lit. *I see these, being whom?* (See 919; 972.)

**1081.** N. A predicate accusative may denote the *effect* of the action of the verb upon its direct object; as *παιδεύειν τινὰ σοφόν* (or *κακόν*), *to train one (to be) wise (or bad)*; *τοὺς νιεῖς ἱππότες ἐδίδαξεν*, *he taught his sons to be horsemen*. See 1055.

**1082.** N. For one of two accusatives retained with the passive, see 1239.

For the accusative absolute, see 1569.

### GENITIVE.

**1083.** As the chief use of the accusative is to limit the meaning of a verb, so the chief use of the genitive is to limit the meaning of a noun. When the genitive is used as the object of a verb, it seems to depend on the nominal idea which belongs to the verb: thus *ἐπιθυμῶ* involves *ἐπιθυμίαν* (as we can say *ἐπιθυμῶ ἐπιθυμίαν*, 1051); and in *ἐπιθυμῶ τούτου*, *I have a desire for this*, the nominal idea preponderates over the verbal. So *βασιλεύει τῆς χώρας* (1109) involves the idea *βασιλεὺς ἐστὶ τῆς χώρας*, *he is king of the country*. The Greek is somewhat arbitrary in deciding when it will allow either idea to preponderate in the construction, and after some verbs it allows both the accusative and the genitive (1108). In the same general sense the genitive follows verbal adjectives. It has also uses which originally belonged to the ablative; for example, with verbs of *separation* and to express *source*. (See 1042.)

### GENITIVE AFTER NOUNS (ATTRIBUTIVE GENITIVE).

**1084.** A noun in the genitive may limit the meaning of another noun, to express various relations, most of



which are denoted by *of* or by the possessive case in English.

**1085.** The genitive thus depending on a noun is called *attributive* (see 919). Its most important relations are the following:—

1. **POSSESSION** or other close relation: as ἡ τοῦ πατρὸς οἰκία, *the father's house*; ἡμῶν ἡ πατρίς, *our country*; τὸ τῶν ἀνδρῶν γένος, *the lineage of the men*. So ἡ τοῦ Διὸς, *the daughter of Zeus*; τὰ τῶν θεῶν, *the things of the Gods* (953). **The Possessive Genitive.**

2. The **SUBJECT** of an action or feeling: as ἡ τοῦ δήμου εὐνοία, *the good-will of the people* (i.e. *which the people feel*). **The Subjective Genitive.**

3. The **OBJECT** of an action or feeling: as δὲ τὸ Πανσα-νίου μῖσος, *owing to the hatred of* (i.e. *felt against*) *Pausanias*, T.1,96; πρὸς τὰς τοῦ χειμῶνος καρτερήσεις, *as regards his endurance of the winter*, P.Sy.220\*. So οἱ θεῶν ὅρκoi, *the oaths (sworn) in the name of the Gods* (as we say θεοὺς ὀμνῖναι, 1049), X.A.2,57. **The Objective Genitive.**

4. **MATERIAL** or **CONTENTS**, including that of which anything consists: as βοῶν ἀγέλη, *a herd of cattle*; ἄλσος ἡμέρων δένδρων, *a grove of cultivated trees*, X.A.5,3<sup>12</sup>; κρήνη ἡδέος ὕδατος, *a spring of fresh water*, X.A.6,4<sup>4</sup>; δύο χοῖνικες ἀλφίτων, *two quarts of meal*. **Genitive of Material.**

5. **MEASURE**, of space, time, or value: as τριῶν ἡμερῶν ὁδός, *a journey of three days*; ὀκτὼ σταδίων τεῖχος, *a wall of eight stades (in length)*; τριάκοντα ταλάντων οὐσία, *an estate of thirty talents*; μισθὸς τεττάρων μηνῶν, *pay for four months*; πράγματα πολλῶν ταλάντων, *affairs of* (i.e. *involving*) *many talents*, Ar.N.472. **Genitive of Measure.**

6. **CAUSE** or **ORIGIN**: μεγάλων ἀδικημάτων ὀργή, *anger at great offences*; γραφὴ ἀσεβείας, *an indictment for impiety*.

7. **THE WHOLE**, after nouns denoting a part: as πολλοὶ τῶν ῥητόρων, *many of the orators*; ἀνὴρ τῶν ἐλευθέρων, *a man (i.e. one) of the freemen*. **The Partitive Genitive.** (See also 1088.)

These seven classes are not exhaustive; but they will give a general idea of these relations, many of which it is difficult to classify.

**1086.** N. Examples like πόλις Ἀργούς, *the city of Argos*, Ar. Eq. 813, Τροίης πολίεθρον, *the city of Troy*, Od. 1, 2, in which the genitive is used instead of apposition, are poetic.

**1087.** Two genitives denoting different relations may depend on one noun; as ἵππου δρόμον ἡμέρας, *within a day's run for a horse*, D. 19, 273; διὰ τὴν τοῦ ἀνέμου ἀπώσιν αὐτῶν ἐς τὸ πέλαγος, *by the wind's driving them (the wrecks) out into the sea*, T. 7, 34.

**1088.** (*Partitive Genitive.*) The partitive genitive (1085, 7) may follow all nouns, pronouns, adjectives (especially superlatives), participles with the article, and adverbs, which denote a part. *E.g.*

Οἱ ἀγαθοὶ τῶν ἀνθρώπων, *the good among the men*; ὁ ἥμιος τοῦ ἀριθμοῦ, *the half of the number*; ἄνδρα οἶδα τοῦ δήμου, *I know a man of the people*; τοῖς θρανίοις τῶν ναυτῶν, *to the upper benches of the sailors*, T. 6, 31; οὐδεὶς τῶν παίδων, *no one of the children*; πάντων τῶν ῥητόρων δεινότατος, *the most eloquent of all the orators*; ὁ βουλόμενος καὶ ἀστών καὶ ξένων, *any one who pleases of both citizens and strangers*, T. 2, 34; διὰ γυναικῶν, *divine among women*, Od. 4, 305; ποῦ τῆς γῆς; *ubi terrarum? where on the earth?* τίς τῶν πολιτῶν; *who of the citizens?* δις τῆς ἡμέρας, *twice a day*; εἰς τοῦτο ἀνοίας, *to this pitch of folly*; ἐπὶ μέγα δυνάμει, *to a great degree of power*, T. 1, 118; ἐν τούτῳ παρασκευῆς, *in this state of preparation*. Ἄ μὲν διώκει τοῦ ψηφίσματος ταῦτ' ἐστίν, *the parts of the decree which he prosecutes are these* (lit. *what parts of the decree he prosecutes*, etc.), D. 18, 56. Εὐφημότατ' ἀνθρώπων, *in the most plausible way possible (most plausibly of men)*, D. 19, 50. Ὅτε δεινότατος σαυτοῦ ταῦτα ἦσθα, *when you were at the height of your power in these matters*, X. M. 1, 2<sup>46</sup>. (See 965.)

**1089.** The partitive genitive has the predicate position as regards the article (971), while other attributive genitives (except personal pronouns, 977) have the attributive position (959).

**1090.** N. An adjective or participle generally agrees in gender with a dependent partitive genitive. But sometimes, especially when it is singular, it is neuter, agreeing with μέρος, *part*, understood; as τῶν πολεμίων τὸ πολὺ (for οἱ πολλοί), *the greater part of the enemy*.

**1091.** N. A partitive genitive sometimes depends on τις or μέρος understood; as ἔφασαν ἐπιμυγνῖναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτούς, *they said that some of their own men had mixed with them, and some of them with their own men* (τινάς being understood with σφῶν and ἐκείνων), X. A. 3, 5<sup>18</sup>.

**1092.** N. Similar to such phrases as *πρὸ γῆς*; *εἰς τοῦτο ἀνοίας*, etc., is the use of *ἔχω* and an adverb with the genitive; as *πῶς ἔχεις δόξης*; in *what state of opinion are you?* P. Rp. 456<sup>d</sup>; *εὖ σώματος ἔχειν*, to be in a good condition of body, *ibid.* 404<sup>d</sup>; *ὥς εἶχε τάχους*, as fast as he could (lit. in the condition of speed in which he was), T. 2, 90; so *ὥς ποδῶν εἶχον*, Hd. 6, 116; *εὖ ἔχειν φρενῶν*, to be right in his mind (see E. Hip. 462).

## GENITIVE AFTER VERBS.

### PREDICATE GENITIVE.

**1093.** As the attributive genitive (1084) stands in the relation of an attributive adjective to its leading substantive, so a genitive may stand in the relation of a predicate adjective (907) to a verb.

**1094.** Verbs signifying *to be* or *to become* and other copulative verbs may have a predicate genitive expressing any of the relations of the attributive genitive (1085). *E.g.*

1. (*Possessive.*) Ὁ νόμος ἐστὶν οὗτος Δράκοντος, *this law is Draco's*, D. 23, 51. Πενίαν φέρειν οὐ παντὸς, ἀλλ' ἀνδρὸς σοφοῦ, *to bear poverty is not in the power of every one, but in that of a wise man*, Men. Mon. 463. Τοῦ θεῶν νομίζεται (ὁ χώρος); *to what God is the place held sacred?* S. O. C. 38.

2. (*Subjective.*) Οἶμαι αὐτὸ (τὸ ῥῆμα) Περιάνδρου εἶναι, *I think it (the saying) is Periander's*, P. Rp. 338<sup>a</sup>.

3. (*Objective.*) Οὐ τῶν κακούργων οἶκτος, ἀλλὰ τῆς δίκης, *pity is not for evil doers, but for justice*, E. frag. 272.

4. (*Material.*) Ἐρυμα λίθων πεποιημένον, *a wall built of stones*, T. 4, 31. Οἱ θεμέλιοι παντοίων λίθων ὑπόκεινται, *the foundations are laid (consisting) of all kinds of stones*, T. 1, 93.

5. (*Measure.*) (Τὰ τεῖχη) σταδίων ἦν ὀκτώ, *the walls were eight stades (in length)*, T. 4, 66. Ἐπειδὴν ἐτῶν ἦ τις τριάκοντα, *when one is thirty years old*, P. Lg. 721<sup>a</sup>.

6. (*Origin.*) Τοιούτων ἐστὲ προγόνων, *from such ancestors are you sprung*, X. A. 3, 21<sup>4</sup>.

7. (*Partitive.*) Τούτων γενοῦ μοι, *become one of these for my sake*, Ar. N. 107. Σόλων τῶν ἐπτὰ σοφιστῶν ἐκλήθη, *Solon was called one of the Seven Wise Men*, I. 15, 235.

**1095.** Verbs signifying *to name*, *to choose* or *appoint*,

to make, to think or regard, and the like, which generally take two accusatives (1077), may take a genitive in place of the predicate accusative. *E.g.*

Τὴν Ἀσίαν ἑαυτῶν ποιοῦνται, *they make Asia their own*, X. Ag. 1, 33. Ἐμὲ θὲς τῶν πεπεισμένων, *put me down as (one) of those who are persuaded*, P. Rp. 424<sup>c</sup>. (Τοῦτο) τῆς ἡμετέρας ἀμελείας ἂν τις θεῖη δικαίως, *any one might justly regard this as belonging to our neglect*, D. 1, 10.

**1096.** These verbs (1095) in the passive are among the copulative verbs of 907, and they still retain the genitive. See the last example under 1094, 7.

#### GENITIVE EXPRESSING A PART.

**1097. 1.** Any verb may take a genitive if its action affects the object *only in part*. *E.g.*

Πέμπει τῶν Λυδῶν, *he sends some of the Lydians* (but πέμπει τοὺς Λυδοὺς, *he sends the Lydians*). Πίνει τοῦ οἴνου, *he drinks of the wine*. Τῆς γῆς ἔτεμον, *they ravaged (some) of the land*, T. 1, 30.

**2.** This principle applies especially to verbs signifying to share (i.e. to give or take a part) or to enjoy. *E.g.*

Μετείχον τῆς λείας, *they shared in the booty*; so often μεταποιέσθαι τινος, *to claim a share of anything* (cf. 1099); ἀπολαύομεν τῶν ἀγαθῶν, *we enjoy the blessings* (i.e. our share of them); οὕτως ὄναισθε τούτων, *thus may you enjoy these*, D. 28, 20. So οὐ προσήκει μοι τῆς ἀρχῆς, *I have no concern in the government*; μέτεστί μοι τούτου, *I have a share in this* (1161).

**1098. N.** Many of these verbs also take an accusative, when they refer to the whole object. Thus ἔλαχε τούτου means *he obtained a share of this by lot*, but ἔλαχε τοῦτο, *he obtained this by lot*. Μετέχω and similar verbs may regularly take an accusative like μέρος, *part*; as τῶν κινδύνων πλείστον μέρος μεθέξουσιν, *they will have the greatest share of the dangers*, I. 6, 3 (where μέρους would mean that they have only a part of a share). This use of μέρος shows the nature of the genitive after these verbs.

Ἰν συντρίβειν τῆς κεφαλῆς, *to bruise his head*, and καταγάναι τῆς κεφαλῆς, *to have his head broken*, the genitive is probably partitive. See Ar. Ach. 1180, Pa. 71; I. 18, 52. These verbs take also the accusative.

#### GENITIVE WITH VARIOUS VERBS.

**1099.** The genitive follows verbs signifying to take

*hold of, to touch, to claim, to aim at, to hit, to attain, to miss, to make trial of, to begin. E.g.*

Ἑλάβετο τῆς χειρὸς αὐτοῦ, *he took his hand*, X. H. 4, 1<sup>88</sup>; πυρὸς ἔστι θιγόντα μὴ εὐθὺς καίεσθαι, *it is possible to touch fire and not be burned immediately*, X. C. 5, 1<sup>16</sup>; τῆς ξυνέσεως μεταποιεῖσθαι, *to lay claim to sagacity*, T. 1, 140; ἡκιστα τῶν ἀλλοτριῶν ὀρέγονται, *they are least eager for what is another's*, X. Sy. 4, 42; οὐδὲ μὴν ἄλλον στοχαζόμενος ἔτυχε τοῦτον, *nor did he aim at another man and hit this one*, Ant. 2a, 4; τῆς ἀρετῆς ἐφικέσθαι, *to attain to virtue*, I. 1, 5; ὁδοῦ εὐπόρου τυχεῖν, *to find a passable road*, X. H. 6, 5<sup>62</sup>; πολλῶν καὶ χαλεπῶν χωρίων ἐπελάβοντο, *they took possession of many rough places*, *ibid.*; ταύτης ἀποσφαλέντα τῆς ἐλπίδος, *disappointed in this hope*, Hd. 6, 5; σφαλεῖς τῆς ἀληθείας, *having missed the truth*, P. Rp. 451<sup>a</sup>; τὸ ψεῦδσθαι τῆς ἀληθείας, *to be cheated out of the truth*, *ibid.* 413<sup>a</sup>; πειράσαντες τοῦ χωρίου, *having made an attempt on the place*, T. 1, 61; εἰκὸς ἄρχειν με λόγου, *it is proper that I should speak first*, X. C. 6, 1<sup>6</sup>.

**1100.** N. Verbs of *taking hold* may have an object accusative, with a genitive of the part taken hold of; as ἔλαβον τῆς ζώνης τὸν Ὀρόνταν, *they seized Orontas by his girdle*, X. A. 1, 6<sup>10</sup>.

**1101.** 1. The poets extend the construction of verbs of *taking hold* to those of *pulling, dragging, leading*, and the like; as ἄλλον μὲν χλαίνης ἐρύων ἄλλον δὲ χιτῶνος, *pulling one by the cloak, another by the tunic*, Il. 22, 493; βούν ἀγέτην κεράων, *the two led the heifer by the horns*, Od. 3, 439.

2. So even in prose: τὰ νήπια παιδία δέουσι τοῦ ποδὸς σπάρτω, *they tie the infants by the foot with a cord*, Hd. 5, 16; μήποτε ἀγειν τῆς ἡνίας τὸν ἵππον, *never to lead the horse by the bridle*, X. Eq. 6, 9.

3. Under this head is usually placed the poetic genitive with verbs of *imploring*, denoting the part grasped by the suppliant; as ἐμὲ λισσέσκετο γούνων, *she implored me by (i.e. clasping) my knees*, Il. 9, 451. The explanation is less simple in λίσσομαι Ζητὸς Ὀλυμπίου, *I implore by Olympian Zeus*, Od. 2, 68: compare νῦν δέ σε πρὸς πατρός γονάζομαι, *and now I implore thee by thy father*, Od. 13, 324.

**1102.** The genitive follows verbs signifying *to taste, to smell, to hear, to perceive, to comprehend, to remember, to forget, to desire, to care for, to spare, to neglect, to wonder at, to admire, to despise. E.g.*

Ἐλευθερίης γευσάμενοι, *having tasted of freedom*, Hd. 6, 5; κρομμύων ὀσφραίνομαι, *I smell onions*, Ar. R. 654; φωνῆς ἀκούειν

μοι δοκῶ, *methinks I hear a voice*, Ar. Pa. 61; αἰσθάνεσθαι, *μεμνήσθαι*, or ἐπιλανθάνεσθαι τούτων, *to perceive, remember, or forget these*; ὅσοι ἀλλήλων ξυνίσταν, *all who comprehended each other's speech*, T. 1, 3 (1104); τούτων τῶν μαθημάτων ἐπιθυμῶ, *I long for this learning*, X. M. 2, 6<sup>90</sup>; χρημάτων φειδεσθαι, *to be sparing of money*, *ibid.* 1, 2<sup>22</sup>; τῆς ἀρετῆς ἀμελεῖν, *to neglect virtue*, I. 1, 48; εἰ ἄγασαι τοῦ πατρός, *if you admire your father*, X. C. 3, 1<sup>18</sup>. Μηδενὸς οὖν ὀλιγωρεῖτε μηδὲ καταφρονεῖτε τῶν προστεταγμένων, *do not then neglect or despise any of my injunctions*, I. 3, 48. Τῶν κατηγορῶν θαυμάζω, *I am astonished at my accusers*, L. 25, 1. (For a causal genitive with verbs like θαυμάζω, see 1126.)

1103. N. Verbs of *hearing, learning, etc.* may take an accusative of the thing heard etc. and a genitive of the person heard from; as τούτων τοιούτους ἀκούω λόγους, *I hear such sayings from these men*; πυνθίσθαι τοῦτο ὑμῶν, *to learn this from you*. The genitive here belongs under 1130. A sentence may take the place of the accusative; as τούτων ἄκουε τί λέγουσιν, *hear from these what they say*. See also ἀποδέχομαι, *accept (a statement) from*, in the Lexicon.

1104. N. Verbs of *understanding*, as ἐπίσταμαι, have the accusative. Συνήμῃ, quoted above with the genitive (1102), usually takes the accusative of a thing.

1105. The impersonals μέλει and μεταμέλει take the genitive of a thing with the dative of a person (1161); as μέλει μοι τούτου, *I care for this*; μεταμέλει σοι τούτου, *thou repentest of this*. Προσέκει, *it concerns*, has the same construction, but the genitive belongs under 1097, 2.

1106. Causative verbs of this class take the accusative of a person and the genitive of a thing; as μή μ' ἀναμνήσῃς κακῶν, *do not remind me of evils* (i.e. *cause me to remember them*), E. Al. 1045; τοὺς παῖδας γευστέον αἵματος, *we must make the children taste blood*, P. Rp. 537<sup>a</sup>.

But verbs of *reminding* also take two accusatives (1069).

1107. N. ὀζω, *emit smell (smell of)*, has a genitive (perhaps by an ellipsis of ὀσμὴν, *odor*); as ὀζουσ' ἀμβροσίας καὶ νέκταρος, *they smell of ambrosia and nectar*, Ar. Ach. 196. A second genitive may be added to designate the source of the odor; as εἰ τῆς κεφαλῆς ὀζω μύρου, *if my head smells of perfume*, Ar. Eccl. 524.

1108. N. Many of the verbs of 1099 and 1102 may take also the accusative. See the Lexicon.

1109. The genitive follows verbs signifying *to rule, to lead, or to direct*. *E.g.*

Ἔρως τῶν θεῶν βασιλεύει, *Love is king of the Gods*, P.Sy.195<sup>c</sup>; Πολυκράτης Σάμου τυραννῶν, *Polycrates, while he was tyrant of Samos*, T.1,13; Μίνως τῆς νῦν Ἑλληνικῆς θαλάσσης ἐκράτησε καὶ τῶν Κυκλάδων νήσων ἡρξε, *Minos became master of what is now the Greek sea, and ruler of the Cyclades*, T.1,4; ἡδονῶν ἐκράτει, *he was master of pleasures*, X.M.1,5<sup>b</sup>; ἡγούμενοι αὐτονόμων τῶν συμμάχων, *leading their allies (who were) independent* (972), T.1,97.

1110. N. This construction is sometimes connected with that of 1120. But the genitive here depends on the idea of *king or ruler* implied in the verb, while there it depends on the idea of *comparison* (see 1083).

1111. N. For other cases after many of these verbs, see the Lexicon. For the dative in poetry after ἡγέομαι and ἀνάσσω, see 1164.

1112. Verbs signifying *fulness and want* take the genitive of material (1085, 4). *E.g.*

Χρημάτων εὐπόρει, *he had abundance of money*, D.18,235; σεσαγμένος πλούτου τὴν ψυχὴν ἔσομαι, *I shall have my soul loaded with wealth*, X.Sy.4,64. Οὐκ ἂν ἀποροὶ παραδειγμάτων, *he would be at no loss for examples*, P.Rp.557<sup>d</sup>; οὐδὲν δεήσει πολλῶν γραμμάτων, *there will be no need of many writings*, I.4,78.

1113. Verbs signifying *to fill* take the accusative of the thing filled and the genitive of material. *E.g.*

Δακρύων ἐπλησεν ἐμέ, *he filled me with tears*, E.Or.368.

1114. N. Δέομαι, *I want*, besides the ordinary genitive (as τούτων ἐδέοντο, *they were in want of these*), may take a cognate accusative of the thing; as δεήσομαι ὑμῶν μετρίαν δέησιν, *I will make of you a moderate request*, Aesch.3,61. (See 1076.)

1115. N. Δεῖ may take a dative (sometimes in poetry an accusative) of the person besides the genitive; as δεῖ μοι τούτου, *I need this*; αὐτὸν γάρ σε δεῖ Προμήθεως, *for thou thyself needest a Prometheus*, A.Pr.86 (cf. οὐ δεῖ με ἐλθεῖν).

1116. N. (a) Besides the common phrases πολλοῦ δεῖ, *it is far from it*, ὀλίγου δεῖ, *it wants little of it*, we have in Demosthenes οὐδὲ πολλοῦ δεῖ (like παντὸς δεῖ), *it wants everything of it* (lit. *it does not even want much*).

(b) By an ellipsis of δεῖν (1534), ὀλίγου and μικροῦ come to mean *almost*; as ὀλίγου πάντες, *almost all*, P.Rp.552<sup>d</sup>.

## GENITIVE OF SEPARATION AND COMPARISON.

1117. The genitive (as ablative) may denote that from which anything is *separated* or *distinguished*. On this principle the genitive follows verbs denoting to *remove*, to *restrain*, to *release*, to *cease*, to *fail*, to *differ*, to *give up*, and the like. *E.g.*

Ἡ νῆσος οὐ πολὺ διέχει τῆς ἡπείρου, *the island is not far distant from the main-land*. Ἐπιστήμη χωριζομένη δικαιοσύνης, *knowledge separated from justice*, P. Menex. 246<sup>a</sup>; λύσόν με δεσμῶν, *release me from chains*; ἐπέσχον τῆς τειχίσσεως, *they ceased from building the wall*; τούτους οὐ παύσω τῆς ἀρχῆς, *I will not depose these from their authority*, X. C. 8, 6<sup>a</sup>; οὐ παύεσθε τῆς μοχθηρίας, *you do not cease from your rascality*; οὐκ ἐψεύσθη τῆς ἐλπίδος, *he was not disappointed in his hope*, X. H. 7, 5<sup>24</sup>; οὐδὲν διοίσεις Χαίρεφῶντος, *you will not differ from Chaerephon*, Ar. N. 503; τῆς ἐλευθερίας παραχωρῆσαι Φιλίππῳ, *to surrender freedom to Philip*, D. 18, 68. So εἶπον (αὐτῷ) τοῦ κήρυκος μὴ λείπεσθαι, *they told him not to be left behind the herald (i.e. to follow close upon him)*, T. 1, 131; ἡ ἐπιστολὴ ἣν οὗτος ἔγραψεν ἀπολειφθεὶς ἡμῶν, *the letter which this man wrote without our knowledge (lit. separated from us)*, D. 19, 36.

Transitive verbs of this class may take also an accusative.

1118. Verbs of *depriving* may take a genitive in place of the accusative of a thing, and those of *taking away* a genitive in place of the accusative of a person (1069; 1071); as ἐμὲ τῶν πατρῶων ἀπεστέρηκε, *he has deprived me of my paternal property*, D. 29, 8; τῶν ἄλλων ἀφαιρούμενοι χρήματα, *taking away property from the others*, X. M. 1, 5<sup>a</sup>; πόσων ἀπεστέρησθε, *of how much have you been bereft!* D. 8, 63.

1119. N. The poets use this genitive with verbs of *motion*; as Οὐλύμποιο κατήλθομεν, *we descended from Olympus*, Il. 20, 125; Πυθῶνος ἔβας, *thou didst come from Pytho*, S. O. T. 152. Here a preposition would be used in prose.

1120. The genitive follows verbs signifying to *surpass*, to *be inferior*, and all others which imply comparison. *E.g.*

(Ἀνθρωπος) ξυνέσει υπερέχει τῶν ἄλλων, *man surpasses the others in sagacity*, P. Menex. 237<sup>a</sup>; ἐπιδείξαντες τὴν ἀρετὴν τοῦ πλῆθους περιγιγνομένην, *showing that bravery proves superior to numbers*, I. 4, 91; ὁρῶν ὑστερίζουσιν τὴν πόλιν τῶν καιρῶν, *seeing the city too late for its opportunities*, D. 18, 102; ἐμπειρία πολὺν προέχετε τῶν



ἄλλων, in experience you far excel the others, X.H.7,1<sup>4</sup>; οὐδὲν πλῆθει γε ἡμῶν λειφθέντες, when they were not at all inferior to (left behind by) you in numbers, X.A.7,7<sup>51</sup>. So τῶν ἐχθρῶν νικᾶσθαι (or ἡσσᾶσθαι), to be overcome by one's enemies; but these two verbs take also the genitive with ὑπό (1234). So τῶν ἐχθρῶν κρατεῖν, to prevail over one's enemies, and τῆς θαλάσσης κρατεῖν, to be master of the sea. Compare the examples under 1109, and see 1110.

GENITIVE WITH VERBS OF ACCUSING ETC.

**1121.** Verbs signifying to accuse, to prosecute, to convict, to acquit, and to condemn take a genitive denoting the crime, with an accusative of the person. *E.g.*

Αἰτιῶμαι αὐτὸν τοῦ φόνου, I accuse him of the murder; ἐγράψατο αὐτὸν παρανόμων, he indicted him for an illegal proposition; δῶκει με δῶρων, he prosecutes me for bribery (for gifts). Κλέωνα δῶρων ἔλόντες καὶ κλοπῆς, having convicted Cleon of bribery and theft, Ar.N.591. Ἐφευγε προδοσίας, he was brought to trial for treachery, but ἀπέφυγε, he was acquitted of treachery. Ψευδομαρτυριῶν ἀλώσεσθαι προσδοκῶν, expecting to be convicted of false-witness, D.39,18.

**1122.** Ὀφλισκάνω, lose a suit, has the construction of a passive of this class (1239); as ὤφλε κλοπῆς, he was convicted of theft. It may also have a cognate accusative; as ὤφλε κλοπῆς δίκην, he was convicted of theft (1051). For other accusatives with Ὀφλισκάνω, as μωρίαν, folly, αἰσχύνην, shame, χρήματα, money (fine), see the Lexicon.

**1123.** Compounds of κατά of this class, including κατηγορῶ (882, 2), commonly take a genitive of the person, which depends on the κατά. They may take also an object accusative denoting the crime or punishment. *E.g.*

Οὐδεὶς αὐτὸς αὐτοῦ κατηγόρησε πώποτε, no man ever himself accused himself, D.38,26; κατεβόων τῶν Ἀθηναίων, they decried the Athenians, T.1,67; θάνατον κατέγνωσαν αὐτοῦ, they condemned him to death, T.6,61; ὑμῶν δέομαι μὴ καταγνῶναι δωροδοκίαν ἐμοῦ, I beg you not to declare me guilty of taking bribes, L.21,21; τὰ πλεῖστα κατεψεύσατό μου, he told the most lies against me, D.18,9; λέγω πρὸς τοὺς ἐμοῦ καταψηφισμένους θάνατον, I speak to those who voted to condemn me to death, P. Ap.38<sup>d</sup>.

**1124.** N. Verbs of condemning which are compounds of κατά may take three cases; as πολλῶν οἱ πατέρες ἡμῶν μηδισμοῦ θάνατον κατέγνωσαν, our fathers condemned many to death for Medism, I.4,157.

For a genitive (of value) denoting the penalty, see 1133.

**1125.** N. The verbs of 1121 often take a cognate accusative (1051) on which the genitive depends; as γραφήν γράφεσθαι ὕβρεως, *to bring an indictment for outrage*; γραφήν (or δίκην) ὑπέχειν, φεύγειν, ἀποφεύγειν, ὀφλεῖν, ἀλῶναι, etc. The force of this accusative seems to be felt in the construction of 1121.

#### GENITIVE OF CAUSE AND SOURCE.

**1126.** The genitive often denotes a *cause*, especially with verbs expressing emotions, as *admiration, wonder, affection, hatred, pity, anger, envy, or revenge*. *E.g.*

(Τούτους) τῆς μὲν τόλμης οὐ θαυμάζω, τῆς δὲ ἀξυνεσίας, *I wonder not at their boldness, but at their folly*, T. 6, 36; πολλάκις σε εὐδαιμόνισα τοῦ τρόπου, *I often counted you happy for your character*, P. Cr. 43<sup>b</sup>; ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ, *I envy you for your mind, but loathe you for your cowardice*, S. El. 1027; μὴ μοι φθονήσης τοῦ μαθήματος, *don't grudge me the knowledge*, P. Eu. 297<sup>b</sup>; συγγιγνώσκειν αὐτοῖς χρητὴς ἐπιθυμίας, *we must forgive them for their desire*, *ibid.* 308<sup>c</sup>; καὶ σφεας τιμωρήσομαι τῆς ἐνθάδε ἀπίξιος, *and I shall punish them for coming hither*, Hd. 3, 145. Τούτους οἰκτίρω τῆς νόσου, *I pity these for their disease*, X. Sy. 4<sup>st</sup>; τῶν ἀδικημάτων ὀργίζεσθαι, *to be angry at the offences*, L. 31, 11.

Most of these verbs may take also an accusative or dative of the person.

**1127.** N. The genitive sometimes denotes a *purpose* or *motive* (where ἔνεκα is generally expressed); as τῆς τῶν Ἑλλήνων ἐλευθερίας, *for the liberty of the Greeks*, D. 18, 100; so 19, 76. (See 1548.)

**1128.** N. Verbs of *disputing* take a causal genitive; as οὐ βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς, *we do not dispute with the King about his dominion*, X. A. 2, 3<sup>28</sup>; Εὐμόλπος ἡμφισβήτησεν Ἐρεχθεὶ τῆς πόλεως, *Eumolpus disputed with Erechtheus for the city* (i.e. *disputed its possession with him*), I. 12, 193.

**1129.** The genitive is sometimes used in *exclamations*, to give the cause of the astonishment. *E.g.*

ὦ Πόσειδον, τῆς τέχνης, *O Poseidon, what a trade!* Ar. Eq. 144. ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν! *O King Zeus! what subtlety of intellect!* Ar. N. 153.

**1130.** 1. The genitive sometimes denotes the *source*. *E.g.*

Τοῦτο ἔτυχόν σου, *I obtained this from you*. Μάθε μου τάδε, *learn this from me*, X. C. 1, 6<sup>44</sup>. Add the examples under 1103.

2. So with γίγνομαι, in the sense *to be born*; as Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο, *of Darius and Parysatis are born two sons*, X. A. 1, 1<sup>1</sup>.

**1131.** In *poetry*, the genitive occasionally denotes the *agent* after a passive verb, or is used like the *instrumental dative* (1181). *E.g.*

Ἐν Ἅιδῃ δὴ κέῖσθαι, σᾶς ἀλόχου σφαγῆς Αἰγίσθου τε, *thou liest now in Hades, slain by thy wife and Aegisthus*, E. El. 122. Πρῆσαι πυρὸς δηΐοιο θύρετρα, *to burn the gates with destructive fire*, Il. 2, 415.

These constructions would not be allowed in prose.

#### GENITIVE AFTER COMPOUND VERBS.

**1132.** The genitive often depends on a preposition included in a compound verb. *E.g.*

Πρόκειται τῆς χώρας ἡμῶν ὄρη μεγάλα, *high mountains lie in front of our land*, X. M. 3, 5<sup>28</sup>; ὑπερεφάνησαν τοῦ λόφου, *they appeared above the hill*, T. 4, 93; οὕτως ὑμῶν ὑπεραλγῶ, *I grieve so for you*, Ar. Av. 466; ἀποτρέπει με τούτου, *it turns me from this*, P. Ap. 31<sup>d</sup>; τῷ ἐπιβάντι πρώτῳ τοῦ τείχους, *to him who should first mount the wall*, T. 4, 116; οὐκ ἀνθρώπων ὑπερεφρόνει, *he did not despise men*, X. Ag. 11, 2.

For the genitive after verbs of *accusing* and *condemning*, compounds of *κατά*, see 1123.

#### GENITIVE OF PRICE OR VALUE.

**1133.** The genitive may denote the *price* or *value* of a thing. *E.g.*

Τεύχε' ἄμειβεν, χρύσεια χαλκείων, ἑκατόμβοι' ἐννεαβοίων, *he gave gold armor for bronze, armor worth a hundred oxen for that worth nine oxen*, Il. 6, 235. Δόξα χρημάτων οὐκ ὀνητή (sc. ἐστίν), *glory is not to be bought with money*, I. 2, 32. Πόσον διδάσκει; πέντε μινῶν. *For what price does he teach? For five minae*. P. Ap. 20<sup>b</sup>. Οὐκ ἂν ἀπεδόμην πολλοῦ τὰς ἐλπίδας, *I would not have sold my hopes for a great deal*, P. Ph. 98<sup>b</sup>; μείζονος αὐτὰ τιμῶνται, *they value them more*, X. C. 2, 1<sup>18</sup>. (But with verbs of *valuing* *περί* with the genitive is more common.)

In judicial language, *τιμᾶν τινί τινος* is said of the court's judgment in estimating the penalty, *τιμᾶσθαι τινί τινος* of either party to the suit in proposing a penalty; as *ἀλλὰ δὴ φυγῆς τιμήσωμαι*; *ἴσως γὰρ ἂν μοι τούτου τιμήσαιτε*, *but now shall I propose exile as my punishment?*—*you (the court) might perhaps fix my penalty at this*, P. Ap. 37<sup>c</sup>. So *τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου*, *so the man estimates my punishment at death* (i.e. *proposes death as my punish-*

ment), P. Ap. 36<sup>b</sup>. So also Σφοδρίαν ὑπήγον θανάτου, *they impeached Sphodrias on a capital charge* (cf. 1124), X. H. 5, 4<sup>a</sup>.

1134. The thing bought sometimes stands in the genitive, either by analogy to the genitive of price, or in a causal sense (1126); as τοῦ δώδεκα μνᾶς Πασία (sc. ὀφείλω); *for what (do I owe) twelve minae to Pasias?* Ar. N. 22; οὐδένα τῆς συνουσίας ἀργύριον πρᾶττει, *you ask no money of anybody for your teaching*, X. M. 1, 6<sup>11</sup>.

1135. The genitive depending on ἄξιος, *worth, worthy*, and its compounds, or on ἀξιόω, *think worthy*, is the genitive of *price or value*; as ἀξίός ἐστι θανάτου, *he is worthy of death*; οὐ Θεμιστοκλέα τῶν μεγίστων δωρεῶν ἤξιωσαν; *did they not think Themistocles worthy of the highest gifts?* I. 4, 154. So sometimes ἀτιμος and ἀτιμάζω take the genitive. (See 1140.)

#### GENITIVE OF TIME AND PLACE.

1136. The genitive may denote the *time within which* anything takes place. *E.g.*

Ποίου χρόνου δὲ καὶ πεπόρθηται πόλις; *well, how long since (within what time) was the city really taken?* A. Ag. 278. Τοῦ ἐπιγεγνομένου χειμῶνος, *during the following winter*, T. 8, 29. Ταῦτα τῆς ἡμέρας ἐγένετο, *this happened during the day*, X. A. 7, 4<sup>14</sup> (τὴν ἡμέραν would mean *through the whole day*, 1062). Δέκα ἐτῶν οὐχ ἤξουσιν, *they will not come within ten years*, P. Lg. 642<sup>a</sup>. So δραχμὴν ἐλάβανε τῆς ἡμέρας, *he received a drachma a day* (951).

1137. A similar genitive of the place *within which* or at *which* is found in poetry. *E.g.*

Ἦ οὐκ Ἀργεὺς ἦεν Ἀχαιικοῦ; *was he not in Achaean Argos?* Od. 3, 251; Οἷη νῦν οὐκ ἐστὶ γυνὴ κατ' Ἀχαΐδα γαῖαν, οὔτε Πύλου ἱερῆς οὔτ' Ἀργεὺς οὔτε Μυκλήνης, *a woman whose like there is not in the Achaean land, not at sacred Pylos, nor at Argos, nor at Mycenae*, Od. 21, 107. So in the Homeric πεδίοιο θέειν, *to run on the plain* (i.e. *within its limits*), Il. 22, 23, λούεσθαι ποταμοῖο, *to bathe in the river*, Il. 6, 508, and similar expressions. So ἀριστερῆς χειρὸς, *on the left hand*, even in Hdt. (5, 77).

1138. N. A genitive denoting *place* occurs in Attic prose in a few such expressions as ἰέναι τοῦ πρόσω, *to go forward*, X. A. 1, 3<sup>1</sup>, and ἐπετάχυνον τῆς ὁδοῦ τοὺς σχολαίτερον προσιόντας, *they hurried over the road those who came up more slowly*, T. 4, 47. These genitives are variously explained.

## GENITIVE WITH ADJECTIVES.

1139. The *objective* genitive follows many verbal adjectives.

1140. These adjectives are chiefly kindred (in meaning or derivation) to verbs which take the genitive. *E.g.*

Μέτοχος σοφίας, *partaking of wisdom*, P. Lg. 689<sup>d</sup>; ἰσόμεντοι τῶν πατρῶων, *sharing equally their father's estate*, Isae. 6, 25. (1097, 2.)

Ἐπιστήμης ἐπήβολοι, *having attained knowledge*, P. Eu. 289<sup>b</sup>; θαλάσσης ἐμπειρότατοι, *most experienced in the sea (in navigation)*, T. 1, 80. (1099.)

Ὑπήκοος τῶν γονέων, *obedient (hearkening) to his parents*, P. Rp. 463<sup>d</sup>; ἀμνήμων τῶν κινδύνων, *unmindful of the dangers*, Ant. 2a, 7; ἄγευστος κακῶν, *without a taste of evils*, S. An. 582; ἐπιμελὴς ἀγαθῶν, ἀμελὴς κακῶν, *caring for the good, neglectful of the bad*; φειδωλοὶ χρημάτων, *sparing of money*, P. Rp. 548<sup>b</sup>. (1102.)

Τῶν ἡδονῶν πασῶν ἐγκρατέστατος, *most perfect master of all pleasures*, X. M. 1, 21<sup>a</sup>; νεὼς ἀρχικός, *fit to command a ship*, P. Rp. 488<sup>d</sup>; ἑαυτοῦ ὦν ἀκράτωρ, *not being master of himself*, *ibid.* 579<sup>c</sup>. (1109.)

Μεστὸς κακῶν, *full of evils*; ἐπιστήμης κενός, *void of knowledge*, P. Rp. 486<sup>c</sup>; λήθης ὦν πλέως, *being full of forgetfulness*, *ibid.*; πλείστων ἐνδεέστατος, *most wanting in most things*, *ibid.* 579<sup>c</sup>; ἡ ψυχὴ γυμνὴ τοῦ σώματος, *the soul stript of the body*, P. Crat. 403<sup>b</sup>; καθαρὰ πάντων τῶν περὶ τὸ σῶμα κακῶν, *free (pure) from all the evils that belong to the body*, *ibid.* 403<sup>c</sup>; τοιούτων ἀνδρῶν ὀρφανή, *bereft of such men*, L. 2, 60; ἐπιστήμη ἐπιστήμης διάφορος, *knowledge distinct from knowledge*, P. Phil. 61<sup>d</sup>; ἕτερον τὸ ἡδὺ τοῦ ἀγαθοῦ, *the pleasant (is) distinct from the good*, P. G. 500<sup>d</sup>. (1112; 1117.)

Ἐνοχος δειλίας, *chargeable with cowardice*, L. 14, 5; τοῦτων αἴτιος, *responsible for this*, P. G. 447<sup>a</sup>. (1121.)

\*Αξίος πολλῶν, *worth much*, genitive of value (1135).

1141. Compounds of *alpha privative* (875, 1) sometimes take a genitive of kindred meaning, which depends on the idea of *separation* implied in them; as ἀπαις ἀπρένων παιδίων, *destitute (childless) of male children*, X. C. 4, 6<sup>a</sup>; τιμῆς ἄτιμος πάσης, *destitute of all honor*, P. Lg. 774<sup>b</sup>; χρημάτων ἀδωρότατος, *most free from taking bribes*, T. 2, 65; ἀπήμεμον πάντων χειμώνων, *free from the blasts of all storms*, S. O. C. 677; ἀψόφητος ὄξέων κωκυμάτων, *without the sound of shrill wailings*, S. Aj. 321.

1142. Some of these adjectives (1139) are kindred to verbs which take the accusative. *E.g.*

Ἐπιστήμων τῆς τέχνης, *understanding the art*, P. G. 448<sup>b</sup> (1104);

ἐπιτήδευμα πόλεως ἀνατρεπτικόν, *a practice subversive of a state*, P. Rp. 389<sup>d</sup>; κακούργος τῶν ἄλλων, ἑαυτοῦ δὲ πολὺ κακουργότερος, *doing evil to the others, but far greater evil to himself*, X. M. 1, 5<sup>a</sup>; συγγνώμων τῶν ἀνθρωπίνων ἀμαρτημάτων, *considerate of human faults*, X. C. 6, 1<sup>st</sup>; σύμφηφός σοί εἰμι τούτου τοῦ νόμου, *I vote with you for this law*, P. Rp. 380<sup>e</sup>.

**1143.** The possessive genitive sometimes follows adjectives denoting possession. *E.g.*

Οἱ κίνδυνοι τῶν ἐφεστηκότων ἴδιοι, *the dangers belong to the commanders*, D. 2, 28; ἱερὸς ὁ χώρος τῆς Ἀρτέμιδος, *the place is sacred to Artemis*, X. A. 5, 3<sup>12</sup>; κοινὸν πάντων, *common to all*, P. Sy. 205<sup>a</sup>.

For the dative with such adjectives, see 1174.

**1144.** 1. Such a genitive sometimes denotes mere connection; as συγγενὴς αὐτοῦ, *a relative of his*, X. C. 4, 1<sup>22</sup>; Σωκράτους ὁμώνυμος, *a namesake of Socrates*, P. So. 218<sup>b</sup>.

The adjective is here really used as a substantive. Such adjectives naturally take the dative (1175).

2. Here probably belongs ἐναγὴς τοῦ Ἀπόλλωνος, *accursed (one) of Apollo*, Aesch. 3, 110; also ἐναγείς καὶ ἀλιτῆριοι τῆς θεοῦ, *accursed of the Goddess*, T. 1, 126, and ἐκ τῶν ἀλιτηρίων τῶν τῆς θεοῦ, Ar. Eq. 445; — ἐναγής etc. being really substantives.

**1145.** After some adjectives the genitive can be best explained as depending on the substantive implied in them; as τῆς ἀρχῆς ὑπεύθυνος, *responsible for the office*, i.e. liable to εὐθυναί for it, D. 18, 117 (see δέδωκά γε εὐθύνας ἐκείνων, in the same section); παρθένοι γάμων ὥραϊαι, *maidens ripe for marriage*, i.e. having reached the age (ὥρα) for marriage, Hd. 1, 196 (see ἐς γάμου ὥρην ἀπικομένην, Hd. 6, 61); φόρου ὑποτελεῖς, *subject to the payment (τέλος) of tribute*, T. 1, 19.

**1146.** N. Some adjectives of place, like ἐναντίος, *opposite*, may take the genitive instead of the regular dative (1174), but chiefly in poetry; as ἐναντίῳ ἔσταν Ἀχαιῶν, *they stood opposite the Achaeans*, Il. 17, 343.

See also τοῦ Πόντου ἐπικάρσαι, *at an angle with the Pontus*, Hd. 7, 36.

#### GENITIVE WITH ADVERBS.

**1147.** The genitive follows adverbs derived from adjectives which take the genitive. *E.g.*

Οἱ ἐμπείρως αὐτοῦ ἔχοντες, *those who are acquainted with him*; ἀναξίως τῆς πόλεως, *in a manner unworthy of the state*. Τῶν ἄλλων

Ἀθηναίων ἀπάντων διαφερόντως, *beyond all the other Athenians*, P. Cr. 52<sup>b</sup>. Ἐμάχοντο ἀξίως λόγου, *they (the Athenians at Marathon) fought in a manner worthy of note*, Hd. 6, 112. So ἐναντίον (1146).

**1148.** The genitive follows many adverbs of place. *E.g.*

Εἰσω τοῦ ἐρύματος, *within the fortress*; ἔξω τοῦ τείχους, *outside of the wall*; ἐκτὸς τῶν ὁρῶν, *without the boundaries*; χωρὶς τοῦ σώματος, *apart from the body*; πέραν τοῦ ποταμοῦ, *beyond the river*, T. 6, 101; πρόσθεν τοῦ στρατοπέδου, *in front of the camp*, X. H. 4, 1<sup>23</sup>; ἀμφοτέρωθεν τῆς ὁδοῦ, *on both sides of the road*, *ibid.* 5, 2<sup>a</sup>; εὐθὺ τῆς Φασήλιδος, *straight towards Phaselis*, T. 8, 88.

**1149.** N. Such adverbs, besides those given above; are chiefly ἐντός, *within*; δίχα, *apart from*; ἐγγύς, ἀγχι, πέλας, and πλησίον, *near*; πόρρω (πρόσω), *far from*; ὀπισθεν and κατόπιν, *behind*; and a few others of similar meaning. The genitive after most of them can be explained as a *partitive* genitive or as a genitive of *separation*; that after εὐθύ resembles that after verbs of *aiming at* (1099).

**1150.** N. Λάθρᾱ (Ionic λάθρη) and κρύφα, *without the knowledge of*, sometimes take the genitive; as λάθρη Λαομέδοντος, *without the knowledge of Laomedon*, Il. 5, 269; κρύφα τῶν Ἀθηναίων, T. 1, 101.

**1151.** N. Ἄνευ and ἄτερ, *without*, ἄχρι and μέχρι, *until*, ἕνεκα (οὐνεκα), *on account of*, μεταξύ, *between*, and πλὴν, *except*, take the genitive like prepositions. See 1220.

#### GENITIVE ABSOLUTE.

**1152.** A noun and a participle not grammatically connected with the main construction of the sentence may stand by themselves in the genitive. This is called the *genitive absolute*. *E.g.*

Ταῦτ' ἐπράχθη Κόνωνος στρατηγοῦντος, *this was done when Conon was general*, I. 9, 56. Οὐδὲν τῶν δεόντων ποιοῦντων ὑμῶν κακῶς τὰ πράγματα ἔχει, *affairs are in a bad state while you do nothing which you ought to do*, D. 4, 2. Θεῶν διδόντων οὐκ ἂν ἐκφύγοι κακά, *if the Gods should grant (it to be so), he could not escape evils*, A. Se. 719. Ὅντος γε ψεύδους ἔστιν ἀπάτη, *when there is falsehood, there is deceit*, P. So. 260<sup>c</sup>.

See 1568 and 1563.

#### GENITIVE WITH COMPARATIVES.

**1153.** Adjectives and adverbs of the comparative degree take the genitive (without ἤ, *than*). *E.g.*

Κρείττων ἐστὶ τούτων, *he is better than these*. Νέους τὸ σιγᾶν κρείττον ἐστὶ τοῦ λαλεῖν, *for youth silence is better than prating*, *Men. Mon.* 387. (Πονηρία) θάπτον θανάτου θεῖ, *wickedness runs faster than death*, *P. Ap.* 39<sup>a</sup>.

1154. N. All adjectives and adverbs which imply a comparison may take a genitive: as ἕτεροι τούτων, *others than these*; ὕστεροι τῆς μάχης, *too late for (later than) the battle*; τῇ ὕστεραίᾳ τῆς μάχης, *on the day after the battle*. So τριπλάσιον ἡμῶν, *thrice as much as we*.

1155. N. The genitive is less common than ἢ when, if ἢ were used, it would be followed by any other case than the nominative or the accusative without a preposition. Thus for ἔξεστι δ' ἡμῖν μᾶλλον ἐτέρων, *and we can (do this) better than others* (*T.* 1, 85), μᾶλλον ἢ ἐτέροις would be more common.

1156. N. After πλέον (πλείν), *more*, or ἔλασσον (μείον), *less*, ἢ is occasionally omitted before a numeral without affecting the case; as πέμψω ὄρνις ἐπ' αὐτὸν, πλεῖν ἑξακοσίους τὸν ἀριθμόν, *I will send birds against him, more than six hundred in number*, *Ar. Av.* 1251.

### DATIVE.

1157. The primary use of the *dative* case is to denote that *to* or *for* which anything is or is done: this includes the dative of the remote or indirect object, and the dative of *advantage* or *disadvantage*. It also denotes that *by* which or *with* which, and the time (sometimes the place) in which, anything takes place, — i.e. it is not merely a *dative*, but also an *instrumental* and a *locative* case. (See 1042.) The object of motion after *to* is not regularly expressed by the Greek dative, but by the accusative with a preposition. (See 1065.)

### DATIVE EXPRESSING TO OR FOR.

#### DATIVE OF THE INDIRECT OBJECT.

1158. The *indirect object* of the action of a transitive verb is put in the dative. This object is generally introduced in English by *to*. *E.g.*

Δίδωσι μισθὸν τῷ στρατεύματι, *he gives pay to the army*; ὑποχρεῖταί σοι δέκα τάλαντα, *he promises ten talents to you* (or *he promises you ten talents*); βοήθειαν πέμψομεν τοῖς συμμάχοις, *we will send aid to our allies*; ἔλεγον τῷ βασιλεῖ τὰ γεγενημένα, *they told the king what had happened*.

1159. Certain intransitive verbs take the dative, many



of which in English may have a direct object without *to*. *E.g.*

Τοῖς θεοῖς εὐχομαι, *I pray (to) the Gods*, D. 18, 1; λυσιτελοῦν τῷ ἔχοντι, *advantageous to the one having it*, P. Rp. 392<sup>c</sup>; εἰκονοῦν ἀνάγκη τῇδε, *yielding to this necessity*, A. Ag. 1071; τοῖς νόμοις πείθονται, *they are obedient to the laws (they obey the laws)*, X. M. 4, 4<sup>15</sup>; βοηθεῖν δικαιοσύνη, *to assist justice*, P. Rp. 427<sup>c</sup>. Εἰ τοῖς πλείοσιν ἀρέσκοντές ἐσμεν, τοῖσδ' ἂν μόνοις οὐκ ὀρθῶς ἀπαρέσκομεν, *if we are pleasing to the majority, it cannot be right that we should be displeasing to these alone*, T. 1, 38. Ἐπίστευον αὐτῷ αἱ πόλεις, *the cities trusted him*, X. A. 1, 9<sup>a</sup>. Τοῖς Ἀθηναίοις παρήνει, *he used to advise the Athenians*, T. 1, 93. Τὸν μάλιστα ἐπιτιμῶντα τοῖς πεπραγμένοις ἡδέως ἂν ἐροίμην, *I should like to ask the man who censures most severely what has been done*, D. 18, 64. Τί ἐγκαλῶν ἡμῖν ἐπιχειρεῖς ἡμᾶς ἀπολλύναι; *what fault do you find with us that you try to destroy us?* P. Cr. 50<sup>d</sup>. Τούτοις μέμφει τι; *have you anything to blame these for?* *ibid.* Ἐπηρέαζουσιν ἀλλήλοις καὶ φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις, *they revile one another, and are more malicious to themselves than to other men*, X. M. 3, 5<sup>16</sup>. Ἐχάλεπαινον τοῖς στρατηγοῖς, *they were angry with the generals*, X. A. 1, 4<sup>12</sup>; ἐμοὶ ὀργίζονται, *they are angry with me*, P. Ap. 23<sup>c</sup>. So πρέπει μοι λέγειν, *it is becoming (to) me to speak*; προσήκει μοι, *it belongs to me*; δοκεῖ μοι, *it seems to me*; δοκῶ μοι, *methinks*.

1160. The verbs of this class which are not translated with *to* in English are chiefly those signifying *to benefit, serve, obey, defend, assist, please, trust, satisfy, advise, exhort*, or any of their opposites; also those expressing *friendliness, hostility, blame, abuse, reproach, envy, anger, threats*.

1161. N. The impersonals δεῖ, μέτεστι, μέλει, μεταμέλει, and προσήκει take the dative of a *person* with the genitive of a *thing*; as δεῖ μοι τούτου, *I have need of this*; μέτεστί μοι τούτου, *I have a share in this*; μέλει μοι τούτου, *I am interested in this*; προσήκει μοι τούτου, *I am concerned in this*. (For the genitive, see 1097, 2; 1105; 1115.) Ἐξεστί, *it is possible*, takes the dative alone.

1162. N. Δεῖ and χρή take the accusative when an infinitive follows. For δεῖ (in poetry) with the accusative and the genitive, see 1115.

1163. N. Some verbs of this class (1160) may take the accusative; as οὐδεὶς αὐτοὺς ἐμέμφετο, *no one blamed them*, X. A. 2, 6<sup>30</sup>. Others, whose meaning would place them here (as μισέω, *hate*), take only the accusative. Δοιδόρεω, *revile*, has the accusative, but

λοιδορέομαι (middle) has the dative. Ὀνειδίζω, *reproach*, and ἐπιτιμῶ, *censure*, have the accusative as well as the dative; we have also δνειδίζειν (ἐπιτιμᾶν) τί τινι, *to cast any reproach (or censure) on any one*. Τιμωρεῖν τινι means regularly *to avenge some one (to take vengeance for him)*; τιμωρεῖσθαι (rarely τιμωρεῖν) τινα, *to punish some one (to avenge oneself on him)*: see X. C. 4, 6<sup>8</sup>, τιμωρήσῃσιν σοι τοῦ παιδὸς τὸν φονέα ὑπισχνούμαι, *I promise to avenge you on the murderer of your son (or for your son, 1126)*.

1164. Verbs of *ruling* and *leading* (as ἀνάσσω and ἡγέομαι), which take the genitive in prose (1109), have the dative in poetry, especially in Homer; as πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν, *to rule over many islands and all Argos, Il. 2, 108*; νήεσσ' ἡγήσατ' Ἀχαιῶν, *he guided the ships of the Achaeans, Il. 1, 71*; δαρὸν οὐκ ἄρξει θεοῖς, *he will not rule the Gods long, A. Pr. 940*. Κελεύω, *to command*, which in Attic Greek has only the accusative (generally with the infinitive), has the dative in Homer, see *Il. 2, 50*.

#### DATIVE OF ADVANTAGE OR DISADVANTAGE.

1165. The person or thing for whose *advantage* or *disadvantage* anything is or is done is put in the dative (*dativus commodi et incommodi*). This dative is generally introduced in English by *for*. *E.g.*

Πᾶς ἀνὴρ αὐτῷ πονεῖ, *every man labors for himself, S. Aj. 1366*. Σόλων Ἀθηναίοις νόμους ἔθηκε, *Solon made laws for the Athenians*. Καιροὶ προεῖνται τῇ πόλει, *lit. opportunities have been sacrificed for the state (for its disadvantage), D. 19, 8*. Ἠγείτο αὐτῶν ἕκαστος οὐχὶ τῷ πατρὶ καὶ τῇ μητρὶ μόνον γεγενῆσθαι, ἀλλὰ καὶ τῇ πατρίδι, *each of them believed that he was born not merely for his father and mother, but for his country also, D. 18, 205*.

1166. N. A peculiar use of this dative is found in statements of time; as τῷ ἤδη δύο γενεαὶ ἐφθίατο, *two generations had already passed away for him (i.e. he had seen them pass away), Il. 1, 250*. Ἡμέραι μάλιστα ἦσαν τῇ Μυτιλήνῃ ἑαλκωνία ἐπτά, *for Mitylene captured (i.e. since its capture) there had been about seven days, T. 3, 29*. Ἦν ἡμέρα πέμπτη ἐπιπλέονσι τοῖς Ἀθηναίοις, *it was the fifth day for the Athenians sailing out (i.e. it was the fifth day since they began to sail out), X. H. 2, 1<sup>st</sup>*.

1167. N. Here belong such Homeric expressions as τοῖσι δ' ἀνέστη, *and he rose up for them (i.e. to address them), Il. 1, 68*; τοῖσι μύθων ἤρχεν, *he began to speak before them (for them), Od. 1, 28*.

1168. N. In Homer, verbs signifying *to ward off* take an

accusative of the thing and a dative of the person; as *Δαναοῖσι λαιγὸν ἄμυνον*, *ward off destruction from the Danaï* (lit. *for the Danaï*), *Il.* 1, 456. Here the accusative may be omitted, so that *Δαναοῖσι ἀμύνειν* means *to defend the Danaï*. For other constructions of *ἀμύνω*, see the *Lexicon*.

1169. N. *Δέχομαι*, *receive*, takes a dative in Homer by a similar idiom; as *δέξατό οἱ σκῆπτρον*, *he took his sceptre from him* (lit. *for him*), *Il.* 2, 186.

1170. N. Sometimes this dative has a force which seems to approach that of the possessive genitive; as *γλῶσσα δέ οἱ δέδεται*, *and his tongue is tied* (lit. *for him*), *Theog.* 178; *οἱ ἵπποι αὐτοῖς δέδενται*, *they have their horses tied* (lit. *the horses are tied for them*), *X. A.* 3, 4<sup>86</sup>. The dative here is the *dativus incommodi* (1165).

1171. N. Here belongs the so-called *ethical dative*, in which the personal pronouns have the force of *for my sake* etc., and sometimes cannot easily be translated; as *τί σοι μαθήσομαι*; *what am I to learn for you?* *Ar. N.* 111; *τούτῳ πάντῳ μοι προσέχετε τὸν νοῦν*, *to this, I beg you, give your close attention*, *D.* 18, 178.

For a dative with the dative of *βουλόμενος* etc., see 1584.

#### DATIVE OF RELATION.

1172. 1. The dative may denote a person to whose case a statement is limited, — often belonging to the whole sentence rather than to any special word. *E.g.*

*Ἄπαντα τῷ φοβουμένῳ ψοφεῖ*, *everything sounds to one who is afraid*, *S. frag.* 58. *Σφῶν μὲν ἐντολὴ Διὸς ἔχει τέλος*, *as regards you two, the order of Zeus is fully executed*, *A. Pr.* 12. *Ὑπολαμβάνειν δεῖ τῷ τοιούτῳ, ὅτι εὐήθης τις ἄνθρωπος*, *with regard to such a one we must suppose that he is a simple person*, *P. Rp.* 598<sup>d</sup>. *Τέθνηχ' ὑμῖν πάλαι*, *I have long been dead to you*, *S. Ph.* 1030.

2. So in such expressions as these: *ἐν δεξιᾷ ἐσπλέοντι*, *on the right as you sail in* (with respect to one sailing in), *T.* 1, 24; *συνελόντι*, or *ὡς συνελόντι εἰπεῖν*, *concisely*, or *to speak concisely* (lit. *for one having made the matter concise*). So *ὡς ἐμοί*, *in my opinion*.

#### DATIVE OF POSSESSION.

1173. The dative with *εἰμί*, *γίγνομαι*, and similar verbs may denote the *possessor*. *E.g.*

*Εἰσὶν ἐμοὶ ἐκεῖ ξένοι*, *I have (sunt mihi) friends there*, *P. Cr.* 45<sup>c</sup>; *τίς ξύμμαχος γενήσεται μοι*; *what ally shall I find?* *Ar. Eq.* 222; *ἄλλοις μὲν χρήματά ἐστι πολλὰ, ἡμῖν δὲ ξύμμαχοι ἀγαθοί*, *others have plenty of money, but we have good allies*, *T.* 1, 86.

## DATIVE WITH ADJECTIVES AND ADVERBS.

1174. The dative follows many adjectives and adverbs and some verbal nouns of kindred meaning with the verbs of 1160 and 1165. *E.g.*

Δυσμενῆς φίλοις, *hostile to friends*, E. Me. 1151; ὑποχὸς τοῖς νόμοις, *subject to the laws*; ἐπικίνδυνον τῇ πόλει, *dangerous to the state*; βλαβερὸν τῷ σώματι, *hurtful to the body*; εὖνους ἑαυτῷ, *kind to himself*; ἐναντίος αὐτῷ, *opposed to him* (cf. 1146); τοῖσδ' ἅπασι κοινόν, *common to all these*, A. Ag. 523. Συμφερόντως αὐτῷ, *profitably to himself*; ἐμπροσθὼν ἐμοί, *in my way*.

(With Nouns.) Τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς, *the gifts (given) by us to the Gods*, P. Euthyph. 15<sup>a</sup>. So with an objective genitive and a dative; as ἐπὶ καταδουλώσει τῶν Ἑλλήνων Ἀθηναίους, *for the subjugation of the Greeks to Athenians*, T. 3, 10.

## DATIVE OF RESEMBLANCE AND UNION.

1175. The dative is used with all words implying likeness or unlikeness, agreement or disagreement, union or approach. This includes verbs, adjectives, adverbs, and nouns. *E.g.*

Σκιάις ἐοικότες, *like shadows*; τὸ ὁμοιοῦν ἑαυτὸν ἄλλῳ, *to make himself like to another*, P. Rp. 393<sup>c</sup>; τούτοις ὁμοιώτατον, *most like these*, P. G. 513<sup>b</sup>; ὠπλισμένοι τοῖς αὐτοῖς Κύρῳ ὅπλοις, *armed with the same arms as Cyrus*, X. C. 7, 1<sup>2</sup>; ἢ ὁμοίου ὄντος τούτοις ἢ ἀνομοίου, *being either like or unlike these*, P. Ph. 74<sup>c</sup>; ὁμοίως δίκαιον ἀδίκῳ βλάψειν, *that he will punish a just and an unjust man alike*, P. Rp. 364<sup>c</sup>; ἰέναι ἀλλήλοις ἀνομοίως, *to move unlike one another*, P. Ti. 364<sup>a</sup>; τὸν ὁμώνυμον ἐμαυτῷ, *my namesake*, D. 3. 21. Οὔτε ἑαυτοῖς οὔτε ἀλλήλοις ὁμολογοῦσιν, *they agree neither with themselves nor with one another*, P. Phdr. 237<sup>c</sup>; ἀμφισβητοῦσι οἱ φίλοι τοῖς φιλοῖς, ἐρίζουσι δὲ οἱ ἐχθροὶ ἀλλήλοις, *friends dispute with friends, but enemies quarrel with one another*, P. Pr. 337<sup>b</sup>; τοῖς πονηροῖς διαφέρεισθαι, *to be at variance with the bad*, X. M. 2, 9<sup>8</sup>; ἦν αὐτῷ ὁμογνώμων, *he was of the same mind with him*, T. 8, 92. Κακοῖς ὁμιλῶν, *associating with bad men*, Men. Mon. 274; τοῖς φρονιμωτάτοις πλησιάξε, *draw near to the wisest*, I. 2, 13; ψόφοις πλησιάζειν (τὸν ἵππον), *to bring him near to noises*, X. Eq. 2, 5; ἅλλοις κοινωνεῖν, *to share with others*, P. Rp. 369<sup>a</sup>; τὸ ἑαυτοῦ ἔργον ἅπασι κοινὸν κατατιθέναι, *to make his own work common to all*, *ibid.*; δεόμενοι τοὺς φεύγοντας ξυναλλάξαι σφίσι, *asking to bring the exiles*

to terms with them, T.1.24; βούλομαί σε αὐτῷ διαλέγεσθαι, I want you to converse with him, P. Lys.211<sup>c</sup>.

(With Nouns.) Ἀποσος ἡ ὁμοιότης τούτων ἐκείνοις, the likeness of these to those is strange, P. Th.158<sup>c</sup>; ἔχει κοινωνίαν ἀλλήλοις, they have something in common with each other, P. So.257<sup>a</sup>; προσβολὰς ποιούμενοι τῷ τείχει, making attacks upon the wall, ἐπιδρομὴν τῷ τειχίσματι, an assault on the wall, T.4,23; Διὸς βρονταῖσιν εἰς ἔριν, in rivalry with the thunderings of Zeus, E. Cyc.328; ἐπανάστασις μέρους τινὸς τῷ ὅλῳ τῆς ψυχῆς, a rebellion of one part of the soul against the whole, P. Rp.444<sup>b</sup>.

1176. The dative thus depends on adverbs of place and time; as ἅμα τῇ ἡμέρᾳ, at daybreak, X. A.2,1<sup>2</sup>; ὕδωρ ὁμοῦ τῷ πηλῷ ἡματωμένον, water stained with blood together with the mud, T.7,84; τὰ τούτοις ἐφεξῆς, what comes next to this, P. Ti.30<sup>c</sup>; τοῖσδ' ἐγγύς, near these, E. Her.37 (ἐγγύς generally has the genitive, 1149).

1177. To this class belong μάχομαι, πολεμέω, and others signifying to contend or quarrel with; as μάχεσθαι τοῖς Θηβαίοις, to fight with the Thebans; πολεμοῦσιν ἡμῖν, they are at war with us. So ἐς χεῖρας ἐλθεῖν τινι, or ἐς λόγους ἐλθεῖν τινι, to come to a conflict (or to words) with any one; also διὰ φιλίας ἵναί τινι, to be friendly (to go through friendship) with one: see T.7,44: 8,48; X. A.3,2<sup>8</sup>.

1178. N. After adjectives of likeness an abridged form of expression may be used; as κόμαι Χαρίτεσσιν ὁμοῖαι, hair like (that of) the Graces, Il.17,51; τὰς ἴσας πληγὰς ἐμοί, the same number of blows with me, Ar. R.636.

#### DATIVE AFTER COMPOUND VERBS.

1179. The dative follows many verbs compounded with ἐν, σύν, or ἐπὶ; and some compounded with πρός, παρά, περί, and ὑπό. E.g.

Τοῖς ὅρκοις ἐμμένει ὁ δῆμος, the people abide by the oaths, X. H.2,44<sup>8</sup>; αἱ . . . ἡδοναὶ ψυχῇ ἐπιστήμην οὐδεμίαν ἐμποιοῦσιν, (such) pleasures produce no knowledge in the soul, X. M.2,1<sup>20</sup>; ἐνέκειντο τῷ Περικλεῖ, they pressed hard on Pericles, T.2,59; ἐμαντῷ συνῆδη οὐδὲν ἐπισταμένῳ, I was conscious to myself that I knew nothing (lit. with myself), P. Ap.22<sup>d</sup>; ἤδη ποτέ σοι ἐπῆλθεν; did it ever occur to you? X. M.4,3<sup>8</sup>; προσέβαλλον τῷ τειχίσματι, they attacked the fortification, T.4,11; ἀδελφὸς ἀνδρὶ παρείη, let a brother stand by a man (i.e. let a man's brother stand by him), P. Rp.362<sup>d</sup>; τοῖς κακοῖς περιπίπτουσιν, they are involved in evils, X. M.4,2<sup>π</sup>; ὑπόκειται τὸ πεδίον τῷ ἱερῷ, the plain lies below the temple, Aesch.3,118.

**1180.** N. This dative sometimes depends strictly on the preposition, and sometimes on the idea of the compound as a whole.

#### CAUSAL AND INSTRUMENTAL DATIVE.

**1181.** The dative is used to denote *cause, manner, and means or instrument*. *E.g.*

CAUSE: Νόσω ἀποθανών, *having died of disease*, T.8,84; οὐ γὰρ κακονοίᾳ τοῦτο ποιεῖ, ἀλλ' ἀγνοίᾳ, *for he does not do this from ill-will, but from ignorance*, X.C.3,1<sup>88</sup>; βιαζόμενοι τοῦ πιεῖν ἐπιθυμίᾳ, *forced by a desire to drink*, T.7,84; αἰσχύνομαί τοι ταῖς πρότερον ἁμαρτίαις, *I am ashamed of (because of) my former faults*, Ar.N. 1355. MANNER: Δρόμῳ ἵεντο ἐς τοὺς βαρβάρους, *they rushed against the barbarians on the run*, Hd.6,112; κραυγῇ πολλῇ ἐπίασιν, *they will advance with a loud shout*, X.A.1,7<sup>4</sup>. Τῇ ἀληθείᾳ, *in truth*; τῷ ὄντι, *in reality*; βίᾳ, *forcibly*; ταύτῃ, *in this manner, thus*; λόγῳ, *in word*; ἔργῳ, *in deed*; τῇ ἐμῇ γνώμῃ, *in my judgment*; ἰδίᾳ, *privately*; δημοσίᾳ, *publicly*; κοινῇ, *in common*. MEANS OR INSTRUMENT: Ὀρώμεν τοῖς ὀφθαλμοῖς, *we see with our eyes*; γνωσθέντες τῇ σκευῇ τῶν ὅπλων, *recognized by the fashion of their arms*, T.1,8; κακοῖς ἰᾶσθαι κακά, *to cure evils by evils*, S.frag.75; οὐδεὶς ἔπαινον ἡδοναῖς ἐκτήσατο, *no one gains praise by pleasures*, Stob.29,31.

**1182.** N. The dative of *respect* is a form of the dative of *manner*; as τοῖς σώμασιν ἀδύνατοι, . . . ταῖς ψυχαῖς ἀνόητοι, *incapable in their bodies, . . . senseless in their minds*, X.M.2,1<sup>81</sup>; ὕστερον ὃν τῇ τάξει, πρότερον τῇ δυνάμει καὶ κρείττον ἔστιν, *although it is later in order, it is prior and superior in power*, D.3,15. So πόλις, Θάψακος ὀνόματι, *a city, Thapsacus by name*, X.A.1,4<sup>11</sup>.

This dative often is equivalent to the accusative of specification (1058).

**1183.** Χράσμαι, *to use (to serve one's self by)*, takes the dative of *means*; as χρῶνται ἀργυρίῳ, *they use money*. A neuter pronoun (e.g. τί, τι, ὃ τι, or τοῦτο) may be added as a cognate accusative (1051); as τί χρήσεται ποτ' αὐτῷ; *what will he do with him?* (lit. *what use will he make of him?*), Ar.Ach.935. Νομίζω has sometimes the same meaning and construction as χράσμαι.

**1184.** The dative of *manner* is used with comparatives to denote the *degree of difference*. *E.g.*

Πολλῷ κρείττον ἔστιν, *it is much better (better by much)*; ἐὰν τῇ κεφαλῇ μείζονά τινα φῆς εἶναι καὶ ἐλάττω, *if you say that anyone is a head taller or shorter (lit. by the head)*, P.Ph.101<sup>a</sup>. Πόλι λογίμῳ ἢ Ἑλλάς γέγονε ἀσθενεστέρα, *Greece has become weaker by one*

*illustrious city*, Hd. 6, 106. *Τοσούτῳ ἡδίων ζῶ, I live so much the more happily*, X. C. 8, 3<sup>40</sup>; *τέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῶ, and art is weaker than necessity by far*, A. Pr. 514.

**1185.** So sometimes with superlatives, and even with other expressions which imply comparison; as *ὀρθότατα μακρῶ, most correctly by far*, P. Lg. 768<sup>c</sup>; *σχεδὸν δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας, about ten years before the sea-fight at Salamis*, *ibid.* 698<sup>c</sup>.

#### DATIVE OF AGENT.

**1186.** The dative sometimes denotes the *agent* with the perfect and pluperfect passive, rarely with other passive tenses. *E.g.*

*Ἐξετάσαι τί πέπρακται τοῖς ἄλλοις, to ask what has been done by the others*, D. 2, 27; *ἐπειδὴ αὐτοῖς παρεσκεύαστο, when preparation had been made by them (when they had their preparation made)*, T. 1, 46; *πολλαὶ θεραπείαι τοῖς ἰατροῖς εὑρηγται, many cures have been discovered by physicians*, I. 8, 39.

**1187.** N. Here there seems to be a reference to the agent's interest in the result of the *completed* action expressed by the perfect and pluperfect. With other tenses, the agent is regularly expressed by *ὑπό* etc. and the genitive (1234); only rarely by the dative, except in poetry.

**1188.** With the verbal adjective in *-τέος*, in its personal construction (1595), the agent is expressed by the dative; in its impersonal construction (1597), by the dative or the accusative.

#### DATIVE OF ACCOMPANIMENT.

**1189.** The dative is used to denote that by which any person or thing is *accompanied*. *E.g.*

*Ἐλθόντων Περσῶν παμπληθεὶ στόλῳ, when the Persians came with an army in full force*, X. A. 3, 2<sup>11</sup>; *ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευόμεθα, let us march both with the strongest horses and with men*, X. C. 5, 3<sup>86</sup>; *οἱ Λακεδαιμόνιοι τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τειχίσματι καὶ ταῖς ναυσίν, the Lacedaemonians attacked the wall both with their land army and with their ships*, T. 4, 11.

**1190.** This dative is used chiefly in reference to military forces, and is originally connected with the dative of *means*. The last example might be placed equally well under 1181.

**1191.** This dative sometimes takes the dative of *αὐτός* for emphasis; as *μίαν* (ναῦν) *αὐτοῖς ἀνδράσιν εἶλον*, *they took one (ship) men and all*, T.2,90. Here no instrumental force is seen, and the dative may refer to any class of persons or things; as *χαμαὶ βάλε δένδρεα μακρὰ αὐτῇσιν ῥίζησι καὶ αὐτοῖς ἀνθεσι μήλων*, *he threw to the ground tall trees, with their very roots and their fruit-blossoms*, Il.9,541.

#### DATIVE OF TIME.

**1192.** The dative without a preposition often denotes time *when*. This is confined chiefly to nouns denoting *day, night, month, or year*, and to names of *festivals*. *E.g.*

*Τῇ αὐτῇ ἡμέρᾳ ἀπέθανεν*, *he died on the same day*; (*Ἑρμαῖ*) *μιᾷ νυκτὶ οἱ πλείστοι περιεκόπησαν*, *the most of the Hermae were mutilated in one night*, T.6,27; *οἱ Σάμιοι ἐξεπολιορκήθησαν ἐνάτῳ μηνί*, *the Samians were taken by siege in the ninth month*, T.1,117; *δεκάτῳ ἔτει ξυνέβησαν*, *they came to terms in the tenth year*, T.1,103; *ὥσπερὶ Θεσμοφορίοις νηστεύομεν*, *we fast as if it were (on) the Thesmophoria*, Ar.Av.1519. So *τῇ ὑστεραίᾳ* (sc. *ἡμέρᾳ*), *on the following day*, and *δευτέρᾳ, τρίτῃ*, *on the second, third, etc.*, in giving the day of the month.

**1193.** N. Even the words mentioned, except names of festivals, generally take *ἐν* when no adjective word is joined with them. Thus *ἐν νυκτί*, *at night* (rarely, in poetry, *νυκτί*), but *μιᾷ νυκτί*, *in one night*.

**1194.** N. A few expressions occur like *ὑστέρῳ χρόνῳ*, *in after time*; *χειμῶνος ὥρᾳ*, *in the winter season*; *νουμηνίᾳ* (*new-moon day*), *on the first of the month*; and others in poetry.

**1195.** N. With other datives expressing time *ἐν* is regularly used; as *ἐν τῷ αὐτῷ χειμῶνι*, *in the same winter*, T.2,34. But it is occasionally omitted.

#### DATIVE OF PLACE.

**1196.** In poetry, the dative without a preposition often denotes the place *where*. *E.g.*

*Ἑλλάδι οἰκία ναίων*, *inhabiting dwellings in Hellas*, Il.16,595; *αἰθέρι ναίων*, *dwelling in heaven*, Il.4,166; *οὔρεσι*, *on the mountains*, Il.13,390; *τόξ' ὥμοισιν ἔχων*, *having his bow on his shoulders*, Il.1,45; *μῦναι ἀγρῷ*, *he remains in the country*, Od.11,188. *Ἦσθαι δόμοις*, *to sit at home*, A.Ag.862. *Νῦν ἀγροῖσι τυγχάνει* (sc. *ὦν*), *now he happens to be in the country*, S.El.313.



**1197.** In prose, the dative of place is chiefly confined to the names of Attic demes; as ἡ Μαραθῶνι μάχῃ, *the battle at Marathon* (but ἐν Ἀθήναις): see μὰ τοὺς Μαραθῶνι προκινδυνεύσαντας τῶν προγόνων καὶ τοὺς ἐν Πλαταιαῖς παραταξαμένους καὶ τοὺς ἐν Σαλαμῖνι ναυμαχῆσαντας, *no, by those of our ancestors who stood in the front of danger at Marathon, and those who arrayed themselves at Plataea, and those who fought the sea-fight at Salamis*, D. 18, 208.

Still some exceptions occur.

**1198.** N. Some adverbs of place are really *local* datives; as ταύτῃ, τῇδε, *here*; οἴκοι, *at home*. So κύκλῳ, *in a circle, all around*. (See 436.)

## PREPOSITIONS.

**1199.** The prepositions were originally adverbs, and as such they appear in composition with verbs (see 882, 1). They are used also as independent words, to connect nouns with other parts of the sentence.

**1200.** Besides the prepositions properly so called, there are certain adverbs used in the same way, which cannot be compounded with verbs. These are called *improper* prepositions. For these see 1220.

**1201.** 1. Four prepositions take the *genitive* only: ἀντί, ἀπό, ἐξ (ἐκ), πρό, — with the improper prepositions ἀνεν, ἄτερ, ἄχρῃ, μέχρι, μεταξύ, ἔνεκα, πλὴν.

2. Two take the *dative* only: ἐν and σύν.

3. Two take the *accusative* only: ἀνά and εἰς or ἐς, — with the improper preposition ὡς. For ἀνά in poetry with the dative, see 1203.

4. Four take the *genitive* and *accusative*: διά, κατά, μετά, and ὑπέρ. For μετά with the dative in Homer, see 1212, 2.

5. Six take the *genitive*, *dative*, and *accusative*: ἀμφί (rare with *genitive*), ἐπί, παρά, περί, πρόσ, and ὑπό.

## USES OF THE PREPOSITIONS.<sup>1</sup>

**1202.** ἀμφί (Lat. *amb-*, compare ἀμφω, *both*), originally *on both sides of*; hence *about*. Chiefly poetic and Ionic. In Attic prose περί is generally used in most senses of ἀμφί.

1. with the *GENITIVE* (very rare in prose), *about, concerning*: ἀμφί γυναῖκός, *about a woman*, A. Ag. 62.

<sup>1</sup> Only a general statement of the various uses of the prepositions is given here. For the details the Lexicon must be consulted.

2. with the DATIVE (only poetic and Ionic), *about, concerning, on account of*: ἀμφ' ὤμοισι, *about his shoulders*, Il. 11, 527; ἀμφὶ τῷ νόμῳ τούτῳ, *concerning this law*, Hd. 1, 140; ἀμφὶ φόβῳ, *through fear*, E. Or. 825.
3. with the ACCUSATIVE, *about, near, of place, time, number, etc.*: ἀμφ' ἄλα, *by the sea*, Il. 1, 409; ἀμφὶ δειλὴν, *near evening*, X. C. 5, 4<sup>16</sup>; ἀμφὶ Πλειάδων δύσιν, *about (the time of) the Pleiads' setting*, A. Ag. 828. So ἀμφὶ δείπνον εἶχεν, *he was at supper*, X. C. 5, 5<sup>44</sup>. Οἱ ἀμφὶ τινα (as οἱ ἀμφὶ Πλάτωνα) means *a man with his followers*.

In COMP.: *about, on both sides*.

**1203.** ἀνά (cf. adv. ἄνω, *above*), originally *up* (opposed to κατά).

1. with the DATIVE (only epic and lyric), *up on*: ἀνά σκῆπτρῳ, *on a staff*, Il. 1, 15.
2. with the ACCUSATIVE, *up along*; and of motion *over, through, among* (cf. κατά): —
  - (a) of PLACE: ἀνά τὸν ποταμὸν, *up the river*, Hd. 2, 96; ἀνά στρατόν, *through the army*, Il. 1, 10; οἰκεῖν ἀνά τὰ ὄρη, *to dwell on the tops of the hills*, X. A. 3, 5<sup>16</sup>.
  - (b) of TIME: ἀνά τὸν πόλεμον, *through the war*, Hd. 8, 123; ἀνά χρόνον, *in course of time*, Hd. 5, 27.
  - (c) In DISTRIBUTIVE expressions: ἀνά ἑκατόν, *by hundreds*, X. A. 5, 4<sup>12</sup>; ἀνά πᾶσαν ἡμέρην, *every day*, Hd. 2, 37 (so X. C. 1, 2<sup>8</sup>).

In COMP.: *up, back, again*.

**1204.** ἀντί, with GENITIVE only, *instead of, for*: ἀντὶ πολέμου εἰρήνην ἐλώμεθα, *in place of war let us choose peace*, T. 4, 20; ἀνθ' ὧν, *wherefore*, A. Pr. 31; ἀντ' ἀδελφοῦ, *for a brother's sake*, S. Et. 537. Original meaning, *over against, against*.

In COMP.: *against, in opposition, in return, instead*.

**1205.** ἀπό (Lat. *ab*), with GENITIVE only, *from, off from, away from*; originally (as opposed to ἐκ) denoting *separation or departure from something*: —

- (a) of PLACE: ἀφ' ἵππων ἄλτο, *he leaped from the car (horses)*, Il. 16, 733; ἀπὸ θαλάσσης, *at a distance from the sea*, T. 1, 7.
- (b) of TIME: ἀπὸ τούτου τοῦ χρόνου, *from this time*, X. A. 7, 5<sup>8</sup>.
- (c) of CAUSE OF ORIGIN: ἀπὸ τούτου τοῦ τολμήματος ἐπηνέθη, *for this bold act he was praised*, T. 2, 25; τὸ ζῆν ἀπὸ πολέμου, *to live by war*, Hd. 5, 6; ἀπ' οὗ ἡμεῖς γεγόναμεν, *from whom we are sprung*, Hd. 7, 150; sometimes the *agent* (as source): ἐπράχθη ἀπ' αὐτῶν οὐδέν, *nothing was done by them*, T. 1, 17.

In COMP.: *from, away, off, in return*.

**1206.** διὰ, *through* (Lat. *di-*, *dis-*).

1. with the GENITIVE:

- (a) of PLACE: διὰ δσπίδος ἦλθε, *it went through the shield*, Il. 7, 251.

- (b) of TIME: διὰ νυκτός, *through the night*, X. A. 4, 6<sup>22</sup>.  
 (c) of INTERVALS of time or place: διὰ πολλοῦ χρόνου, *after a long time*, Ar. Pl. 1045; διὰ τρίτης ἡμέρης, *every other day*, Hd. 2, 37.  
 (d) of MEANS: ἔλεγε δι' ἐρμηνέως, *he spoke through an interpreter*, X. A. 2, 3<sup>17</sup>.  
 (e) in various phrases like δι' ὀκτου ἔχειν, *to pity*; διὰ φιλίας εἶναι, *to be in friendship (with one)*. See 1177.

2. with the ACCUSATIVE:

- (a) of AGENCY, on account of, by help of, by reason of: διὰ τοῦτο, *on this account*; δι' Ἀθήνην, *by help of Athena*, Od. 8, 520; οὐ δι' ἐμέ, *not owing to me*, D. 18, 18.  
 (b) of PLACE or TIME, *through, during* (poetic): διὰ δώματα, *through the halls*, Il. 1, 600; διὰ νύκτα, *through the night*, Od. 19, 66.

In COMP.: *through, also apart* (Lat. *di-*, *dis-*).

1207. *eis* or *es*, with ACCUSATIVE only, *into, to*, originally (as opposed to *ek*) *to within* (Lat. *in* with the accusative): *eis* always in Attic prose, except in Thucydides, who has *es*. Both *eis* and *es* are for *eis*; see also *en*.

- (a) of PLACE: διέβησαν *es* Σικελίαν, *they crossed over into Sicily*, T. 6, 2; *eis* Πέρσας ἐπορεύετο, *he departed for Persia (the Persians)*, X. C. 8, 5<sup>20</sup>; τὸ *es* Παλλήνην τείχος, *the wall towards (looking to) Pallene*, T. 1, 56.  
 (b) of TIME: *es* ἥω, *until dawn*, Od. 11, 375; so of a time looked forward to: προείπε τοῖς ἑαυτοῦ *eis* τρίτην ἡμέραν παρῆναι, *he gave notice to his men to be present the next day but one*, X. C. 3, 1<sup>42</sup>. So *etos eis etos*, *from year to year*, S. An. 340. So *es* δ, *until*; *eis* τὸν ἅπαντα χρόνον, *for all time*.  
 (c) of NUMBER and MEASURE: *eis* διακοσίους, (*amounting*) *to two hundred*; *eis* δύναμιν, *up to one's power*.  
 (d) of PURPOSE or REFERENCE: παιδεύειν *eis* τὴν ἀρετὴν, *to train for virtue*, P. G. 519<sup>a</sup>; *eis* πάντα πρῶτον εἶναι, *to be first for everything*, P. Ch. 158<sup>a</sup>; χρήσιμον *eis* τι, *useful for anything*.

In COMP.: *into, in, to*.

1208. *en*, with DATIVE only, *in* (Hom. *enl*), equivalent to Lat. *in* with the ablative:

- (a) of PLACE: *en* Σπάρτῃ, *in Sparta*; — with words implying a number of people, among: *en* γυναιξὶ ἀλκιμος, *brave among women*, E. Or. 764; *en* πᾶσι, *in the presence of all*; *en* δικασταῖς, *before (coram) a court*.  
 (b) of TIME: *en* τούτῳ τῷ ἔτει, *in this year*; *en* χειμῶνι, *in winter*; *en* ἔτεσι πενήκοντα, *within fifty years*, T. 1, 118.  
 (c) of other relations: τὸν Περικλέα *en* ὀργῇ εἶχον, *they were angry with P. (held him in anger)*, T. 2, 21; *en* τῷ θεῷ τὸ τοῦτου τέλος ἦν, οὐκ *en* ἐμολ, *the issue of this was with (in the*

power of) God, not with me, D. 18, 193; *ἐν πολλῇ ἀπορίᾳ ἦσαν*, they were in great perplexity, X. A. 3, 12.

As *ἐν* (like *εἰς* and *ἐς*) comes from *ἐν* (see *εἰς*), it originally allowed the accusative (like Latin *in*), and in Aeolic *ἐν* may be used like *εἰς*; as *ἐν Καλλίστῳ*, to Calliste, Pind. Py. 4, 258.

In COMP.: *in, on, at.*

**1209.** *ἐξ* or *ἐκ*, with GENITIVE only (Lat. *ex, e*), *from, out of*; originally (as opposed to *ἀπό*) *from within* (compare *εἰς*).

(a) of PLACE: *ἐκ Σπάρτης φεύγει*, he is banished from Sparta.

(b) of TIME: *ἐκ παλαιωτάτου*, from the most ancient time, T. 1, 18.

(c) of ORIGIN: *ὄναρ ἐκ Διὸς ἐστίν*, the dream comes from Zeus, II. 1, 63. So also with *passive verbs* (instead of *ἀπό* with gen.): *ἐκ Φοῖβου δαμείς*, destroyed by Phoebus, S. Ph. 335 (the agent viewed as the source), seldom in Attic prose. (See 1205.)

(d) of GROUND for a judgment: *ἐβουλεύοντο ἐκ τῶν παρόντων*, they took counsel with a view to (starting from) the present state of things, T. 3, 29.

In COMP.: *out, from, away, off.*

**1210.** *ἐπὶ*, *on, upon.*

1. with the GENITIVE:

(a) of PLACE: *ἐπὶ πύργῳ ἔστη*, he stood on a tower, II. 16, 700; sometimes *towards*: *πλεύσαντες ἐπὶ Σάμου*, having sailed towards Samos, T. 1, 116; so *ἐπὶ τῆς τοιαύτης γενέσθαι γνώμης*, to adopt (go over to) such an opinion, D. 4, 6.

(b) of TIME: *ἐφ' ἡμῶν*, in our time; *ἐπ' εἰρήνης*, in time of peace, II. 2, 797.

(c) of RELATION OF REFERENCE TO AN object: *τοὺς ἐπὶ τῶν πραγμάτων*, those in charge of (public) affairs, D. 18, 247; *ἐπὶ Λιβύης ἔχειν τὸ ὄνομα*, to be named for Libya, Hd. 4, 45; *ἐπὶ τινος λέγων*, speaking with reference to some one, see P. Ch. 155<sup>d</sup>; so *ἐπὶ σχολῆς*, at leisure; *ἐπ' ἴσας* (sc. *μοίρας*), in equal measure, S. El. 1061.

2. with the DATIVE:

(a) of PLACE: *ἦν' ἐπὶ πύργῳ*, they sat on a tower, II. 3, 153; *πόλις ἐπὶ τῇ θαλάττῃ οἰκουμένη*, a city situated upon (by) the sea, X. A. 1, 41.

(b) of TIME (of immediate succession): *ἐπὶ τούτοις*, thereupon, X. C. 5, 5<sup>ad</sup>.

(c) of CAUSE, PURPOSE, CONDITIONS, etc.: *ἐπὶ παιδεύσει μέγα φρονούντες*, proud of their education, P. Pr. 342<sup>a</sup>; *ἐπ' εξαγωγῇ*, for exportation, Hd. 7, 156; *ἐπὶ τοῖσδε*, on these conditions, Ar. Av. 1602; *ἐπὶ τῇ ἰσῇ καὶ ὁμοίᾳ*, on fair and equal terms, T. 1, 27. So *ἐφ' ᾧ* and *ἐφ' ᾧ τε* (1460).

(d) Likewise *over, for, at, in addition to, in the power of*; and in many other relations: see the Lexicon.

3. with the ACCUSATIVE:

(a) of PLACE: *to, up to, towards, against*: *ἀναβὰς ἐπὶ τὸν*

*ἵππον*, mounting his horse, X. A. 1, 8<sup>s</sup>; *ἐπὶ δεξιᾷ*, to the right, on the right hand, X. A. 6, 4<sup>1</sup>; *ἐπὶ βασιλείᾳ ἵεναι*, to march against the King, X. A. 1, 3<sup>1</sup>.

- (b) of TIME or SPACE, denoting extension: *ἐπὶ δέκα ἔτη*, for ten years, T. 3, 68; *ἐπ' ἑννέα κέιτο πλέθρα*, he covered (lay over) nine plethra, Od. 11, 577; so *ἐπὶ πολὺ*, widely; *τὸ ἐπὶ πολὺ*, for the most part; *ἐκ τοῦ ἐπὶ πλείστον*, from the remotest period, T. 1, 2.

- (c) of an OBJECT aimed at: *κατῆλθον ἐπὶ ποιητήν*, I came down here for a poet, Ar. R. 1418.

IN COMP.: upon, over, after, toward, to, for, at, against, besides.

**1211. κατά** (cf. adverb *κάτω*, below), originally down (opposed to *ἀνά*).

1. with the GENITIVE:

- (a) down from: *ἀλλόμενοι κατὰ τῆς πέτρας*, leaping down from the rock, X. A. 4, 2<sup>17</sup>.

- (b) down upon: *μύρον κατὰ τῆς κεφαλῆς καταχέαντες*, pouring perfumes on his head, P. Rp. 398<sup>a</sup>.

- (c) beneath: *κατὰ χθονὸς ἔκρυψε*, he buried beneath the earth, S. An. 24; *οἱ κατὰ χθονὸς θεοί*, the Gods below, A. Pe. 689.

- (d) against: *λέγων καθ' ἡμῶν*, saying against me (us), S. Ph. 65.

2. with the ACCUSATIVE, down along; of motion over, through, among, into, against; also according to, concerning.

- (a) of PLACE: *κατὰ ῥοῦν*, down stream; *κατὰ γῆν καὶ κατὰ θάλατταν*, by land and by sea, X. A. 3, 2<sup>18</sup>; *κατὰ Σινώπην πόλιν*, opposite the city Sinope, Hd. 1, 76.

- (b) of TIME: *κατὰ τὸν πόλεμον*, during (at the time of) the war, Hd. 7, 137.

- (c) DISTRIBUTIVELY: *κατὰ τρεῖς*, by threes, three by three; *καθ' ἡμέραν*, day by day, daily.

- (d) according to, concerning: *κατὰ τοὺς νόμους*, according to law, D. 8, 2; *τὸ κατ' ἐμέ*, as regards myself, D. 18, 247; so *κατὰ πάντα*, in all respects; *τὰ κατὰ πόλεμον*, military matters.

IN COMP.: down, against.

**1212. μετά**, with, amid, among. See *σύν*.

1. with the GENITIVE:

- (a) with, in company with: *μετ' ἄλλων λέξο ἑταίρων*, lie down with the rest of thy companions, Od. 10, 320; *μετὰ ζώντων*, among the living, S. Ph. 1312.

- (b) in union with, with the coöperation of: *μετὰ Μαντινέων συνεπολέμουν*, they fought in alliance with the Mantineans, T. 6, 105; *οἶδε μετ' αὐτοῦ ἦσαν*, these were on his side, T. 3, 56; *Ἵπέρβολον ἀποκτείνουσι μετὰ Χαρμίνου*, they put Hyperbolus to death by the aid of Charminus, T. 8, 73.

2. with the DATIVE (poetic, chiefly epic), among: *μετὰ δὲ τριτάτοιςιν ἀνασσειν*, and he was reigning in the third generation, Il. 1, 252.

## 3. with the ACCUSATIVE :

(a) *into (the midst of), after (in quest of), for (poetic)* : μετὰ στρατὸν ἦλασ' Ἀχαιῶν, *he drove into the army of the Achaeans*, *Il.* 6, 589 ; πλέων μετὰ χαλκόν, *sailing after (in quest of) copper*, *Od.* 1, 184.

(b) *generally after, next to* : μετὰ τὸν πόλεμον, *after the war* ; μέγιστος μετὰ Ἰστρον, *the largest (river) next to the Ister*, *Hd.* 4, 53.

**In comp.** : *with (of sharing), among, after (in quest of)* : it also denotes *change*, as in μετανοέω, *change one's mind, repent*.

1213. παρὰ (Hom. also παραί), *by, near, alongside of* (see 1221, 2).

1. with the GENITIVE, *from beside, from* : παρὰ νηῶν ἀπονοστήσειν, *to return from the ships*, *Il.* 12.114 ; παρ' ἡμῶν ἀπάγγελκε τάδε, *take this message from us*, *X.* A. 2, 120.

2. with the DATIVE, *with, beside, near* : παρὰ Πριάμοιο θύρῃσιν, *at Priam's gates*, *Il.* 7, 346 ; παρὰ σοὶ κατέλυνον, *they lodged with you (were your guests)*, *D.* 18, 82.

3. with the ACCUSATIVE, *to (a place) near, to ; also by the side of, beyond or beside, except, along with, because of*.

(a) of PLACE : τρέψας παρ ποταμῶν, *turning to the (bank of the) river*, *Il.* 21, 603 ; ἐσώντες παρὰ τοὺς φίλους, *going in to (visit) their friends*, *T.* 2, 51.

(b) of TIME : παρὰ πάντα τὸν χρόνον, *throughout the whole time*, *D.* 18, 10.

(c) of CAUSE : παρὰ τὴν ἡμετέραν ἀμέλειαν, *on account of our neglect*, *D.* 4, 11.

(d) of COMPARISON : παρὰ τὰλλα ζῶα, *compared with (by the side of) other animals*, *X.* M. 1, 414.

(e) with idea of *beyond or beside, and except* : οὐκ ἔστι παρὰ ταυτ' ἄλλα, *there are no others besides these*, *Ar.* N. 698 ; παρὰ τὸν νόμον, *contrary to the law (properly beyond it)*.

**In comp.** : *beside, along by, hitherward, wrongly (beside the mark), over (as in overstep)*.

1214. περὶ, *around (on all sides), about (compare ἀμφί)*.

1. with the GENITIVE, *about, concerning* (Lat. *de*) : περὶ πατρὸς ἐρέσθαι, *to inquire about his father*, *Od.* 3, 77 ; δεδιώς περὶ αὐτοῦ, *fearing concerning him*, *P.* Pr. 320<sup>a</sup>. Poetic (chiefly epic) *above, surpassing* : κρατερὸς περὶ πάντων, *mighty above all*, *Il.* 21, 566.

2. with the DATIVE, *about, around, concerning, of PLACE or CAUSE (chiefly poetic)* : ἐνδυε περὶ στήθεσσι χιτῶνα, *he put on his tunic about his breast*, *Il.* 10, 21 ; ἔδδεισεν περὶ Μενελάῳ, *he feared for Menelaus*, *Il.* 10, 240 ; δεισάντες περὶ τῇ χώρῃ, *through fear for our land*, *T.* 1, 74.

3. with the ACCUSATIVE (nearly the same as ἀμφί), *about, near* : ἐστάμεναι περὶ τοίχον, *to stand around the wall*, *Il.* 18, 874 ; περὶ Ἑλλάσποντον, *about (near) the Hellespont*, *D.* 8, 3 ; περὶ

τούτους τοὺς χρόνους, *about these times*, T.3, 89; ὧν περὶ ταῦτα, *being about (engaged in) this*, T.7, 31.

IN COMP.: *around, about, exceedingly.*

**1215. πρὸ** (Lat. **pro**), with the GENITIVE only, *before* :

- (a) of PLACE: πρὸ θυρῶν, *before the door*, S. El. 109.
- (b) of TIME: πρὸ δείπνου, *before supper*, X. C.5, 5<sup>80</sup>.
- (c) of DEFENCE: μάχεσθαι πρὸ παίδων, *to fight for their children*, Il.8, 57; διακινδυνεύειν πρὸ βασιλέως, *to run risk in behalf of the king*, X. C.8, 8<sup>4</sup>.
- (d) of CHOICE OR PREFERENCE: κέρδος αἰνῆσαι πρὸ δίκας, *to approve craft before justice*, Pind. Py.4, 140; πρὸ τούτου τεθνάναι ἂν ἔλοιτο, *before this he would prefer death*, P. Sy. 179<sup>a</sup>.

IN COMP.: *before, in defence of, forward.*

**1216. πρὸς** (Hom. also **πρῶτι** or **πῶτι**), *at or by* (in front of).

1. with the GENITIVE :

- (a) *in front of, looking towards*: κεῖται πρὸς Θράκης, *it lies over against Thrace*, D.23, 182. In swearing: πρὸς θεῶν, *before (by) the Gods*. Sometimes *pertaining to* (as character): ἡ κάρτα πρὸς γυναικός, *surely it is very like a woman*, A. Ag. 592.
- (b) *from (on the part of)*: τιμὴν πρὸς Ζητὸς ἔχοντες, *having honor from Zeus*, Od.11, 302. Sometimes with passive verbs (like ὑπό), especially Ionic: ἀτιμάζεσθαι πρὸς Πεισιστράτου, *to be dishonored by Pisistratus*, Hd.1, 61; ἀδοξοῦνται πρὸς τῶν πόλεων, *they are held in contempt by states*, X. Oec.4, 2.

2. with the DATIVE :

- (a) *at*: ἐπεὶ πρὸς Βαβυλῶνι ἦν ὁ Κῦρος, *when Cyrus was at Babylon*, X. C.7, 5<sup>1</sup>.
- (b) *in addition to*: πρὸς τούτοις, *besides this*; πρὸς τοῖς ἄλλοις, *besides all the rest*, T.2, 61.

3. with the ACCUSATIVE :

- (a) *to*: εἰμ' αὐτὴ πρὸς Ὀλυμπον, *I am going myself to Olympus*, Il.1, 420.
- (b) *towards*: πρὸς Βορρᾶν, *towards the North*, T.6, 2; (of persons) πρὸς ἀλλήλους ἡσυχίαν εἶχον, *they kept the peace towards one another*, I.7, 51.
- (c) *with a view to, according to*: πρὸς τί με ταῦτ' ἐρωτᾷς, (to what end) *for what do you ask me this?* X. M.3, 7<sup>2</sup>; πρὸς τὴν παρούσαν δύναμιν, *according to their power at the time*, D.15, 28.

IN COMP.: *to, towards, against, besides.*

**1217. σὺν**, older Attic **ξύν** (Lat. **cum**), with DATIVE only, *with, in company with, or by aid of*. Σύν is chiefly poetic; it seldom occurs in Attic prose except in Xenophon, *μετὰ* with the genitive taking its place.

- (a) *in company with*: ἦλυθε σὺν Μενελάῳ, *he came with Menelaus*, *Il.* 3, 206.  
 (b) *by aid of*: σὺν θεῷ, *with God's help*, *Il.* 9, 49.  
 (c) *in accordance with*: σὺν δίκῃ, *with justice*, *Pind. Py.* 9, 96.  
 (d) sometimes instrumental (like simple dative): μέγαν πλοῦτον ἐκτήσῃ ξὺν αἰχμῇ, *thou didst gain great wealth by (with) thy spear*, *A. Pe.* 755.

In COMP.: *with, together, altogether.*

## 1218. ὑπέρ (Hom. also ὑπερ), *over* (Lat. *super*).

### 1. with the GENITIVE:

- (a) of PLACE: στή ὑπὲρ κεφαλῆς, *it stood over (his) head*, *Il.* 2, 20; of motion *over*: ὑπὲρ θαλάσσης καὶ χθονὸς ποτωμένοις (sc. ἡμῖν), *as we flit over sea and land*, *A. Ag.* 578.  
 (b) *for, in behalf of* (opposed to κατά): θνόμενα ὑπὲρ τῆς πόλεως, *sacrificed in behalf of the city*, *X. M.* 2, 218; ὑπὲρ πάντων ἀγῶν, *a struggle for our all*, *A. Pe.* 405. Sometimes with τοῦ and infin., like *iva* with subj.: ὑπὲρ τοῦ τὰ συνήθη μὴ γίγνεσθαι, *to prevent what is customary from being done*, *Aesch.* 3, 1.  
 (c) chiefly in the orators, *concerning* (like περί): τὴν ὑπὲρ τοῦ πολέμου γνώμην ἔχοντας, *having such an opinion about the war*, *D.* 2, 1.

### 2. with the ACCUSATIVE, *over, beyond, exceeding*: ὑπὲρ οὐδὲν ἐβήσετο δώματος, *he stepped over the threshold of the house*, *Od.* 7, 135; ὑπερ ἅλα, *over the sea*, *Od.* 3, 73; ὑπὲρ τὸ βέλτιστον, *beyond what is best*, *A. Ag.* 378; ὑπὲρ δύναμιν, *beyond its power*, *T.* 6, 16.

In COMP.: *over, above, beyond, in defence of, for the sake of.*

## 1219. ὑπὸ (Hom. also ὑπαι), *under* (Lat. *sub*), *by*.

### 1. with the GENITIVE:

- (a) of PLACE: τὰ ὑπὸ γῆς, *things under the earth*, *P. Ap.* 18<sup>b</sup>. Sometimes *from under* (chiefly poetic): οὖς ὑπὸ χθονὸς ἦκε φώσδε, *whom he sent to light from beneath the earth*, *Hes. Th.* 689.  
 (b) to denote the AGENT with passive verbs: εἰ τις ἐτιμᾶτο ὑπὸ τοῦ δήμου, *if any one was honored by the people*, *X. H.* 2, 31<sup>b</sup>.  
 (c) of CAUSE: ὑπὸ δέους, *through fear*; ὑφ' ἡδονῆς, *through pleasure*; ὑπ' ἀπορίας, *by detention in port*, *T.* 2, 85.

### 2. with the DATIVE (especially poetic): τῶν ὑπὸ ποσσὶ, *beneath their feet*, *Il.* 2, 784; τῶν θανόντων ὑπ' Ἰλίου, *of those who fell under (the walls of) Ilium*, *E. Hec.* 764; ὑπὸ τῇ ἀκροπόλει, *under the acropolis*, *Hd.* 6, 105; οἱ ὑπὸ βασιλεῖ ὄντες, *those who are under the king*, *X. C.* 8, 1<sup>a</sup>.

### 3. with the ACCUSATIVE:

- (a) of PLACE, *under, properly to (a place) under*: ὑπὸ σπέος ἤλασε μῆλα, *he drives (drove) the sheep into (under) a cave*,



*Il.* 4, 279; ἤλθεθ' ὑπὸ Τροίην, you came to Troy (i.e. to besiege it), *Od.* 4, 146; τάδε πάντα ὑπὸ σφᾶς ποιέσθαι, to bring all these under their sway, *T.* 4, 60.

- (b) of TIME, towards (entering into): ὑπὸ νύκτα, at nightfall (Lat. sub noctem), *T.* 1, 115. Sometimes at the time of, during: ὑπὸ τὸν σεισμόν, at the time of the earthquake, *T.* 2, 27.

In COMP.: under (in place or rank), underhand, slightly, gradually (like sub).

**1220.** (*Improper Prepositions.*) These are ἀνευ, ἄτερ, ἄχρι, μέχρι, μεταξύ, ἔνεκα, πλὴν, and ὥς (see 1200). All take the genitive except ὥς, which takes the accusative. They are never used in composition.

1. ἀνευ, without, except, apart from: ἀνευ ἀκολουθού, without an attendant, *P. Sy.* 217<sup>a</sup>; ἀνευ τοῦ καλὴν δόξαν ἐνεγκεῖν, apart from (besides) bringing good reputation, *D.* 18, 89.

2. ἄτερ, without, apart from (poetic): ἄτερ Ζηρός, without (the help of) Zeus, *Il.* 15, 292.

3. ἄχρι, until, as far as: ἄχρι τῆς τελευτῆς, until the end, *D.* 18, 179.

4. μέχρι, until, as far as: μέχρι τῆς πόλεως, as far as the city, *T.* 6, 96.

5. μεταξύ, between: μεταξύ σοφίας καὶ ἀμαθίας, between wisdom and ignorance, *P. Sy.* 202<sup>a</sup>.

6. ἔνεκα or ἵνεκεν (Ionic εἴνεκα, εἵνεκεν), on account of, for the sake of (generally after its noun): ὕβριος εἴνεκα τῆσδε, on account of this outrage, *Il.* 1, 214; μηδένα κολακεύειν ἔνεκα μισθοῦ, to flatter no one for a reward, *X. H.* 5, 1<sup>17</sup>. Also οὐνεκα (οὐ ἔνεκα) for ἔνεκα, chiefly in the dramatists.

7. πλὴν, except: πλὴν γ' ἐμοῦ καὶ σοῦ, except myself and you, *S. El.* 909.

8. ὥς, to, used with the accusative like εἰς, but only with personal objects: ἀφίκετο ὥς Περδικκαν καὶ ἐς τὴν Χαλκιδικήν, he came to Perdiccas and into Chalcidice, *T.* 4, 79.

**1221.** 1. In general, the accusative is the case used with prepositions to denote that towards which, over which, along which, or upon which motion takes place; the genitive, to denote that from which anything proceeds; the dative, to denote that in which anything takes place.

2. It will be noticed how the peculiar meaning of each case often modifies the expression by which we translate a given preposition: thus παρά means near, by the side of; and we have παρά τοῦ βασιλέως, from the neighborhood of the king; παρά τῷ βασιλεῖ, in the neighborhood of the king; παρά τὸν βασιλέα, into the neighborhood of the king.

**1222.** 1. The original adverbial use of the prepositions sometimes appears when they are used without a noun; this occurs especially in the older Greek, seldom in Attic prose. Thus *περί*, *round about* or *exceedingly*, in Homer; and *πρὸς δέ* or *καὶ πρὸς*, *and besides*; *ἐν δέ*, *and among them*; *ἐπὶ δέ*, *and upon this*; *μετὰ δέ*, *and next*; in Herodotus.

2. The preposition of a compound verb may also stand separately, in which case its adverbial force plainly appears; as *ἐπὶ κνέφας ἦλθεν* (*κνέφας ἐπῆλθεν*), *darkness came on*, *Il.* 1, 475; *ἡμῖν ἀπὸ λοιγὸν ἀμύναι* (*ἀπαμύναι*), *to ward off destruction from us*, *Il.* 1, 67.

This is called *tnesis*, and is found chiefly in Homer and the early poets.

**1223.** A preposition sometimes follows its case, or a verb to which it belongs; as *νεῶν ἅπο*, *παιδὸς πέρι*; *ὀλέσας ἅπο* (for *ἀπολέσας*), *Od.* 9, 534. For the change of accent (*anastrophe*), see 116, 1.

**1224.** N. A few prepositions are used adverbially, with a verb (generally *ἔστί*) understood; as *πάρα* for *πάρεστι*, *ἐπι* and *μέτα* (in Homer) for *ἔπειστί* and *μέτεστι*. So *ἐνι* for *ἐνεστι*, and poetic *ἄνα*, *up!* for *ἀνάστα* (*ἀνάστηθι*). For the accent, see 116, 2.

**1225.** 1. Sometimes *εἰς* with the accusative, and *ἐκ* or *ἀπὸ* with the genitive, are used in expressions which themselves imply no motion, with reference to some motion implied or expressed in the context; as *αἱ ξύνοδοι εἰς τὸ ἱερὸν ἐγίνοντο*, *the synods were held in the temple* (lit. *into the temple*, involving the idea of going into the temple to hold the synods), *T.* 1, 96; *τοῖς ἐκ Πύλου ληφθεῖσι* (*ἐουκότες*), *like those captured* (in Pylos, and brought home) *from Pylos*, i.e. *the captives from Pylos*, *Ar. N.* 186; *διήρπαστο καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα*, *even the very timbers in the houses* (lit. *from the houses*) *had been stolen*, *X. A.* 2, 2<sup>16</sup>.

2. So *ἐν* with the dative sometimes occurs with verbs of motion, referring to rest which follows the motion; as *ἐν τῷ ποταμῷ ἔπεσον*, *they fell* (into and remained) *in the river*, *X. Ag.* 1, 32: *ἐν γούνασι πίπτε Διώνης*, *she fell on Dione's knees*, *Il.* 5, 370: see *S. El.* 1476.

These (1 and 2) are instances of the so-called *constructio praeagnans*.

**1226.** N. Adverbs of place are sometimes interchanged in the same way (1225); as *ὅποι καθέσταμεν*, *where we are standing*, lit. *whither having come we are standing*, *S. O. C.* 23; *τίς ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἦξοντα*; *who does not know that the war that is there will come hither?* *D.* 1, 15.

So *ἐνθεν καὶ ἐνθεν*, *on this side and on that*, like *ἐκ δεξιῶν* (*a dextra*), *on the right*.

**1227.** A preposition is often followed by its own case when it is part of a compound verb. *E.g.*

Παρακομίζοντο τὴν Ἰταλίαν, *they sailed along the coast of Italy*, T. 6, 44; ἐσῆλθέ με, *it occurred to me*, Hd. 7, 46; ἐξελθέτω τις δωμάτων, *let some one come forth from the house*, A. Ch. 863; ξυνέπρασσον αὐτῷ Ἀμφισσῆς, *Amphisseans assisted him*, T. 3, 101. For other examples of the genitive, see 1132; for those of the dative, see 1179.

## ADVERBS.

**1228.** Adverbs qualify verbs, adjectives, and other adverbs. *E.g.*

Οὕτως εἶπεν, *thus he spoke*; ὡς δύναμαι, *as I am able*; πρῶτον ἀπῆλθε, *he first went away*; τὸ ἀληθῶς κακόν, *that which is truly evil*; αὐταῖ σ' ὀδηγήσουσι καὶ μάλ' ἀσμένως, *these will guide you even most gladly*, A. Pr. 728.

**1229.** N. For adjectives used as adverbs, see 926. For adverbs preceded by the article, and qualifying a noun like adjectives, see 952. For adverbs with the genitive or dative, see 1088; 1092; 1148; 1174; 1175. For adverbs used as prepositions, see 1220.

## THE VERB.

### VOICES.

#### ACTIVE.

**1230.** In the active voice the subject is represented as acting; as τρέπω τοὺς ὀφθαλμούς, *I turn my eyes*; ὁ πατὴρ φιλεῖ τὸν παῖδα, *the father loves the child*; ὁ ἵππος τρέχει, *the horse runs*.

**1231.** The form of the active voice includes most intransitive verbs; as τρέχω, *run*. On the other hand, the form of the middle or passive voice includes many deponent verbs which are active and transitive in meaning; as βούλομαι τοῦτο, *I want this*. Some transitive verbs have certain intransitive tenses, which generally have the meaning of the middle voice, as ἔστηκα, *I stand*, ἔστην, *I stood*, from ἵστημι, *place*; others have a passive force, as ἀνέστησαν ἵπ' αὐτοῦ, *they were driven out by him*, T. 1, 8.

**1232.** The same verb may be both transitive and intransitive;

as ἐλαύνω, *drive* (trans. or intrans.) or *march*; ἔχω, *have*, sometimes *hold* or *stay* (as ἔχε δῆ, *stay now*, P. Pr. 349<sup>d</sup>); with adverbs, *be*, as εὖ ἔχει, *it is well*, bene se habet. So πράττω, *do*, εὖ (or κακῶς) πράττω, *I am well* (or *badly*) *off*, *I do well* (or *badly*). The intransitive use sometimes arose from the omission of a familiar object; as ἐλαύνειν (ἵππον or ἄρμα), *to drive*, τελευτᾶν (τὸν βίον), *to end* (*life*) or *to die*. Compare the English verbs *drive*, *turn*, *move*, *increase*, etc.

#### PASSIVE.

1233. In the passive voice the subject is represented as *acted upon*; as ὁ παῖς ὑπὸ τοῦ πατρὸς φιλεῖται, *the child is loved by the father*.

1234. The *object* of the active becomes the subject of the passive. The *subject* of the active, the personal agent, is generally expressed by ὑπό with the genitive in the passive construction.

1235. The dative here, as elsewhere, generally expresses the inanimate instrument; as βάλλονται λίθοις, *they are pelted by stones*.

1236. Even a genitive or dative depending on a verb in the active voice can become the subject of the passive; as καταφρονεῖται ὑπ' ἐμοῦ, *he is despised by me* (active, καταφρονῶ αὐτοῦ, 1102); πιστεύεται ὑπὸ τῶν ἀρχομένων, *he is trusted by his subjects* (active, πιστεύουσιν αὐτῷ, 1160); ἄρχονται ὑπὸ βασιλέων, *they are ruled by kings* (active, βασιλεῖς ἄρχουσιν αὐτῶν). Ὑπὸ ἄλλοφυλῶν μᾶλλον ἐπεβουλεύοντο, *they were more plotted against by men of other races*, T. 1, 2 (active, ἐπεβούλευον αὐτοῖς).

1237. N. Other prepositions than ὑπό with the genitive of the agent, though used in poetry, are not common in Attic prose: such are παρά, πρὸς, ἐκ, and ἀπό. (See 1209, c.)

1238. 1. The perfect and pluperfect passive may have the *dative* of the agent.

2. The personal verbal in -τός takes the dative (1595), the impersonal in -τέον the dative or accusative, of the agent (1597).

1239. When the active is followed by two accusatives, or by an accusative of a thing and a dative of a person, the case denoting a *person* is generally made the subject of

the passive, and the other (an accusative) remains unchanged. *E.g.*

Οὐδὲν ἄλλο διδάσκεται ἄνθρωπος, *a man is taught nothing else* (in the active, οὐδὲν ἄλλο διδάσκουσι ἄνθρωπον), *P. Men.* 87<sup>c</sup>. Ἄλλο τι μείζον ἐπιταχθήσεσθε, *you will have some other greater command imposed on you* (active, ἄλλο τι μείζον ὑμῖν ἐπιτάξουσιν, *they will impose some other greater command on you*), *T. 1*, 140. Οἱ ἐπιτετραμμένοι τὴν φυλακὴν, *those to whom the guard has been intrusted* (active, ἐπιτρέπειν τὴν φυλακὴν τούτοις), *T. 1*, 126. Διφθέραν ἐνημμένος, *clad in a leathern jerkin* (active, ἐνάπτει τί τινα, *to fit a thing on one*), *Ar. N.* 72. So ἐκκόπτεσθαι τὸν ὀφθαλμόν, *to have his eye cut out*, and ἀποτέμεσθαι τὴν κεφαλὴν, *to have his head cut off*, etc., from possible active constructions ἐκκόπτειν τί τινα, and ἀποτέμειν τί τινα. This construction has nothing to do with that of 1058.

The first two examples are cases of the cognate accusative (1051) of the thing retained with the passive, while the accusative or dative of the person is made the subject.

**1240.** 1. A cognate accusative (1051) of the active form, or a neuter pronoun or adjective representing such an accusative, may become the subject of the passive. *E.g.*

Ὁ κίνδυνος κινδυνεύεται, *the risk is run* (active, τὸν κίνδυνον κινδυνεύει, *he runs the risk*): see *P. Lach.* 187<sup>b</sup>. Εἰ οὐδὲν ἡμάρτηταί μοι, *if no fault has been committed by me* (active, οὐδὲν ἡμάρτηκα), *And.* 1, 33.

2. The passive may also be used impersonally, the cognate subject being implied in the verb itself; as ἐπειδὴ αὐτοῖς παρεσκευάσται, *when preparation had been made*, *T. 1*, 46; οὔτε ἡσέβηται οὔτε ὠμολόγηται (sc. ἐμοί), *no sacrilege has been done and no confession has been made* (*by me*), *And.* 1, 71.

3. This occurs chiefly in such neuter participial expressions as τὰ σοὶ καὶ μοι βεβιωμένα, *the lives passed by you and by me*, *D.* 18, 265; αἱ τῶν πεπολιτευμένων εὐθυναί, *the accounts of their public acts*, *D.* 1, 28; so τὰ ἡσεβημένα, *the impious acts which have been done*; τὰ κινδυνευθέντα, *the risks which were run*; τὰ ἡμαρτημένα, *the errors which have been committed*, etc. Even an intransitive verb may thus have a passive voice.

**1241.** N. Some intransitive active forms are used as passives of other verbs. Thus εὖ ποιεῖν, *to benefit*, εὖ πάσχειν, *to be benefited*; εὖ λέγειν, *to praise*, εὖ ἀκούειν (poet. κλύειν), *to be praised*; αἰρεῖν, *to capture*, ἀλῶναι, *to be captured*; ἀποκτείνειν, *to kill*, ἀποθνήσκειν, *to be killed*; ἐκβάλλειν, *to cast out*, ἐκπίπτειν, *to be cast out*; διώκειν, *to prosecute*, φεύγειν, *to be prosecuted* (*to be a defendant*); ἀπολύειν, *to acquit*, ἀποφεύγω, *to be acquitted*.

## MIDDLE.

**1242.** In the middle voice the subject is represented as acting upon himself, or in some manner which concerns himself.

1. As acting on himself. *E.g.*

Ἐπράποντο πρὸς ληστείαν, *they turned themselves to piracy*, T. 1, 5. So παύομαι, *cease (stop one's self)*, πείθεσθαι, *trust (persuade one's self)*, φαίνομαι, *appear (show one's self)*. This most natural use of the middle is the least common.

2. As acting for himself or with reference to himself. *E.g.*

Ὁ δῆμος τίθεται νόμους, *the people make laws for themselves*, whereas τίθησι νόμους would properly be said of a lawgiver; τοῦτον μεταπέμπομαι, *I send for him (to come to me)*; ἀπεπέμπετο αὐτούς, *he dismissed them*; προβάλλεται τὴν ἀσπίδα, *he holds his shield to protect himself*.

3. As acting on an object belonging to himself. *E.g.*

Ἦλθε λυσόμενος θυγάτρα, *he came to ransom his (own) daughter*, Il. 1, 13.

**1243.** N. The last two uses may be united in one verb, as in the last example.

**1244.** N. Often the middle expresses no more than is implied in the active; thus τρόπαιον ἵστασθαι, *to raise a trophy for themselves*, generally adds nothing but the expression to what is implied in τρόπαιον ἱστάναι, *to raise a trophy*; and either form can be used. The middle sometimes appears not to differ at all from the active in meaning; as the poetic ἰδέσθαι, *to see*, and ἰδεῖν.

**1245.** N. The middle sometimes has a causative meaning; as ἐδίδαξάμην σε, *I had you taught*, Ar. N. 1338; but ἐδίδαξάμην means also *I learned*.

This gives rise to some special uses of the middle; as in δανείζω, *lend*, δανείζομαι, *borrow (cause somebody to lend to one's self)*; μισθῶ, *let*, μισθοῦμαι, *hire (cause to be let to one's self)*; *I let myself for pay* is ἐμavτὸν μισθῶ. So τίνω, *pay a penalty*, τίνομαι, *punish (make another pay a penalty)*.

**1246.** N. The middle of certain verbs is peculiar in its meaning. Thus, αἰρῶ, *take*, αἰρούμαι, *choose*; ἀποδίδωμι, *give back*, ἀποδίδομαι, *sell*; ἀπτω, *fasten*, ἀπτομαι, *cling to (fasten myself to)*, so ἔχομαι, *hold to*, both with genitive; γαμῶ τινα, *marry (said of a man)*, γαμοῦμαι

τινι, marry (said of a woman); γράφω, write or propose a vote, γράφομαι, indict; τιμωρῶ τινι, I avenge a person, τιμωροῦμαι τινα, I avenge myself on a person or I punish a person; φυλάττω τινά, I guard some one, φυλάττομαι τινα, I am on my guard against some one.

1247. N. The passive of some of these verbs is used as a passive to both active and middle; thus γραφῆναι can mean either to be written or to be indicted, αἰρεθῆναι either to be taken or to be chosen.

1248. N. The future middle of some verbs has a passive sense; as ἀδικῶ, I wrong, ἀδικήσομαι, I shall be wronged.

### TENSES.

1249. The tenses may express two relations. They may designate the time of an action as *present*, *past*, or *future*; and also its character as *going on*, as simply *taking place*, or as *finished*. The latter relation appears in all the moods and in the infinitive and participle; the former appears always in the indicative, and to a certain extent (hereafter to be explained) in some of the dependent moods and in the participle.

#### I. TENSES OF THE INDICATIVE.

1250. The tenses of the indicative express action as follows:—

1. PRESENT, action going on in present time: γράφω, I am writing.

2. IMPERFECT, action going on in past time: ἔγραφον, I was writing.

3. PERFECT, action finished in present time: γέγραφα, I have written.

4. PLUPERFECT, action finished in past time: ἔγεγραφα, I had written.

5. AORIST, action simply taking place in past time: ἔγραψα, I wrote.

6. FUTURE, future action (either in its *progress* or in its mere *occurrence*): γράψω, I shall write or I shall be writing.

7. FUTURE PERFECT, action to be finished in future time: γεγράψεται, it will have been written.

1251. This is shown in the following table:—

	<i>Present Time.</i>	<i>Past Time.</i>	<i>Future Time.</i>
Action going on } Action simply taking place }	PRESENT	IMPERFECT	FUTURE
		AORIST	FUTURE
Action finished }	PERFECT	PLUPERFECT	FUT. PERFECT

For the present and the aorist expressing a general truth (*gnomic*), see 1292.

1252. In narration, the present is sometimes used vividly for the aorist. *E.g.*

Κελεύει πέμψαι ἄνδρας· ἀποστέλλουσιν οὖν, καὶ περὶ αὐτῶν ὁ Θεμιστοκλῆς κρύφα πέμπει, *he bids them send men: accordingly they dispatch them, and Themistocles sends secretly about them, T. 1, 91.*

This is called the Historic Present.

1253. 1. The present often expresses a customary or repeated action in present time; as οὗτος μὲν ὕδωρ, ἐγὼ δὲ οἶνον πίνω, *he drinks water, and I drink wine, D. 19, 46. (See 1292.)*

2. The imperfect likewise may express customary or repeated past action; as Σωκράτης ὥσπερ ἐγίγνωσκεν οὕτως ἔλεγε, *as Socrates thought, so he used to speak, X. M. 1, 14.*

1254. The present μέλλω, with the present or future (seldom the aorist) infinitive, forms a periphrastic future, which sometimes denotes intention or expectation; as μέλλει τοῦτο ποιῆν (or ποιῆσειν), *he is about to do this; εἰ μέλλει ἡ πολιτεία σώζεσθαι, if the constitution is to be saved, P. Rp. 412<sup>a</sup>.*

1255. The present and especially the imperfect often express an attempted action; as πείθουσιν ὑμᾶς, *they are trying to persuade you, Isae. 1, 26; Ἀλόννησον ἐδίδου, he offered (tried to give) Halonnesus, Aesch. 3, 83; ἃ ἐπράσσετο οὐκ ἐγένετο, what was attempted did not happen, T. 6, 74.*

1256. The presents ἤκω, *I am come*, and οἴχομαι, *I am gone*, have the force of perfects; the imperfects having the force of pluperfects.

1257. The present εἰμι, *I am going*, with its compounds, has a future sense, and is used as a future of ἔρχομαι, ἐλεύσομαι not being in good use in Attic prose. In Homer εἰμι is also present in sense.



**1258.** The present with *πάλαι* or any other expression of past time has the force of a present and perfect combined; as *πάλαι τοῦτο λέγω*, *I have long been telling this (which I now tell)*.

**1259.** 1. The aorist takes its name (*ἀόριστος*, *unlimited, unqualified*) from its denoting a simple past occurrence, with none of the limitations (*ὅροι*) as to *completion, continuance, repetition*, etc., which belong to the other past tenses. It corresponds to the ordinary preterite in English, whereas the Greek imperfect corresponds to the forms *I was doing*, etc. Thus, *ἐποίει τοῦτο* is *he was doing this* or *he did this habitually*; *πεποίηκε τοῦτο* is *he has already done this*; *ἐπεποιήκει τοῦτο* is *he had already (at some past time) done this*; but *ἐποίησε τοῦτο* is simply *he did this*, without qualification of any kind. The aorist is therefore commonly used in rapid narration, the imperfect in detailed description. The aorist is more common in negative sentences.

2. As it is not always important to distinguish between the progress of an action and its mere occurrence, it is occasionally indifferent whether the imperfect or the aorist is used; compare *ἔλεγον* in T. 1, 72 (end) with *εἶπον*, *ἔλεξαν*, and *ἔλεξε* in 1, 79. The two tenses show different views (both natural views) of the same act of speaking.

**1260.** The aorist of verbs which denote a *state* or *condition* may express the *entrance into* that state or condition; as *πλουτῶ*, *I am rich*; *ἐπλούτουν*, *I was rich*; *ἐπλούτησα*, *I became rich*. So *ἐβασίλευσε*, *he became king*; *ἤρξε*, *he took office (also he held office)*.

**1261.** After *ἐπεί* and *ἐπειδή*, *after that*, the aorist is generally to be translated by our pluperfect; as *ἐπειδὴ ἀπῆλθον*, *after they had departed*. Compare *postquam venit*.

**1262.** N. The aorist (sometimes the perfect) participle with *ἔχω* may form a periphrastic perfect, especially in Attic poetry; as *θαυμάσας ἔχω τόδε*, *I have wondered at this*, S. Ph. 1362. In prose, *ἔχω* with a participle generally has its common force; as *τὴν προῖκα ἔχει λαβών*, *he has received and has the dowry* (not simply *he has taken it*), D. 27, 17.

**1263.** N. Some perfects have a present meaning; as *θνήσκειν*, *to die*, *τεθνηκέναι*, *to be dead*; *γίγνεται*, *to become*, *γεγονέναι*, *to be*; *μυμνήσκειν*, *to remind*, *μεμνήσθαι*, *to remember*; *καλεῖν*, *to call*, *κεκλήσθαι*, *to be called*. So *οἶδα*, *I know*, *novi*, and many others. This is usually explained by the meaning of the verb.

In such verbs the pluperfect has the force of an imperfect; as *ᾔδην*, *I knew*.

**1264.** N. The perfect sometimes refers vividly to the future; as *εἰ με αἰσθήσεται, ὀλωλα*, *if he shall perceive me, I am ruined* (perii), S. Ph. 75. So sometimes the present, as *ἀπόλλυμαι, I perish!* (for *I shall perish*), L. 12, 14; and even the aorist, as *ἀπωλόμην εἰ με λείψεις, I perish if you leave me*, E. Al. 386.

**1265.** N. The second person of the future may express a *permission*, or even a *command*; as *πράξεις ὅλον ἂν θέλῃς, you may act as you please*, S. O. C. 956; *πάντως δὲ τοῦτο δράσεις, and by all means do this (you shall do this)*, Ar. N. 1352. So in imprecations; as *ἀπολείσθε, to destruction with you!* (lit. *you shall perish*).

For the periphrastic future with *μέλλω* and the infinitive, see 1254.

**1266.** N. The future perfect is sometimes merely an emphatic future, denoting that a future act will be *immediate* or *decisive*; as *φράζε, καὶ πεπράξεται, speak, and it shall be (no sooner said than) done*, Ar. Pl. 1027. Compare the similar use of the perfect infinitive, 1274.

**1267.** 1. The division of the tenses of the indicative into *primary* (or *principal*) and *secondary* (or *historical*) is explained in 448.

2. In dependent clauses, when the construction allows both subjunctive and optative, or both indicative and optative, the subjunctive or indicative regularly follows primary tenses, and the optative follows secondary tenses. *E.g.*

*Πράττουσιν ἃ ἂν βούλωνται, they do whatever they please; ἔπραττον ἃ βούλοιντο, they did whatever they pleased. Λέγουσιν ὅτι τοῦτο βούλωνται, they say that they wish for this; ἔλεξαν ὅτι τοῦτο βούλοιντο, they said that they wished for this.*

These constructions will be explained hereafter (1431; 1487).

**1268.** N. The gnomic aorist is a primary tense, as it refers to present time (1292); and the historic present is secondary, as it refers to past time (1252).

**1269.** The only exception to this principle (1267, 2) occurs in indirect discourse, where the form of the direct discourse can always be retained, even after secondary tenses. (See 1481, 2).

**1270.** 1. The distinction of primary and secondary tenses extends to the dependent moods only where the tenses there keep the same distinction of time which they have in the indicative, as in the optative and infinitive of indirect discourse (1280).

2. An optative of future time generally assimilates a dependent conditional relative clause or protasis to the optative when it might otherwise be in the subjunctive: thus we should generally have *πράττειεν ἂν ἃ βούλωντο*, *they would do whatever they (might please)*. See 1439. Such an optative seldom assimilates the subjunctive or indicative of a final or object clause (1362) in prose; but oftener in poetry. It very rarely assimilates an *indicative* of indirect discourse, although it may assimilate an *interrogative subjunctive* (1358).

## II. TENSES OF THE DEPENDENT MOODS.

### A. NOT IN INDIRECT DISCOURSE.

1271. In the subjunctive and imperative, and also in the optative and infinitive when they are *not in indirect discourse* (1279), the tenses chiefly used are the present and aorist.

1272. 1. These tenses here differ only in this, that the present expresses an action in its duration, that is, as *going on* or *repeated*, while the aorist expresses simply its *occurrence*, the time of both being otherwise precisely the same. *E.g.*

Ἐὰν ποιῇ τοῦτο, *if he shall be doing this*, or *if he shall do this (habitually)*, ἔὰν ποιήσῃ τοῦτο, (simply) *if he shall do this*; εἰ ποιοίῃ τοῦτο, *if he should be doing this*, or *if he should do this (habitually)*, εἰ ποιήσειε τοῦτο, (simply) *if he should do this*; ποίει τοῦτο, *do this (habitually)*, ποιήσον τοῦτο, (simply) *do this*. Οὕτω νικῆσαι μί τ' ἐγὼ καὶ νομιζοίμην σοφός, *on this condition may I gain the victory (aor.) and be thought (pres.) wise*, Ar. N. 520. Βούλεται τοῦτο ποιεῖν, *he wishes to be doing this or to do this (habitually)*, βούλεται τοῦτο ποιῆσαι, (simply) *he wishes to do this*.

2. This is a distinction entirely unknown to the Latin, which has (for example) only one form, *si faciat*, corresponding to *εἰ ποιοίῃ* and *εἰ ποιήσειεν*.

1273. The perfect, which seldom occurs in these constructions, represents an action as *finished* at the time at which the present would represent it as *going on*. *E.g.*

Δέδοικα μὴ λήθην πεποιήκη, *I fear lest it may prove to have caused forgetfulness* (μὴ ποιῇ would mean *lest it may cause*), D. 19, 3. Μηδενὶ βοηθεῖν ὃς ἂν μὴ πρότερος βεβοηθηκῶς ὑμῖν ᾦ, *to help no one who shall not previously have helped you* (ὃς ἂν μὴ . . . βοηθῇ would mean *who shall not previously help you*), D. 19, 16. Οὐκ ἂν διὰ

τοῦτό γ' εἶεν οὐκ εὐθὺς δεδωκότες, *they would not (on enquiry) prove to have failed to pay immediately on this account (with διδοῖεν this would mean they would not fail to pay)*, D.30,10. Οὐ βουλευέσθαι ἔτι ὥρα, ἀλλὰ βεβουλευσθαι, *it is no longer time to be deliberating, but (it is time) to have finished deliberating*, P. Cr.46<sup>a</sup>.

**1274.** N. The perfect imperative generally expresses a command that something shall be *decisive* and *permanent*; as ταῦτα εἰρήσθω, *let this have been said (i.e. let what has been said be final)*, or *let this (which follows) be said once for all*; μέχρι τοῦδε ὠρίσθω ὑμῶν ἡ βραδυνή, *at this point let the limit of your sluggishness be fixed*, T.1,71. This is confined to the third person singular passive; the rare second person singular middle being merely emphatic. The active is used only when the perfect has a present meaning (1263).

**1275.** N. The perfect infinitive sometimes expresses *decision* or *permanence* (like the imperative, 1274), and sometimes it is merely more emphatic than the present; as εἶπον τὴν θύραν κεκλείσθαι, *they ordered the gate to be shut (and kept so)*, X. H.5,47. Ἦλανεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπληχθαι καὶ τρέχειν ἐπὶ τὰ ὄπλα, *so that they were (once for all) thoroughly frightened and ran to arms*, X. A.1,5<sup>18</sup>. The regular meaning of this tense, when it is not in indirect discourse, is that given in 1273.

**1276.** The future infinitive is regularly used only to represent the future indicative in *indirect discourse* (1280).

**1277.** It occurs occasionally in other constructions, in place of the regular present or aorist, to make more emphatic a future idea which the infinitive receives from the context. *E.g.*

Ἐδεήθησαν τῶν Μεγαρέων ναυσὶ σφᾶς ξυμπροπέμψειν, *they asked the Megarians to escort them with ships*, T.1,27. Οὐκ ἀποκωλύσειν δυνατοὶ ὄντες, *not being able to prevent*, T.3,28. In all such cases the future is strictly exceptional (see 1271).

**1278.** One regular exception to the principle just stated is found in the periphrastic future (1254).

#### B. IN INDIRECT DISCOURSE.

**1279.** The term *indirect discourse* includes all clauses depending on a verb of *saying* or *thinking* which contain the thoughts or words of any person stated *indirectly*, i.e. incorporated into the general structure of the sentence. It includes of course all *indirect* quotations and questions.

**1280.** When the optative and infinitive stand in indirect discourse, each tense represents the *corresponding tense* of the same verb in the direct discourse. *E.g.*

Ἐλεγεν ὅτι γράφοι, *he said that he was writing* (he said γράφω, *I am writing*); Ἐλεγεν ὅτι γράψοι, *he said that he would write* (he said γράψω, *I will write*); Ἐλεγεν ὅτι γράψειεν, *he said that he had written* (he said ἔγραψα); Ἐλεγεν ὅτι γεγραφώς εἴη, *he said that he had already written* (he said γέγραφα). Ἦρετο εἰ τις ἐμοῦ εἴη σοφώτερος, *he asked whether any one was wiser than I* (he asked ἔστι τις;), *P. Ap.* 21<sup>a</sup>.

Φησὶ γράφειν, *he says that he is writing* (he says γράφω); φησὶ γράψειν, *he says that he will write* (γράφω); φησὶ γράψαι, *he says that he wrote* (ἔγραψα); φησὶ γεγραφέναι, *he says that he has written* (γέγραφα). For the participle, see 1288.

Εἶπεν ὅτι ἄνδρα ἄγοι ὃν εἶρξαι δέοι, *he said that he was bringing a man whom it was necessary to confine* (he said ἄνδρα ἄγω ὃν εἶρξαι δεῖ), *X. H.* 5, 4<sup>b</sup>. Ἐλογίζοντο ὥς, εἰ μὴ μάχοιντο, ἀποστήσονται αἱ πόλεις, *they considered that, if they should not fight, the cities would revolt* (they thought εἰ μὴ μαχώμεθα, ἀποστήσονται, *if we do not fight, they will revolt*), *ibid.* 6, 4<sup>a</sup>.

**1281.** N. These constructions are explained in 1487, 1494, and 1497. Here they merely show the force of the *tenses* in indirect discourse. Compare especially the difference between φησὶ γράφειν and φησὶ γράψαι above with that between βούλεται ποιεῖν and βούλεται ποιῆσαι under 1272. Notice also the same distinction in the present and aorist optative.

**1282.** N. The construction of 1280 is the strictly proper use of the future infinitive (1276; 1277).

**1283.** N. The future perfect infinitive is occasionally used here, to express future completion; as νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμὲ κατακεκόψεσθαι, *believe that on that day I shall have been already* (i.e. *shall be the same as*) *cut in pieces*, *X. A.* 1, 51<sup>a</sup>.

**1284.** N. The future perfect participle very rarely occurs in a similar sense (see T. 7, 25).

**1285.** 1. The present infinitive may represent the *imperfect* as well as the present indicative; as τίνας εὐχὰς ὑπολαμβάνει εὐχέσθαι τὸν Φίλιππον ὅτ' ἔσπενδεν; *what prayers do you suppose Philip made when he was pouring libations?* (i.e. *τίνας ἤνυχετο*);, *D.* 19, 130. The perfect infinitive likewise represents both perfect and pluperfect. In such cases the time of the infinitive must always be shown by the context (as above by ὅτ' ἔσπενδεν). See 1289.

2. For the present optative representing the imperfect, see 1488.

**1286.** Verbs of *hoping, expecting, promising, swearing*, and a few others, form an intermediate class between verbs which take the infinitive in indirect discourse and those which do not (see 1279); and though they regularly have the future infinitive (1280), the present and aorist are allowed. *E.g.*

"Ἡλπίζον μάχην ἔσεσθαι, *they expected that there would be a battle*, T.4,71; but ἃ οὐποτε ἤλπισεν παθεῖν, *what he never expected to suffer*, E.H.F.746. Xenophon has ὑπέσχετο μηχανὴν παρῆξειν, C.6,1<sup>21</sup>, and also ὑπέσχετο βουλεύσασθαι, A.2,3<sup>20</sup>. Ὁμόσαντες ταύταις ἐμμενεῖν, *having sworn to abide by these*, X.H.5,3<sup>26</sup>; but ὁμόσαι εἶναι μὲν τὴν ἀρχὴν κοινὴν, πάντας δ' ὑμῖν ἀποδοῦναι τὴν χώραν, *to swear that the government should be common, but that all should give up the land to you*, D.23,170.

In English we can say *I hope (expect or promise) to do this*, like ποιεῖν or ποιῆσαι; or *I hope I shall do this*, like ποιήσῃν.

**1287.** N. The future optative is never used except as the representative of the future indicative, either in indirect discourse (see 1280), or in the construction of 1372 (which is governed by the principles of indirect discourse). Even in these the future indicative is generally retained. See also 1503.

### III. TENSES OF THE PARTICIPLE.

**1288.** The tenses of the participle generally express the same time as those of the indicative; but they are present, past, or future *relatively* to the time of the verb with which they are connected. *E.g.*

Ἀμαρτάνει τοῦτο ποιῶν, *he errs in doing this*; ἡμάρτανε τοῦτο ποιῶν, *he erred in doing this*; ἀμαρτήσεται τοῦτο ποιῶν, *he will err in doing this*. (Here ποιῶν is first present, then past, then future, absolutely; but always *present* to the verb of the sentence.) So in indirect discourse: οἶδα τοῦτον γράφοντα (γράψαντα, γράψοντα, or γεγραφότα), *I know that he is writing (that he wrote, will write, or has written)*. Οὐ πολλοὶ φαίνονται ἐλθόντες, *not many appear to have gone (on the expedition)*, T.1,10. (For other examples, see 1588.)

Ταῦτα εἰπόντες, ἀπῆλθον, *having said this, they departed*. Ἐπήνεσαν τοὺς εἰρηκότας, *they praised those who had (already) spoken*. Τοῦτο ποιήσων ἔρχεται, *he is coming to do this*; τοῦτο ποιήσων ἦλθεν, *he came to do this*. Ἀπελθε ταῦτα λαβών, *take this and be off* (λαβών being past to ἀπελθε, but absolutely future).

**1289.** The present may here also represent the imperfect; as

οἷδα καὶ κείνῳ σωφρονοῦντε, ἔστε Σωκράτει συνήστην, *I know that they both were temperate as long as they associated with Socrates* (i.e. ἔσωφρονεῖτην), *X. M.* 1, 2<sup>18</sup>. (See 1285.)

**1290.** N. The aorist participle in certain constructions (generally with a verb in the aorist) does not denote time past with reference to the leading verb, but expresses time coincident with that of the verb. See examples in 1563, 8; 1585; 1586. See *Greek Moods*, §§ 144–150.

#### IV. GNOMIC AND ITERATIVE TENSES.

**1291.** The present is the tense commonly used in Greek, as in English, to denote a general truth or an habitual action. *E.g.*

Τίτκει τοι κόρος ὕβριν, ὅταν κακῷ ὄλβος ἔπηται, *satiety begets insolence, whenever prosperity follows the wicked*, *Theog.* 153.

**1292.** In animated language the aorist is used in this sense. This is called the *gnomic aorist*, and is generally translated by the English present. *E.g.*

\*Ὦν τις τούτων τι παραβαίῃ, ζημίαν αὐτοῖς ἐπέθεσαν, i.e. *they impose a penalty on all who transgress*, *X. C.* 1, 2<sup>2</sup>. Μί' ἡμέρα τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δ' ἦρ' ἄνω, *one day (often) brings down one man from a height and raises another high*, *E. frag.* 424.

**1293.** N. Here one case in past time is vividly used to represent all possible cases. Examples containing such adverbs as *πολλάκις*, *often*, *ἤδη*, *already*, *οὐπω*, *never yet*, illustrate the construction; as ἀθυμοῦντες ἄνδρες οὐπω τρόπαιον ἔστησαν, *disheartened men never yet raised* (i.e. *never raise*) *a trophy*, *P. Critias*, 108<sup>c</sup>.

**1294.** N. An aorist resembling the gnomic is found in Homeric similes; as ἤριπε δ' ὡς ὅτε τις δρύς ἤριπεν, *and he fell, as when some oak falls* (lit. *as when an oak once fell*), *Il.* 13, 889.

**1295.** The perfect is sometimes gnomic, like the aorist. *E.g.*

Τὸ δὲ μὴ ἐμποδὼν ἀνανταγωνίστῳ εὐνοίᾳ τετίμηται, *but those who are not before men's eyes are honored with a good will which has no rivalry*, *T.* 2, 45.

**1296.** The imperfect and aorist are sometimes used with the adverb *ἄν* to denote a *customary action*. *E.g.*

Διηρώτων ἄν αὐτοὺς τί λέγοιεν, *I used to ask them* (*I would often ask them*) *what they said*, *P. Ap.* 22<sup>b</sup>. Πολλάκις ἤκουσαμεν ἄν ὑμᾶς, *we used often to hear you*, *Ar. Lys.* 511.

**1297.** N. This iterative construction must be distinguished from that of the potential indicative with ἄν (1335). It is equivalent to our phrase *he would often do this* for *he used to do this*.

**1298.** N. The Ionic has iterative forms in -σκον and -σκομην in both imperfect and aorist. (See 778.) Herodotus uses these also with ἄν, as above (1296).

### THE PARTICLE ἄΝ.

**1299.** The adverb ἄν (epic κέ, Doric κά) has two distinct uses.

1. It may be joined to all the secondary tenses of the indicative (in Homer also to the future indicative), and to the optative, infinitive, or participle, to denote that the action of the verb is dependent on some circumstances or condition, expressed or implied. Here it belongs strictly to the verb.

2. It is joined regularly to εἰ, ἵφ, to all relative and temporal words, and sometimes to the final particles ὥς, ὅπως, and ὅφρα, when these are followed by the subjunctive. Here, although as an adverb it qualifies the verb, it is always closely attached to the particle or relative, with which it often forms one word, as in ἐάν, ὅταν, ἐπειδάν.

**1300.** N. There is no English word which can translate ἄν. In its first use it is expressed in the *would* or *should* of the verb (βούλοιο ἄν, *he would wish*; ἐλοίμην ἄν, *I should choose*). In its second use it generally has no force which can be made apparent in English.

**1301.** N. The following sections (1302-1309) enumerate the various uses of ἄν: when these are explained more fully elsewhere, reference is made to the proper sections.

**1302.** The present and perfect indicative never take ἄν.

**1303.** The future indicative sometimes takes ἄν (or κέ) in the early poets, especially Homer; very rarely in Attic Greek. *E.g.*

Καί κέ τις ὦδ' ἐρέει, and *some one will (or may) thus speak*, *Il.* 4, 176; ἄλλοι οἳ κέ με τιμήσουσι, *others who will (perchance) honor me*,



*Il.* 1, 174. The future with *ἄν* seems to be an intermediate form between the simple future, *will honor*, and the optative with *ἄν*, *would honor*. One of the few examples in Attic prose is in *P. Ap.* 29<sup>c</sup>.

**1304.** 1. The past tenses of the indicative (generally the imperfect or aorist) are used with *ἄν* in a potential sense (1335), or in the apodosis of an unfulfilled condition (1397). *E.g.*

*Οὐδὲν ἄν κακὸν ἐποίησαν, they could (or would) have done no harm; ἦλθεν ἄν εἰ ἐκέλευσα, he would have come if I had commanded him.*

2. The imperfect and aorist indicative with *ἄν* may also have an iterative sense. (See 1296.)

**1305.** 1. In Attic Greek the subjunctive is used with *ἄν* only in the dependent constructions mentioned in 1299, 2, where *ἄν* is attached to the introductory particle or relative word.

See 1367; 1376; 1382; 1428, 2.

2. In epic poetry, where the independent subjunctive often has the sense of the future indicative (1355), it may take *κέ* or *ἄν*, like the future (1303). *E.g.*

*Εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, and if he does not give her up, I will take her myself, Il.* 1, 324.

**1306.** The optative with *ἄν* has a potential sense (1327), and it often forms the apodosis of a condition expressed by the optative with *εἰ*, denoting what *would happen* if the condition should be fulfilled (1408).

**1307.** N. The *future* optative is never used with *ἄν* (1287).

**1308.** 1. The present and aorist (rarely the perfect) infinitive and participle with *ἄν* represent the indicative or optative with *ἄν*; each tense being equivalent to the *corresponding tense* of one of these moods with *ἄν*, — the present representing also the imperfect, and the perfect also the pluperfect (1285; 1289).

2. Thus the present infinitive or participle with *ἄν* may represent either an imperfect indicative or a present optative with *ἄν*; the aorist, either an aorist indicative or an

aorist optative with ἄν; the perfect, either a pluperfect indicative or a perfect optative with ἄν. *E.g.*

(*Pres.*) Φησὶν αὐτοὺς ἐλευθέρους ἄν εἶναι, εἰ τοῦτο ἔπραξαν, *he says that they would (now) be free (ἦσαν ἄν), if they had done this; φησὶν αὐτοὺς ἐλευθέρους ἄν εἶναι, εἰ τοῦτο πράξειαν, he says that they would (hereafter) be free (εἰεν ἄν), if they should do this. Οἶδα αὐτοὺς ἐλευθέρους ἄν ὄντας, εἰ τοῦτο ἔπραξαν, I know that they would (now) be free (ἦσαν ἄν), if they had done this; οἶδα αὐτοὺς ἐλευθέρους ἄν ὄντας, εἰ ταῦτα πράξειαν, I know that they would (hereafter) be free (εἰεν ἄν), if they should do this. Πολλ' ἄν ἔχων ἔτερ' εἰπεῖν, although I might (= ἔχοιμι ἄν) say many other things, D. 18, 258.*

(*Aor.*) Φασὶν αὐτὸν ἐλθεῖν ἄν (or οἶδα αὐτὸν ἐλθόντα ἄν), εἰ τοῦτο ἐγένετο, *they say (or I know) that he would have come (ἦλθεν ἄν), if this had happened; φασὶν αὐτὸν ἐλθεῖν ἄν (or οἶδα αὐτὸν ἐλθόντα ἄν), εἰ τοῦτο γένοιτο, they say (or I know) that he would come (ἔλθοι ἄν), if this should happen. Ῥαδίως ἄν ἀφεθεῖς, προεῖλετο ἀποθανεῖν, whereas he might easily have been acquitted (ἀφείθη ἄν), he preferred to die, X. M. 4, 4<sup>4</sup>.*

(*Perf.*) Εἰ μὴ τὰς ἀρετὰς ἐκέinas παρέσχοντο, πάντα ταῦθ' ὑπὸ τῶν βαρβάρων ἄν ἐαλωκέναι (φήσειεν ἄν τις), *had they not exhibited those exploits of valor, we might say that all this would have been captured by the barbarians (ἐαλώκει ἄν), D. 19, 312. Οὐκ ἄν ἡγοῦμαι αὐτοὺς δίκην ἀξίαν δεδωκέναι, εἰ αὐτῶν καταψηφίσαισθε, I do not think they would (then, in the future, prove to) have suffered proper punishment (δεδωκότες ἄν εἰεν), if you should condemn them, L. 27, 9.*

The context must decide in each case whether we have the equivalent of the indicative or of the optative with ἄν. In the examples given, the form of the protasis generally settles the question.

**1309.** The infinitive with ἄν is used chiefly in indirect discourse (1494); but the participle with ἄν is more common in other constructions (see examples above).

As the early poets who use the future indicative with ἄν (1303) seldom use this construction, the future infinitive and participle with ἄν are very rare.

**1310.** When ἄν is used with the subjunctive (as in 1299, 2), it is generally separated from the introductory word only by monosyllabic particles like μέν, δέ, τέ, γάρ, etc.

**1311.** When ἄν is used with the indicative or optative, or in any other potential construction, it may either be placed next to its verb, or be attached to some other emphatic word (as a nega-

tive or interrogative, or an important adverb); as *τάχιστ' ἄν τε πόλιν οἱ τοιοῦτοι ἑτέρους πείσαντες ἀπολέσειαν*, *such men, if they should get others to follow them, would very soon destroy a state*, T.2, 63.

**1312.** In a long apodosis *ἄν* may be used twice or even three times with the same verb. *E.g.*

*Οὐκ ἄν ἡγείσθ' αὐτὸν κἂν ἐπιδραμεῖν*; *do you not think that he would even have rushed thither?* D.27, 56. In T.2, 41, *ἄν* is used three times with *παρέχεσθαι*.

**1313.** \**Ἀν* may be used elliptically with a verb understood. *E.g.*

*Οἱ οἰκέται ῥέγκουσιν· ἀλλ' οὐκ ἄν πρὸ τοῦ* (sc. *ἔρρεγκον*), *the slaves are snoring; but in old times they would n't have done so*, Ar. N.5. So in *φοβούμενος ὥσπερ ἄν εἰ παῖς*, *fearing like a child* (*ὥσπερ ἄν ἐφοβεῖτο εἰ παῖς ᾗν*), P. G. 479<sup>a</sup>.

**1314.** When an apodosis consists of several *co-ordinate* verbs, *ἄν* generally stands only with the first. *E.g.*

*Οὐδὲν ἄν διάφορον τοῦ ἑτέρου ποιοῖ, ἀλλ' ἐπὶ ταῦτόν ἴοιεν ἀμφότεροι*, *he would do nothing different from the other, but both would aim at the same object* (*ἄν* belongs also to *ἴοιεν*), P. Rp. 360<sup>c</sup>.

**1315.** \**Ἀν* never begins a sentence or a clause.

**1316.** N. The adverb *τάχα*, *quickly, soon, readily*, is often prefixed to *ἄν*, in which case *τάχ' ἄν* is nearly equivalent to *ἴσως*, *perhaps*. The *ἄν* here always belongs in its regular sense (1299, 1) to the verb of the sentence; as *τάχ' ἄν ἔλθοι*, *perhaps he would come*; *τάχ' ἄν ἦλθεν*, *perhaps he would (or might) have come*.

### THE MOODS.

**1317.** The indicative is used in simple, absolute assertions, and in questions which include or concern such assertions; as *γράφει*, *he writes*; *ἔγραψεν*, *he wrote*; *γράψει*, *he will write*; *γέγραπεν*, *he has written*; *τί ἐγράφετε*; *what did you write?* *ἔγραψε τοῦτο*; *did he write this?*

**1318.** The indicative has a tense to express every variety of time which is recognized by the Greek verb, and thus it can state a supposition as well as make an assertion in the past, present, or future. It also expresses certain

other relations which in other languages (as in Latin) are generally expressed by a different mood. The following examples will illustrate these uses:—

Εἰ τοῦτο ἀληθές ἐστι, χαίρω, *if this is true, I rejoice* (1390); εἰ ἔγραψεν, ἦλθον ἄν, *if he had written, I should have come* (1397); εἰ γράψει, γνώσομαι, *if he shall write (or if he writes), I shall know* (1405). Ἐπιμελεῖται ὅπως τοῦτο γενήσεται, *he takes care that this shall happen* (1372). Λέγει ὅτι τοῦτο ποιεῖ, *he says that he is doing this*; sometimes, εἶπεν ὅτι τοῦτο ποιεῖ, *he said that he was doing this* (he said ποῶ). (1487.) Εἴθε με ἔκτεινας, ὡς μήποτε τοῦτο ἐποίησα, *O that thou hadst killed me, that I might never have done this!* (1511; 1371). Εἴθε τοῦτο ἀληθές ἦν, *O that this were true!* (1511).

1319. N. These constructions are explained in the sections referred to. Their variety shows the impossibility of including all the actual uses even of the indicative under any single fundamental idea.

1320. The various uses of the subjunctive are shown by the following examples:—

Ἰωμεν, *let us go* (1344). Μὴ θαυμάσητε, *do not wonder* (1346). Τί εἶπω; *what shall I say?* (1358). Οὐ μὴ τοῦτο γένηται, *this (surely) will not happen* (1360). Οὐδὲ ἴδωμαι (Homeric), *nor shall I see* (1355).

Ἐρχεται ἵνα τοῦτο ἴδῃ, *he is coming that he may see this* (1365); φοβεῖται μὴ τοῦτο γένηται, *he fears lest this may happen* (1378). Ἐὰν ἔλθῃ, τοῦτο ποιήσω, *if he comes (or if he shall come), I shall do this* (1403); εἰάν τις ἔλθῃ, τοῦτο ποιῶ, *if any one (ever) comes, I (always) do this* (1393, 1). Ὅταν ἔλθῃ, τοῦτο ποιήσω, *when he comes (or when he shall come), I shall do this* (1434); ὅταν τις ἔλθῃ, τοῦτο ποιῶ, *when any one comes, I (always) do this* (1431, 1).

1321. N. The subjunctive, in its simplest and apparently most primitive use, expresses simple futurity, like the future indicative; this is seen in the Homeric independent construction, ἴδωμαι, *I shall see*; εἴησί τις, *one will say*. Then, in exhortations and prohibitions it is still future; as ἰωμεν, *let us go*; μὴ ποιήσητε τοῦτο, *do not do this*. In final and object clauses it expresses a future purpose or a future object of fear. In conditional and conditional relative sentences it expresses a future supposition; except in general conditions, where it is indefinite (but never strictly present) in its time.

1322. The various uses of the optative are shown by the following examples:—

Εὐτυχοίης, *may you be fortunate*; μὴ γένοιτο, *may it not be done*; εἴθε μὴ ἀπόλιντο, *O that they may not perish* (1507). \*Ἐλθοι ἄν, *he may go, or he might go* (1327).

\*Ἦλθεν ἵνα τοῦτο ἴδοι, *he came that he might see this* (1365); ἐφοβείτο μὴ τοῦτο γένοιτο, *he feared lest this should happen* (1378). Εἰ ἔλθοι, τοῦτ' ἂν ποιήσαιμι, *if he should come, I should do this* (1408); εἰ τις ἔλθοι, τοῦτ' ἐποίουν, *if any one (ever) came, I (always) did this* (1393, 2). \*Ὅτε ἔλθοι, τοῦτ' ἂν ποιήσαιμι, *whenever he should come (at any time when he should come), I should do this* (1436); ὅτε τις ἔλθοι, τοῦτ' ἐποίουν, *whenever any one came, I (always) did this* (1431, 2). \*Ἐπεμελείτο ὅπως τοῦτο γενήσοιτο, *he took care that this should happen* (1372). Εἶπεν ὅτι τοῦτο ποιοίη (ποιήσοι or ποιήσειε), *he said that he was doing (would do or had done) this* (1487).

**1323.** N. The optative in many of its uses is a vaguer and less distinct form of expression than the subjunctive, indicative, or imperative, in constructions of the same general character. This appears especially in its independent uses; as in the Homeric Ἐλένην ἄγοιτο, *he may take Helen away*, *Il.* 4, 19 (see *γυναικα ἀγέσθω*, *Il.* 3, 72, referring to the same thing, and *καί ποτέ τις εἴπῃσιν*, and *sometime one will say*, 1303, above); *ἴομεν*, *may we go* (cf. *ἴωμεν*, *let us go*); *μὴ γένοιτο*, *may it not happen* (cf. *μὴ γένηται*, *let it not happen*); *ἔλοιτο ἄν* (Hom. sometimes *ἔλοιτο* alone), *he would take* (cf. Hom. *ἔλῃται* sometimes with *κέ*, *he will take*). So in future conditions; as *εἰ γένοιτο*, *if it should happen* (cf. *ἐὰν γένηται*, *if it shall happen*). In other dependent clauses it is generally a correlative of the subjunctive, sometimes of the indicative; here it represents a dependent subjunctive or indicative in its *changed relation* when the verb on which it depends is changed from present or future to past time. The same change in relation is expressed in English by a change from *shall*, *will*, *may*, *do*, *is*, etc. to *should*, *would*, *might*, *did*, *was*, etc. To illustrate these last relations, compare *ἔρχεται ἵνα ἴδῃ*, *φοβέεται μὴ γένηται*, *ἐάν τις ἔλθῃ τοῦτο ποιῶ*, *ἐπιμελείται ὅπως τοῦτο γενήσεται*, and *λέγει ὅτι τοῦτο ποιεῖ*, with the corresponding forms after past leading verbs given in 1322.

For a discussion of the whole relation of the optative to the subjunctive and the other moods, and of the original meaning of the subjunctive and optative, see *Moods and Tenses*, pp. 371–389.

**1324.** The imperative is used to express commands and prohibitions; as *τοῦτο ποιεῖ*, *do this*; *μὴ φεύγετε*, *do not fly*.

**1325.** The infinitive, which is a verbal noun, and the participle and the verbal in *-τός*, which are verbal adjectives, are closely connected with the moods of the verb in many constructions.

**1326.** The following sections (1327–1515) treat of all constructions which require any other form of the finite verb than the indicative in simple assertions and questions (1317). The infinitive and participle are included here so far as either of them is used in indirect discourse, in protasis or apodosis, or after *ὥστε* (*ὥς, ἐφ' ᾧ* or *ἐφ' ᾧ τε*) and *πρίν*. These constructions are divided as follows:—

- I. Potential Optative and Indicative with *ἄν*.
- II. Imperative and Subjunctive in commands, exhortations, and prohibitions.—Subjunctive and Indicative with *μή* or *μή οὐ* in cautious Assertions.—*ὅπως* and *ὅπως μή* with the independent Future Indicative.
- III. Independent Homeric Subjunctive, like Future Indicative.—Interrogative Subjunctive.
- IV. *οὐ μή* with Subjunctive and Future Indicative.
- V. Final and Object Clauses with *ἵνα, ὥς, ὅπως, ὅφρα*, and *μή*.
- VI. Conditional Sentences.
- VII. Relative and Temporal Sentences, including consecutive sentences with *ὥστε* etc.
- VIII. Indirect Discourse or *Oratio Obliqua*.
- IX. Causal Sentences.
- X. Expressions of a Wish.

# I. POTENTIAL OPTATIVE AND INDICATIVE WITH *ἄν*.

## POTENTIAL OPTATIVE.

**1327.** The optative with *ἄν* expresses a future action as dependent on circumstances or conditions. Thus *ἔλθοι ἄν* is *he may go, he might (could or would) go, or he would be likely to go*, as opposed to an absolute statement like *he will go*. *E.g.*

*\*Ἐτι γάρ κεν ἀλύξαιμεν κακὸν ἡμᾶρ, for (perhaps) we may still escape the evil day, Od. 10, 269. Πᾶν γὰρ ἄν πύθοιό μιν, for you*

can learn anything you please from me, A.Pr.617. Τί τόνδ' ἂν εἰποῖς ἄλλο; *what else could you say of this man?* S.An.646. Οὐκ ἂν λειφθείην, *I would not be left behind (in any case)*, Hd.4,97. Δὺς ἐς τὸν αὐτὸν ποταμὸν οὐκ ἂν ἐμβαίης, *you cannot (could not) step twice into the same river*, P.Crat.402<sup>a</sup>. Ἥδέως ἂν ἐροίμην Λεπτίνην, *I would gladly ask (I should like to ask) Leptines*, D.20, 129. Ποῖ οὖν τραποίμεθ' ἂν ἔτι; *in what other direction can we (could we) possibly turn?* P.Eu.290<sup>a</sup>. So βουλόμην ἂν, *velim, I should like*: cf. ἐβουλόμην ἂν, *vellem* (1339).

**1328.** The optative thus used is called *potential*, and corresponds generally to the English potential forms with *may, can, might, could, would*, etc. It is equivalent to the Latin potential subjunctive, as *dicas, credas, cernas, putes*, etc., *you may say, believe, perceive, think*, etc. The limiting condition is generally too indefinite to be distinctly present to the mind, and can be expressed only by words like *perhaps, possibly, or probably*, or by such vague forms as *if he pleased, if he should try, if he could, if there should be an opportunity*, etc. Sometimes a general condition, like *in any possible case*, is felt to be implied, so that the optative with ἂν hardly differing from an absolute future; as in οὐκ ἂν μεθείμην τοῦ θρόνου, *I will not (would never) give up the throne*, Ar.R.830. See the examples in 1330.

**1329.** The potential optative can express every degree of potentiality from the almost absolute future of the last example to the apodosis of a future condition expressed by the optative with εἰ (1408), where the form of the condition is assimilated to that of the conclusion. The intermediate steps may be seen in the following examples:—

Οὐκ ἂν δικαίως ἐς κακὸν πέσοιμί τι, *I could not justly fall into any trouble*, S.An.240, where δικαίως points to the condition *if justice should be done*. Οὐτε ἐσθίουσι πλείω ἢ δύνανται φέρειν· διαπραγεῖεν γὰρ ἂν, *nor do they eat more than they can carry, for (if they did) they would burst*, X.C.8,2<sup>21</sup>, where εἰ ἐσθίοιεν is implied by the former clause.

**1330.** N. The potential optative of the second person may express a mild command or exhortation; as χωροῖς ἂν εἴσω, *you may go in, or go in*, S.Ph.674; κλύοις ἂν ἤδη, *hear me now*, S.El.637. See 1328.

**1331.** N. The potential optative may express what may hereafter prove to be true or to have been true; as ἡ ἐμὴ (σοφία) φαύλη τις ἂν εἴη, *my wisdom may turn out to be of a mean kind*,

P. Sy. 175°; ποῦ δῆτ' ἄν εἶεν οἱ ξένοι; *where may the strangers be?* (i.e. *where is it likely to prove that they are*)? S. El. 1450; εἴησαν δ' ἄν οὔτοι Κρήτες, *and these would probably prove to be (or to have been) Cretans*, Hd. 1, 2; αὐται δὲ οὐκ ἄν πολλαὶ εἴησαν, *and these (the islands) would not prove to be many*, T. 1, 9.

1332. N. Occasionally ἄν is omitted with the potential optative, chiefly in Homer; as οὐ τι κακώτερον ἄλλο πάθοιμι, *I could suffer nothing else that is worse*, Il. 19, 321.

1333. N. The Attic poets sometimes omit ἄν after such indefinite expressions as ἔστιν ὅστις, ἔστιν ὅπως, ἔστιν ὅποι, etc.; as ἔστ' οὖν ὅπως Ἄλκηστις ἐς γῆρας μόλοι; *is it possible then that Alcestis can come to old age?* E. Al. 52; so 113, and A. Pr. 292.

1334. N. For the potential optative in Homer referring to past time, see 1399.

#### POTENTIAL INDICATIVE.

1335. The past tenses of the indicative with ἄν express a past action as dependent on past circumstances or conditions. Thus, while ἦλθεν means *he went*, ἦλθεν ἄν means *he would have gone (under some past circumstances)*.

1336. This is called the potential indicative; and it probably arose as a past form of the potential optative, so that, while ἔλθοι ἄν meant originally *he may go or he would be likely to go*, ἦλθεν ἄν meant *he may have gone or he would have been likely to go*. It is the equivalent of the Latin forms like *diceres, you would have said, crederes, you would have believed, cerneres, putares, etc.*, which are past potential forms corresponding to *dicas, credas, cernas, putes, etc.* (1328). Thus *putet* and *putaret* are equivalent to *οἶοιτο ἄν, he would be likely to think*, and *ᾤετο ἄν, he would have been likely to think*.

1337. The potential indicative sometimes expresses (in its original force) what *would have been likely to happen*, i.e. *might have happened* (and perhaps *did happen*) with no reference to any definite condition. E.g.

Ὑπό κεν ταλασίφρονά περ δέος εἶλεν, *fear might have seized* (i.e. *would have been likely to seize*) *even a man of stout heart*, Il. 4, 421. Ἦλθε τοῦτο τοῦνιδος τάχ' ἄν ὀργῇ βιασθέν, *this disgrace may perhaps have come from violence of wrath*, S. O. T. 523. Ἐν ταύτῃ τῇ ἡλικίᾳ λέγοντες πρὸς ὑμᾶς ἐν ᾗ ἄν μάλιστα ἐπιστεύσατε, *talking to you at that age at which you would have been most likely to put trust in them*, P. Ap. 18°.



**1338.** Generally, however, the potential indicative implies a reference to some circumstances different from the real ones, so that ἦλθεν ἄν commonly means *he would have gone (if something had not been as it was)*. The unreal past condition here may be as vague and indefinite as the future condition to which the potential optative refers (1328). *E.g.*

Οὐ γάρ κεν δυνάμεσθαι (impf.) θυράων ἀπώσασθαι λίθον, *for we could not have moved the stone from the doorway*, *Od.* 9, 304. Compare οὐδὲν ἄν κακὸν ποιήσειαν, *they could do no harm (if they should try)*, with οὐδὲν ἄν κακὸν ἐποίησαν, *they could have done no harm (if they had tried)*. Τούτου τίς ἄν σοι τάνδρὸς ἀμείνων εὐρέθῃ; *who could have been found better than this man?* *S. Aj.* 119. Ὅψέ ἦν, καὶ τὰς χεῖρας οὐκ ἄν καθεώρων, *it was late, and they would not have seen the show of hands*, *X. H.* 1.7<sup>1</sup>. Ποίων ἄν ἔργων ἀπέστησαν; *from what labors would they have shrunk?* *I.* 4. 83.

**1339.** When no definite condition is understood with the potential indicative, the imperfect with ἄν is regularly past, as it always is in Homer (1398). See the examples in 1338.

The imperfect with ἄν referring to present time, which is common in apodosis after Homer (1397), appears seldom in purely potential expression, chiefly in ἐβουλόμην ἄν, *vellem, I should wish, I should like* (which can mean also *I should have wished*); as ἐβουλόμην ἄν αὐτοὺς ἀληθῆ λέγειν, *I should like it if they spoke the truth*, *L.* 12, 22.

**1340.** The potential indicative may express every degree of potentiality from that seen in 1337 to that of the apodosis of an unfulfilled condition actually expressed. (Compare the potential optative, 1329.) Here, after Homer, the imperfect with ἄν may express present time (see 1397). The intermediate steps to the complete apodosis may be seen in the following examples:—

Ἦγετε τὴν εἰρήνην ὁμῶς· οὐ γὰρ ἦν ὃ τι ἄν ἐποιεῖτε, *you still kept the peace; for there was nothing which you could have done (if you had not)*, *D.* 18, 43. Πολλοῦ γὰρ ἄν τὰ ὄργανα ἦν ἀξία, *for the tools would be worth much (if they had this power)*, *P. Rp.* 374<sup>a</sup>.

For the full conditional sentences, see 1397.

**1341.** N. For a peculiar potential expression formed by imperfections denoting *obligation* etc., like ἔδει, χρῆν, etc., with the infinitive see 1400.

II. IMPERATIVE AND SUBJUNCTIVE IN COMMANDS, EXHORTATIONS, AND PROHIBITIONS.—SUBJUNCTIVE AND INDICATIVE WITH *μή* OR *μή ού* IN CAUTIOUS ASSERTIONS.—*ὅπως* AND *ὅπως μή* WITH FUTURE INDICATIVE IN COMMANDS AND PROHIBITIONS.

**1342.** The imperative expresses a command, exhortation, or entreaty; as *λέγε*, *speak thou*; *φεῦγε*, *begone!* *ἐλθέτω*, *let him come*; *χαιρόντων*, *let them rejoice*.

**1343.** N. A combination of a command and a question is found in such phrases as *οἶσθ' ὃ δρᾶσον*; *dost thou know what to do?* Ar. Av. 54, where the imperative is the verb of the relative clause. So *οἶσθα νῦν ἃ μοι γενέσθω*; *do you know what must be done for me?* E. I. T. 1203.

**1344.** The *first person* of the subjunctive (generally *plural*) is used in exhortations. Its negative is *μή*. E.g. *ἴωμεν*, *let us go*; *ἴδωμεν*, *let us see*; *μὴ τοῦτο ποιῶμεν*, *let us not do this*. This supplies the want of a first person of the imperative.

**1345.** N. Both subjunctive and imperative may be preceded by *ἄγε* (*ἄγετε*), *φέρε*, or *ἴθι*, *come!* These words are used without regard to the number or person of the verb which follows; as *ἄγε μίμνετε πάντες*, Il. 2, 331.

**1346.** In prohibitions, in the second and third persons, the *present imperative* or the *aorist subjunctive* is used with *μή* and its compounds. E.g.

*Μὴ ποιεῖ τοῦτο*, *do not do this (habitually)*, or *do not go on doing this*; *μὴ ποιήσης τοῦτο*, (simply) *do not do this*. *Μὴ κατὰ τοὺς νόμους δικάσητε· μὴ βοηθήσητε τῷ πεπονθότι δεινῷ· μὴ ἐβορκεῖτε*, “*do not judge according to the laws; do not help him who has suffered outrages; do not abide by your oaths*,” D. 21, 211.

The two forms here differ merely as *present* and *aorist* (1272).

**1347.** N. The *third person* of the *aorist imperative* sometimes occurs in prohibitions; the *second person* very rarely.

**1348.** In Homer the independent subjunctive with *μή* (generally in the third person) may express fear or anxiety, with a desire to avert the object of the fear. E.g.

*Μὴ δὴ νῆας ἔλωσι*, *may they not seize the ships (as I fear they may)*, Il. 16, 128. *Μὴ τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν*, *may he not (as I fear he may) in his wrath do any harm to the sons of the Achaeans*, Il. 2, 195.

**1349.** N. This usage occurs also in Euripides and Plato.

See *Moods and Tenses*, §§ 261–264.

**1350.** An independent subjunctive with *μή* may express a cautious assertion, or a suspicion that something *may be* true; and with *μή οὐ* a cautious negation, or a suspicion that something *may not be* true. This is a favorite usage with Plato. *E.g.*

*Μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν, I suspect that the truth may be too rude a thing to tell, P. G. 462<sup>a</sup>. 'Αλλὰ μὴ οὐ τοῦτ' ἢ χαλεπὸν but I rather think that this may not be a difficult thing, P. Ap. 39<sup>a</sup>.*

**1351.** The indicative may be thus used (1350) with *μή* or *μή οὐ*, referring to present or past time. *E.g.*

*'Αλλὰ μὴ τοῦτο οὐ καλῶς ὁμολογήσαμεν, but perhaps we did not do well in assenting to this, P. Men. 89<sup>a</sup>. (Compare φοβοῦμαι μὴ ἐπαθεῖν, I fear that he suffered, 1380.)*

**1352.** In Attic Greek *ὅπως* and *ὅπως μή* are used colloquially with the future indicative in commands and prohibitions. *E.g.*

*Νῦν οὖν ὅπως σώσεις με, so now save me, Ar. N. 1177. Κατάθου τὰ σκεύη, χῶπως ἐρεῖς ἐνταῦθα μηδὲν ψεύδος, put down the packs, and tell no lies here, Ar. R. 627. 'Οπως οὖν ἔσεσθε ἄξιοι τῆς ἐλευθερίας, (see that you) prove yourselves worthy of freedom, X. A. 1, 7<sup>a</sup>. 'Οπως μοι μὴ ἐρεῖς ὅτι ἔστι τὰ δώδεκα δις ἕξ, see that you do not tell me that twelve is twice six, P. Rp. 337<sup>b</sup>.*

**1353.** N. The construction of 1352 is often explained by an ellipsis of *σκοπεῖ* or *σκοπεῖτε* (see 1372).

**1354.** N. The subjunctive occasionally occurs here with *ὅπως* *μή*, but not with *ὅπως* alone.

### III. HOMERIC SUBJUNCTIVE LIKE FUTURE INDICATIVE. —INTERROGATIVE SUBJUNCTIVE.

**1355.** In Homer, the subjunctive in independent sentences sometimes has the force of a future indicative. *E.g.*

*Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι, for I never yet saw nor shall I ever see such men, Il. 1, 262. Καί ποτέ τις εἴπησιν, and one will (or may) some time say, Il. 6, 459.*

**1356.** N. This subjunctive may, like the future indicative, take *κέ* or *ἄν* in a potential sense. (See 1305, 2.)

**1357.** N. The question τί πάθω; *what will become of me?* or *what harm will it do me?* (literally, *what shall I undergo?*) carries this use even into Attic Greek. *E.g.*

\*ὦ μοι ἐγὼ, τί πάθω; *Od.* 5, 465. Τί πάθω τλήμων; *what will become of me, wretched one?* *A.P.* 912. Τὸ μέλλον, εἰ χρὴ, πείσομαι· τί γὰρ πάθω; *I shall suffer what is to come, if it must be; for what harm can it do me?* *E.Ph.* 895.

**1358.** The first person of the subjunctive may be used in questions of appeal, where a person asks himself or another *what he is to do*. The negative is μή. It is often introduced by βούλει or βούλεσθε (in poetry θέλεις or θέλετε). *E.g.*

Εἰπω ταῦτα; *shall I say this?* or βούλει εἰπω ταῦτα; *do you wish that I should say this?* Ποῖ τράπωμαι; ποῖ πορευθῶ; *whither shall I turn? whither shall I go?* *E.Hec.* 1099. Ποῦ δὴ βούλει καθιζόμενοι ἀναγνῶμεν; *where now will thou that we sit down and read?* *P.Phdr.* 228°.

**1359.** N. The third person is sometimes found in these questions, chiefly when τίς has the force of *we*; as Τί τις εἶναι τοῦτο φῆ; *what shall we say this is?* *D.* 19, 88.

#### IV. Οὐ μή WITH SUBJUNCTIVE AND FUTURE INDICATIVE.

**1360.** The subjunctive (generally the aorist) and sometimes the future indicative are used with the double negative οὐ μή in the sense of an emphatic future indicative with οὐ. *E.g.*

Οὐ μὴ πίθηται, *he will not obey*, *S.Ph.* 103. Οὔτε γὰρ γίγνεται οὔτε γέγονεν, οὐδὲ οὖν μὴ γένηται, *for there is not, nor has there been, nor will there ever be, etc.*, *P.Rp.* 492°. Οὐ ποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε, *you never shall suffer this at my hands*, *S.El.* 1029. Οὐ τοι μήποτε σε . . . ἄκοντά τις ἄξει, *no one shall ever take you against your will, etc.*, *S.O.C.* 176.

**1361.** In the dramatic poets, the second person singular of the future indicative (occasionally of the aorist subjunctive) with οὐ μή may express a strong prohibition. *E.g.*

Οὐ μὴ καταβήσῃ, *don't come down (you shall not come down)*, *Ar.V.* 397. Οὐ μὴ τάδε γηρύσῃ, *do not speak out in this way*, *E.Hip.* 213. Οὐ μὴ σκώψῃς, *do not jeer*, *Ar.N.* 296.

This construction is not interrogative.

V. FINAL AND OBJECT CLAUSES AFTER *ἵνα*, *ὥς*, *ὅπως*, *ὅφρα*,  
AND *μή*.

**1362.** The final particles are *ἵνα*, *ὥς*, *ὅπως*, and (epic and lyric) *ὅφρα*, *that, in order that*. To these must be added *μή*, *lest* or *that*, which became in use a negative final particle. The clauses which are introduced by these particles may be divided into three classes:—

1. Pure final clauses, expressing a purpose or motive; as *ἔρχεται ἵνα τοῦτο ἴδῃ*, *he is coming that he may see this*. Here all the final particles are used (see 1368).

2. Object clauses with *ὅπως* after verbs signifying to *strive for, to care for, to effect*; as *σκόπει ὅπως τοῦτο γενήσεται*, *see to it that this is done*.

3. Clauses with *μή* after verbs of *fear* or *caution*; as *φοβεῖται μὴ τοῦτο γένηται*, *he fears that (or lest) this may happen*.

**1363.** The first two classes are to be specially distinguished. The object clauses in 2 are the *direct object* of the leading verb, and can even stand in apposition to an object accusative like *τοῦτο*; as *σκόπει τοῦτο, ὅπως μὴ σε ὀφεται*, *see to this, namely, that he does not see you*. But a final clause could stand in apposition only to *τούτου ἕνεκα*, *for the sake of this*, or *διὰ τοῦτο*, *to this end*; as *ἔρχεται τούτου ἕνεκα, ἵνα ἡμᾶς ἴδῃ*, *he is coming for this purpose, namely, that he may see us*.

For the origin of the clauses in 3, and the development of final clauses, see *Moods and Tenses*, §§ 307–316.

**1364.** The negative in all these clauses is *μή*; except after *μή*, *lest*, where *οὐ* is used.

I. PURE FINAL CLAUSES.

**1365.** Final clauses take the subjunctive after primary tenses, and the optative after secondary tenses. *E.g.*

*Δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ*, *I think we should burn our wagons, that our cattle may not be our commanders*, X. A. 3, 2<sup>nd</sup>. *Εἰπω τι δῆτα καλλ', ἐν' ὀργίσῃ πλέον;* *shall I speak still further, that you may be the more angry?* S. O. T. 364. *Παρακαλεῖς ἰατροὺς, ὅπως μὴ ἀποθάνῃ*, *you call in physicians, that he may not die*, X. M. 2, 10<sup>2</sup>. *Λυσίτελέϊ ἔασαι ἐν τῷ παρόντι, μὴ*

καὶ τοῦτον πολέμον προσθώμεθα, *it is expedient to allow it for a time, lest we add him to the number of our enemies*, X. C. 2, 41<sup>2</sup>. Φίλος ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίῃ δίκην, *he wished to be a friend to the most powerful, that he might do wrong and not be punished*, X. A. 2, 6<sup>21</sup>. Τοῦτον ἕνεκα φίλων ᾤετο δεῖσθαι, ὡς συνέρχους ἔχοι, *he thought he needed friends for this purpose, namely, that he might have helpers*, X. A. 1, 9<sup>21</sup>. Ἀφικόμην, ὅπως σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαι μί τι, *I came that I might gain some good by your return home*, S. O. T. 1005.

Κεφαλῇ κατανεύσομαι, ὅφρα πεποιθήσῃς, *I will nod my assent, that you may trust me*, Il. 1, 522. Ἐνθα κατέσχετ', ὅφρ' ἔταρον θάπτοι, *he tarried there, that he might bury his companion*, Od. 3, 284.

1366. N. The future indicative is rarely found in final clauses after ὅπως, ὅφρα, ὥς, and μῆ. This is almost entirely confined to poetry. See *Od.* 1, 56, 4, 163; *Il.* 20, 301; *Ar. Eccl.* 495.

1367. N. The adverb ἄν (κέ) is sometimes joined with ὥς, ὅπως, and ὅφρα before the subjunctive in final clauses; as ὥς ἄν μάθῃς, ἀντάκουσον, *hear the other side, that you may learn*, X. A. 2, 51<sup>6</sup>.

For this use, see *Moods and Tenses*, §§ 325-28. The final optative with ἄν is probably always potential (1327).

1368. N. Ὅφρα is the most common final particle in Homer, ὥς in tragedy, and ἵνα in comedy and prose. But ὅπως exceeds ἵνα in Thucydides and Xenophon. Ὡς was never in good use in prose, except in Xenophon.

1369. As final clauses express the purpose or motive of *some person*, they admit the double construction of indirect discourse (1481, 2; 1503). Hence, instead of the optative after past tenses, we can have the mood and tense which would be used when a person conceived the purpose; that is, we can say either ἦλθεν ἵνα ἴδοι, *he came that he might see* (1365), or ἦλθεν ἵνα ἴδῃ, because the person himself would have said ἔρχομαι ἵνα ἴδω, *I come that I may see*. *E.g.*

Ἐνεβούλενε τοῖς ἄλλοις ἐκπλεῦσαι, ὅπως ἐπὶ πλέον ὁ σῆτος ἀντίσχη, *he advised the rest to sail away, that the provisions might hold out longer*, T. 1, 65. Τὰ πλοῖα κατέκανσεν, ἵνα μὴ Κῦρος διαβῇ, *he burnt the vessels, that Cyrus might not pass over*, X. A. 1, 41<sup>8</sup>.

1370. N. The subjunctive is even more common than the optative after past tenses in certain authors, as Thucydides and Herodotus; but much less so in others, as Homer and Xenophon.

**1371.** The past tenses of the indicative are used in final clauses with *ἵνα*, sometimes with *ὅπως* or *ὥς*, to denote that the purpose is dependent on some act which does not or did not take place (as on some unfulfilled condition or some unaccomplished wish), and therefore *is not* or *was not attained*. *E.g.*

Τί μ' οὐ λαβὼν ἔκτεινας εὐθὺς, ὥς ἔδειξα μήποτε, κ.τ.λ.; *why did you not take me and kill me at once, that I might never have shown (as I have done), etc.?* S. O. T. 1391. Φεῦ, φεῦ, τὸ μὴ τὰ πράγματ' ἀνθρώποις ἔχειν φωνήν, ἵν' ἦσαν μὴδὲν οἱ δεινοὶ λόγοι, *Alas! alas! that the facts have no voice for men, so that words of eloquence might be as nothing*, E. frag. 442.

## II. OBJECT CLAUSES WITH ὅπως AFTER VERBS OF STRIVING, ETC.

**1372.** Object clauses depending on verbs signifying *to strive for*, *to care for*, *to effect*, regularly take the future indicative with *ὅπως* or *ὅπως μὴ* after both primary and secondary tenses.

The future optative *may* be used after secondary tenses, as the correlative of the future indicative, but commonly the indicative is retained on the principle of 1369. *E.g.*

Φρόντιζ' ὅπως μὴδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις, *take heed that you do nothing unworthy of this honor*, I. 2, 37. Ἐπεμελεῖτο ὅπως μὴ ἄσιτοί ποτε ἔσονται, *he took care that they should never be without food*, X. C. 8, 1<sup>48</sup> (here ἔσονται would be more common). Ἐπρασσον ὅπως τις βοήθεια ἦξει, *they were trying to effect (this), that some assistance should come*, T. 3, 4.

For *ὅπως* and *ὅπως μὴ* with the future indicative in commands and prohibitions, often explained by an ellipsis of *σκόπει* or *σκοπεῖτε* in this construction, see 1352.

**1373.** The future indicative with *ὅπως* sometimes follows verbs of *exhorting*, *entreating*, *commanding*, and *forbidding*, which commonly take an infinitive of the object; as *διακελεύονται ὅπως τιμωρῆσεται πάντας τοὺς τοιούτους*, *they exhort him to take vengeance on all such*, P. Rp. 549<sup>e</sup>. (See 1377.)

**1374.** 1. Sometimes the present or aorist subjunctive and optative is used here, as in final clauses. *E.g.*

"*Ἄλλου του ἐπιμελήσει ἢ ὅπως ὃ τι βέλτιστοι πολῖται ὦμεν; will you care for anything except that we may be the best possible citizens?* P. G. 515<sup>b</sup>. *Ἐπεμέλετο αὐτῶν, ὅπως αἰὲ ἀνδράποδα διατελοῖεν, he took care that they should always remain slaves,* X. C. 8, 1<sup>44</sup>.

2. Xenophon allows ὥς with the subjunctive here.

1375. N. *Μή, lest*, may be used for ὅπως *μή* and the subjunctive.

1376. N. *Ἄν* or *κέ* can be used here, as in final clauses (1367), with ὅπως or ὥς and the subjunctive.

1377. In Homer the construction of 1372 with ὅπως and the future is not found; but verbs signifying *to plan, consider, and try* take ὅπως or ὥς and the subjunctive or optative. *E.g.*

*Φραζώμεθ' ὅπως ὅχ' ἄριστα γένηται, let us consider how the very best may be done, Od. 13, 365. Φράσσεται ὥς κε νέηται, he will plan for his return, Od. 1, 205. Βούλεον ὅπως ὅχ' ἄριστα γένοιτο, they deliberated that the very best might be done, Od. 9, 420. So rarely with λίσσομαι, entreat (see 1373).*

### III. CLAUSES WITH *μή* AFTER VERBS OF *FEARING*, ETC.

1378. After verbs denoting *fear, caution, or danger, μή, that or lest*, takes the subjunctive after primary tenses, and the optative after secondary tenses. The subjunctive may also follow secondary tenses, to retain the mood in which the fear originally occurred to the mind. *E.g.*

*Φοβούμαι μή τοῦτο γένηται (vereor ne accidat), I fear that this may happen; φοβούμαι μή οὐ τοῦτο γένηται (vereor ut accidat), I fear that this may not happen (1364). Φροντίζω μή κράτιστον ἦ μοι σιγᾶν, I am anxious lest it may be best for me to be silent, X. M. 4, 2<sup>80</sup>. Οὐκέτι ἐπετίθεντο, δεδιότες μή ἀποτμηθείησαν, they no longer made attacks, fearing lest they should be cut off, X. A. 3, 4<sup>20</sup>. Ἐφοβοῦντο μή τι πάθῃ, they feared lest he should suffer anything (1369), X. Sy. 2, 11.*

1379. N. The future indicative is very rarely used after *μή* in this construction. But ὅπως *μή* is sometimes used here, as in the object clauses of 1372, with both future indicative and subjunctive; as *δέδοικα ὅπως μή ἀνάγκη γενήσεται, I fear that there may come a necessity, D. 9, 75. Ὅπως μή* here is the equivalent of *μή, that or lest*, in the ordinary construction.



**1380.** Verbs of *fearing* may refer to objects of fear which are *present* or *past*. Here *μή* takes the present and past tenses of the indicative. *E.g.*

*Δέδοικα μή πληγῶν δέει, I fear that you need blows, Ar. N. 493.*  
*Φοβούμεθα μή ἀμφοτέρων ἅμα ἡμαρτήκαμεν, we fear that we have*  
*missed both at once, T. 3, 53.* *Δεῖδω μή δὴ πάντα θεὰ νημερτέα εἶπεν,*  
*I fear that all which the Goddess said was true, Od. 5, 300.* *Ὅρα μή*  
*παίζων ἔλεγεν, beware lest he was speaking in jest, P. Th. 145<sup>b</sup>.*

## VI. CONDITIONAL SENTENCES.

**1381.** In conditional sentences the clause containing the condition is called the *protasis*, and that containing conclusion is called the *apodosis*. The *protasis* is introduced by some form of *εἰ*, *if*.

*Al* for *εἰ* is sometimes used in Homer.

**1382.** The adverb *ἄν* (epic *κέ* or *κέν*) is regularly joined to *εἰ* in the *protasis* when the verb is in the subjunctive; *εἰ* with *ἄν* forming *ἐάν*, *ἄν*, or *ἤν*. (See 1299, 2.) The simple *εἰ* is used with the indicative and optative. The same adverb *ἄν* is used in the *apodosis* with the optative, and also with the past tenses of the indicative when it is implied that the condition is not fulfilled.

**1383.** 1. The negative adverb of the *protasis* is regularly *μή*, that of the *apodosis* is *οὐ*.

2. When *οὐ* stands in a *protasis*, it generally belongs to some particular word (as in *οὐ πολλοί, few, οὐ φημι, I deny*), and not to the *protasis* as a whole; as *ἐάν τε σὺ καὶ Ἄνυτος οὐ φῆτε ἐάν τε φῆτε*, both *if you and Anytus deny it and if you admit it, P. Ap. 25<sup>b</sup>.*

**1384.** 1. The supposition contained in a *protasis* may be either *particular* or *general*. A particular supposition refers to a definite act or to several definite acts, supposed to occur at some definite time or times; as *if he (now) has this, he will give it; if he had it, he gave it; if he had had the power, he would have helped me; if he shall receive it (or if he receives it), he will give it; if he should receive it, he would give it*. A general supposition refers indefinitely to any act or acts of a given class, which may be supposed to

occur or to have occurred at any time; as *if ever he receives anything, he (always) gives it; if ever he received anything, he (always) gave it; if (on any occasion) he had had the power, he would (always) have helped me; if ever any one shall (or should) wish to go, he will (or would) always be permitted.*

2. Although this distinction is seen in all classes of conditions (as the examples show), it is only in the present and past conditions which do not imply non-fulfilment, i.e. in those of class I. (below), that the distinction affects the *construction*. Here, however, we have two classes of conditions which contain only general suppositions.

#### CLASSIFICATION OF CONDITIONAL SENTENCES.

**1385.** The classification of conditional sentences is based partly on the time to which the supposition refers, partly on what is implied with regard to the fulfilment of the condition, and partly on the distinction between particular and general suppositions explained in 1384.

**1386.** Conditional sentences have *four* classes, two (I. and II.) containing present and past suppositions, and two (III. and IV.) containing future suppositions. Class I. has two forms, one (a) with chiefly particular suppositions (present and past), the other (b) with only general suppositions (1. present, 2. past).

**1387.** We have thus the following forms:—

I. Present and past suppositions implying nothing as to fulfilment of condition:

- |                         |   |   |
|-------------------------|---|---|
| (a) Chiefly Particular: | { | ( <i>protasis</i> ) <i>ei</i> with indicative; ( <i>apodosis</i> ) any form of the verb. <i>Εἰ πράσσει τοῦτο, καλῶς ἔχει, if he is doing this, it is well. Εἰ ἔπραξε τοῦτο, καλῶς ἔχει, if he did this, it is well.</i> (See 1390.) — In Latin: <i>si hoc facit, bene est.</i>  |
| (b) General:            | { | 1. ( <i>prot.</i> ) <i>ἐάν</i> with subjunctive; ( <i>apod.</i> ) present indicative. <i>Ἐάν τις κλέπτῃ, κολάζεται, if any one (ever) steals, he is (always) punished.</i> (See 1393, 1.)<br>2. ( <i>prot.</i> ) <i>ei</i> with optative; ( <i>apod.</i> ) imperfect indicative. <i>Εἰ τις κλέπτοι, ἐκολάζετο, if any one ever stole, he was (always) punished.</i> (See 1393, 2.) — For the Latin, see 1388. |

II. Present and past suppositions implying that the condition is not fulfilled :

(*protasis*) εἰ with past tense of indicative; (*apodosis*) past tense of indicative with ἄν. Εἰ ἔπραξε τοῦτο, καλῶς ἂν ἔσχεν, *if he had done this, it would have been well*. Εἰ ἔπρασσε τοῦτο, καλῶς ἂν εἶχεν, *if he were doing this, it would (now) be well, or if he had done this, it would have been well*. (See 1397.)

In Latin : *si hoc faceret, bene esset* (present); *si hoc fecisset, bene fuisset* (past).

III. Future suppositions in more vivid form :

(*prot.*) εἰάν with subjunctive (sometimes εἰ with future indicative); (*apod.*) any future form. Ἐὰν πράσῃ (or πράξῃ) τοῦτο, καλῶς ἔξει, *if he shall do this (or if he does this), it will be well* (sometimes also εἰ πράξει τοῦτο, etc.). (See 1403 and 1405.)

In Latin : *si hoc faciet (or fecerit), bene erit*.

IV. Future suppositions in less vivid form :

(*prot.*) εἰ with optative; (*apod.*) optative with ἄν. Εἰ πράσσοι (or πράξειε) τοῦτο, καλῶς ἂν ἔχοι, *if he should do this, it would be well*. (See 1408.)

In Latin : *si hoc faciat, bene sit*.

**1388.** N. The Latin commonly agrees with the English in not marking the distinction between the general and the particular present and past conditions by different forms, and uses the indicative in both alike. Occasionally even the Greek does the same (1395).

**1389.** N. In external form (εἰάν with the subjunctive) the general present condition agrees with the more vivid future condition. But in sense there is a much closer connection between the general and the particular present condition, which in most languages (and sometimes even in Greek) coincide also in form (1388). On the other hand, εἰάν with the subjunctive in a future condition agrees generally in sense with εἰ and the *future* indicative (1405), and is never interchangeable with εἰ and the *present* indicative.

# I. PRESENT AND PAST CONDITIONS WITH NOTHING IMPLIED.

## (a) SIMPLE SUPPOSITIONS, CHIEFLY PARTICULAR.

**1390.** When the *protasis simply states a present or*

past particular supposition, implying nothing as to the fulfilment of the condition, it has the indicative with *εἰ*. Any form of the verb may stand in the apodosis. *E.g.*

*Εἰ ἡσυχίαν Φίλιππος ἄγει, οὐκέτι δὲ λέγειν*, if Philip is keeping peace (with us), we need talk no longer, D. 8, 5. *Εἰ ἐγὼ Φαῖδρον ἄγνοῶ, καὶ ἑμαντοῦ ἐπιλέλησμαι· ἀλλὰ γὰρ οὐδέτερά ἐστι τούτων*, if I do not know Phaedrus, I have forgotten myself; but neither of these is so, P. Phdr. 228<sup>a</sup>. *Εἰ θεοῦ ἦν, οὐκ ἦν αἰσχροκερδής*, if he was the son of a God, he was not avaricious, P. Rp. 408<sup>c</sup>. *Ἄλλ' εἰ δοκεῖ, πλέωμεν*, but if it pleases you, let us sail, S. Ph. 526. *Κάκιστ' ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ*, may I die most wretchedly, if I do not love Xanthias, Ar. R. 579.

**1391.** N. Even the future indicative can stand in a protasis of this class if it expresses merely a *present* intention or necessity that something shall hereafter be done; as *αἶρε πλῆκτρον, εἰ μαχεῖ*, raise your spur, if you are going to fight, Ar. Av. 759. Here *εἰ μέλλεις μάχεσθαι* would be the more common expression in prose. It is important to notice that a future of this kind could never be changed to the subjunctive, like the ordinary future in protasis (1405).

**1392.** N. For present or past conditions containing a potential indicative or optative (with *ἄν*), see 1421, 3.

(b) PRESENT AND PAST GENERAL SUPPOSITIONS.

**1393.** In general suppositions, the apodosis expresses a *customary* or *repeated* action or a *general truth* in present or past time, and the protasis refers in a general way to any of a class of acts.

1. Present general suppositions have *εἰάν* with the subjunctive in the protasis, and the present indicative (or some other present form denoting repetition) in the apodosis. *E.g.*

*\*Ὦν ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν*, if death comes near, no one is (ever) willing to die, E. Al. 671. *\*Ἄπας λόγος, ἂν ἀπῇ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν*, all speech, if deeds are wanting, appears a vain and empty thing, D. 2, 12.

2. Past general suppositions have *εἰ* with the optative in the protasis, and the imperfect indicative (or some other form denoting past repetition) in the apodosis. *E.g.*

Εἴ τις θορυβούμενος αἰσθοίτο, κατασβεννύναι τὴν παραχῇν ἐπειρᾶτο, *if he saw any falling into disorder (or whenever he saw, etc.), he (always) tried to quiet the confusion*, X. C. 5, 3<sup>56</sup>. Εἴ τις ἀντεῖποι, εὐθὺς τεθνήκει, *if any one refused, he was immediately put to death*, T. 8, 66. This construction occurs only once in Homer.

**1394.** N. The gnomic aorist, which is a primary tense (1268), can always be used here in the apodosis with a dependent subjunctive; as ἦν τις παραβαίῃ, ζημίαν αὐτοῖς ἐπέθεσαν, *if any one transgresses, they (always) impose a penalty on him*, X. C. 1, 2<sup>2</sup>.

**1395.** N. The indicative is occasionally used in the place of the subjunctive or optative in general suppositions; that is, these sentences may follow the construction of ordinary present and past suppositions (1390), as in Latin and English; as εἴ τις δύο ἢ καὶ πλείους τις ἡμέρας λογίζεται, μάταιός ἐστιν, *if any one counts on two or even more days, he is a fool*, S. Tr. 944.

**1396.** N. Here, as in future conditions (1406), εἰ (without ἄν) is sometimes used with the subjunctive in poetry. In Homer this is the more frequent form in *general* conditions.

## II. PRESENT AND PAST CONDITIONS WITH SUPPOSITION CONTRARY TO FACT.

**1397.** When the protasis states a present or past supposition, implying that the condition *is not* or *was not fulfilled*, the secondary tenses of the indicative are used in both protasis and apodosis. The apodosis has the adverb ἄν.

The imperfect here refers to present time or to an act as going on or repeated in past time, the aorist to a simple occurrence in past time, and the (rare) pluperfect to an act completed in past or present time. *E.g.*

Ταῦτα οὐκ ἂν ἐδύναντο ποιεῖν, εἰ μὴ διαίτη μετρία ἐχρῶντο, *they would not be able (as they are) to do this, if they did not lead an abstemious life*, X. C. 1, 2<sup>16</sup>. Πολὺν ἂν θαυμαστότερον ἦν, εἰ ἐτιμῶντο, *it would be far more wonderful, if they were honored*, P. Rp. 489<sup>b</sup>. Εἰ ἦσαν ἄνδρες ἀγαθοὶ, ὥς σὺ φῆς, οὐκ ἂν ποτε ταῦτα ἐπασχον, *if they had been good men, as you say, they would never have suffered these things* (referring to several cases), P. G. 516<sup>a</sup>. Καὶ ἴσως ἂν ἀπέθανον, εἰ μὴ ἡ ἀρχὴ κατελύθη, *and perhaps I should have perished, if the government had not been put down*, P. Ap. 32<sup>d</sup>. Εἰ

ἀπεκρίνω, ἱκανῶς ἂν ἤδη ἐμεμαθήκη, *if you had answered, I should already have learned enough (which now I have not done)*, P. Euthyph. 14f. Εἰ μὴ ὑμεῖς ἤλθετε, ἐπορευόμεθα ἂν ἐπὶ τὸν βασιλέα, *if you had not come (aor.)*, *we should now be on our way (impf.) to the King*, X. A. 2, 14.

1398. N. In Homer the imperfect in this class of sentences is always past (see *Il.* 7, 273; 8, 130); and the present optative is used where the Attic would have the imperfect referring to *present* time; as εἰ μὲν τις τὸν ὄνειρον ἄλλος ἔνισπεν, ψεύδος κεν φαίμεν καὶ νοσφιζόμεθα μᾶλλον, *if any other had told this dream (1397)*, *we should call it a lie and rather turn away from it*, *Il.* 2, 80: see 24, 222.

1399. N. In Homer the optative with *κέ* is occasionally past in apodosis; as καὶ νύ κεν ἐνθ' ἀπόλοιτο Αἰνείας, εἰ μὴ νόησε Ἀφροδίτη, *and now Aeneas would there have perished, had not Aphrodite perceived him*, *Il.* 5, 311. (Here ἀπώλετο would be the regular form in Homer, as in other Greek.)

Homer has also a past potential optative: see *Il.* 5, 85.

1400. 1. The imperfects ἔδει, χρῆν or ἐχρῆν, ἐξῆν, εἰκὸς ἦν, and others denoting *obligation, propriety, possibility*, and the like, are often used with the infinitive to form an apodosis implying the non-fulfilment of a condition. \**Αν* is not used here, as these phrases simply express *in other words* what is usually expressed by the indicative with *ἂν*.

Thus, ἔδει σε τοῦτον φιλεῖν, *you ought to love him (but do not)*, or *you ought to have loved him (but did not)*, is substantially equivalent to *you would love him*, or *would have loved him* (ἐφίλεις ἂν τοῦτον), *if you did your duty* (τὰ δέοντα). So ἐξῆν σοι τοῦτο ποιῆσαι, *you might have done this (but you did not do it)*; εἰκὸς ἦν σε τοῦτο ποιῆσαι, *you would properly (εἰκότως) have done this*. The actual apodosis is here always in the infinitive, and the reality of the action of the infinitive is generally denied.

2. When the present infinitive is used, the construction refers to the present or to continued or repeated action in the past; when the aorist is used, it refers to the past. *E.g.*

Τούσδε μὴ ζῆν ἔδει, *these ought not to be living (as they are)*, S. Ph. 418. Μένειν γὰρ ἐξῆν, *for he might have stood his ground (but did not)*, D. 3, 17. Θανεῖν σε χρῆν πάρος τέκνων, *you ought to have died before your children*, E. And. 1208. Εἰ ἐβούλετο δίκαιος εἶναι, ἐξῆν αὐτῷ μισθῶσαι τὸν οἶκον, *he might have let the house, if he had wished to be just*, L. 32, 23.

1401. N. When the actual apodosis is in the verb of obligation,

etc., *ἔδει* *ἂν* can be used; as *εἰ τὰ δέοντα οὗτοι συνεβούλευσαν, οὐδὲν ἂν ὑμᾶς νῦν ἔδει βουλευέσθαι*, *if these men had given you the advice you needed, there would now be no need of your deliberating*, D.4.1.

**1402.** 1. Other imperfects, especially *ἐβουλόμην*, sometimes take the infinitive without *ἂν* on the same principle with *ἔδει* etc.; as *ἐβουλόμην οὐκ ἐρίζειν ἐνθάδε*, *I would I were not contending here (as I am)*, or *I would not be contending here*, Ar. R. 866.

2. So *ὤφελον* or *ὤφελλον*, *ought*, aorist and imperfect of *ὀφείλω*, *owe* (epic for *ὀφείλω*), in Homer; whence comes the use of *ὤφελον* in wishes (1512); as *ὤφελε Κῦρος ζῆν*, *would that Cyrus were alive*, X. A.2, 14.

3. So *ἔμελλον* with the infinitive; as *φθίσεσθαι ἔμελλον, εἰ μὴ ἔειπες*, *I should have perished (was about to perish)*, *if thou hadst not spoken*, Od. 13, 383. So D. 19, 159.

### III. FUTURE CONDITIONS, MORE VIVID FORM.

#### SUBJUNCTIVE IN PROTASIS WITH FUTURE APODOSIS.

**1403.** When a supposed future case is stated *distinctly* and *vividly* (as in English, *if I shall go*, or *if I go*), the protasis has the subjunctive with *εἰάν* (epic *εἰ κε*), and the apodosis has the future indicative or some other form of future time. *E.g.*

*Εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη, αὐτὸς ἔπειθ Ἑλένην ἔχέτω καὶ κτήματα πάντα*, *if Alexander shall slay Menelaus, then let him have Helen and all the goods himself*, Il. 3, 281. *Ἄν τις ἀνθιστῆται, πειρασόμεθα χειροῦσθαι*, *if any one shall stand opposed to us, we shall try to overcome him*, X. A.7, 3<sup>11</sup>. *Ἐὰν οὖν ἴης νῦν, πότε ἔσει οἶκοι;* *if therefore you go now, when will you be at home?* X. C.5, 3<sup>π</sup>.

**1404.** N. The older English forms *if he shall go* and *if he go* both express the force of the Greek subjunctive and future indicative in protasis; but the ordinary modern English uses *if he goes* even when the time is clearly future.

**1405.** The future indicative with *εἰ* is very often used for the subjunctive in future conditions, as a still more vivid form of expression, especially in appeals to the feelings, and in threats and warnings. *E.g.*

*Εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακά*, *if you do not (shall not) restrain your tongue, you will have trouble*, E. frag. 5. This common use of the future must not be confounded with that of 1391.

**1406.** N. In Homer *εἰ* (without *ἄν* or *κέ*) is sometimes used with the subjunctive in future conditions, apparently in the same sense as *εἰ κε* or *ἤν*; as *εἰ δὲ νῆ' ἐθέλῃ δλίσσαι*, *but if he shall wish to destroy our ship*, *Od.* 12, 348. This is more common in general conditions in Homer (see 1396). The same use of *εἰ* for *εἰάν* is found occasionally even in Attic poetry.

**1407.** N. For the Homeric subjunctive with *κέ* in the apodosis of a future condition, see 1305, 2.

#### IV. FUTURE CONDITIONS, LESS VIVID FORM.

##### OPTATIVE IN BOTH PROTASIS AND APODOSIS.

**1408.** When a supposed future case is stated in a *less distinct* and *vivid* form (as in English, *if I should go*), the protasis has the optative with *εἰ*, and the apodosis has the optative with *ἄν*. *E.g.*

*Εἴης φορητὸς οὐκ ἄν, εἰ πρᾶσσοις καλῶς*, *you would not be endurable, if you should be in prosperity*, *A.Pr.* 979. *Οὐ πολλὴ ἄν ἀλογία εἴη, εἰ φοβοῖτο τὸν θάνατον ὁ τοιοῦτος*; *would it not be a great absurdity, if such a man should fear death?* *P.Ph.* 68<sup>b</sup>. *Οἶκος δ' αὐτὸς, εἰ φθογγὴν λάβοι, σαφέστατ' ἄν λέξειεν*, *but the house itself, if it should find a voice, would speak most plainly*, *A.Ag.* 37.

**1409.** The optative with *ἄν* in apodosis is the potential optative: see 1329.

**1410.** N. The *future* optative cannot be used in protasis or apodosis, except in indirect discourse representing the future indicative after a past tense (see the second example under 1497, 2).

**1411.** N. *Εἴ κε* is sometimes found with the optative in Homer, in place of the simple *εἰ* (1408); as *εἰ δέ κεν Ἄργος ἰκοίμεθ'*, . . . *γαμβρός κέν μοι ᾖ*, *and if we should ever come to Argos, he would be my son-in-law*, *Il.* 9, 141.

**1412.** N. For the Homeric optative used like the past tenses of the indicative in unreal conditions, see 1398 and 1399.

#### PECULIAR FORMS OF CONDITIONAL SENTENCES.

##### ELLIPSIS AND SUBSTITUTION IN PROTASIS OR APODOSIS.

**1413.** The protasis sometimes is not expressed in its regular form with *εἰ* or *εἰάν*, but is contained in a participle, or implied in an adverb or some other part of the sentence. When a participle represents the protasis,



its *tense* is always that in which the verb itself would have stood in the indicative, subjunctive, or optative,—the present (as usual) including the imperfect. *E.g.*

Πῶς δίκης οὐσης ὁ Ζεὺς οὐκ ἀπόλωλεν; *how is it that Zeus has not been destroyed, if Justice exists?* (εἰ δίκη ἐστίν), *Ar. N.* 904. Σὺ δὲ κλύων εἴσει τάχα, *but you will soon know, if you listen* (= ἐὰν κλύης), *Ar. Av.* 1390. Ἀπολούμαι μὴ τοῦτο μαθὼν, *I shall be ruined unless I learn this* (ἐὰν μὴ μάθω). Τοιαῦτά τᾶν γυναῖξιν συνναίων ἔχους, *such things would you have to endure if you should dwell among women* (i.e. εἰ συνναίους), *A. Se.* 195. Ἥπιστήσεν ἂν τις ἀκούσας, *any one would have disbelieved (such a thing) if he had heard it* (i.e. εἰ ἤκουσεν), *T.* 7, 28. Μαρμῶν δ' ἂν αἰτήσαντος (sc. σοῦ) ἤκόν σοι φέρων ἂν ἄρτον, *and if you (ever) cried for food (εἰ αἰτήσας, 1393, 2), I used to come to you with bread* (1296), *Ar. N.* 1383.

Διὰ γε ὑμᾶς αὐτοὺς πάλοι ἂν ἀπολώλειτουργ, *if it had depended on yourselves, you would long ago have been ruined*, *D.* 18, 49. Οὕτω γὰρ οὐκέτι τοῦ λοιποῦ πάσχοιμεν ἂν κακῶς, *for in that case we should no longer suffer harm* (the protasis being in οὕτω), *X. A.* 1, 1<sup>10</sup>. Οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι, *nor should I justly* (i.e. if I had justice) *fall into any trouble*, *S. An.* 240.

**1414.** 1. There is a (probably unconscious) suppression of the verb of the protasis in several phrases introduced by εἰ μὴ, *except. E.g.*

Τίς τοι ἄλλος ὁμοῖος, εἰ μὴ Πάτροκλος; *who else is like you, except Patroclus* (i.e. *unless it is P.*)? *Il.* 17, 475. Εἰ μὴ διὰ τὸν πρύτανιν, ἐνέπεσεν ἂν, *had it not been for the Prytanis (except for the P.), he would have been thrown in (to the Pit)*, *P. G.* 516<sup>a</sup>.

2. The protasis or the apodosis, or both, may be suppressed with the Homeric ὥς εἰ or ὥς εἴ τε; as τῶν νέες ὠκείαι ὥς εἰ πτέρον ἢ ἐνόημα, *their ships are swift as a wing or thought (as they would be if they were, etc.)*, *Od.* 7, 36.

For the double ellipsis in ὥσπερ ἂν εἴ, see 1313.

**1415.** N. In neither of the cases of 1414 is it probable that any definite verb was in the speaker's mind.

**1416.** N. The apodosis is sometimes entirely suppressed for rhetorical effect; as εἰ μὲν δώσουσι γέρας, *if they shall give me a prize, — very well*, *Il.* 1, 135; cf. 1, 580.

**1417.** N. Εἰ δὲ μὴ without a verb often has the meaning *otherwise*, even where the clause would not be negative if completed, or where the verb if supplied would be a subjunctive; as μὴ ποιήσῃς ταῦτα · εἰ δὲ μὴ, αἰτίαν ἔξεις, *do not do this; otherwise (if you do not do what I say) you will be blamed*, *X. An.* 7, 1<sup>a</sup>.

**1418.** The apodosis may be expressed by an infinitive or participle in indirect discourse, each tense representing its own tenses of the indicative or optative (1280; 1285). If the finite verb in the apodosis would have taken *ἄν*, this particle is used with the infinitive or participle. *E.g.*

Ἦγοῦμαι, εἰ τοῦτο ποιείτε, πάντα καλῶς ἔχειν, *I believe that, if you are doing this, all is well*; ἤγοῦμαι, ἂν τοῦτο ποιήτε, πάντα καλῶς ἔξειν, *I believe that, if you (shall) do this, all will be well*; οἶδα ὑμᾶς, ἂν ταῦτα γένηται, εὖ πράξοντας, *I know that you will prosper if this is (shall be) done*. For examples of the infinitive and participle with *ἄν*, see 1308.

**1419.** The apodosis may be expressed in an infinitive not in indirect discourse (1271), especially one depending on a verb of *wishing, commanding, advising*, etc., from which the infinitive receives a future meaning. *E.g.*

Βούλεται ἐλθεῖν ἂν τοῦτο γένηται, *he wishes to go if this (shall) be done*; κελεύω ὑμᾶς ἂν δύνησθε ἀπελθεῖν, *I command you to depart if you can*. For the principle of indirect discourse which appears in the *protasis* here after past tenses, see 1502, 1.

**1420.** N. Sometimes the apodosis is merely implied in the context, and in such cases *εἰ* or *ἂν* is often to be translated *supposing that, in case that, if perchance, or if haply*. *E.g.*

Ἄκουσον καὶ ἐμοῦ, ἂν σοι ταῦτὰ δοκῇ, *hear me also, in case the same shall please you (i.e. that then you may assent to it)*, P. Rp. 358<sup>b</sup>. So πρὸς τὴν πόλιν, εἰ ἐπιβοηθοῦεν, ἐχώρουν, *they marched towards the city, in case they (the citizens) should rush out (i.e. to meet them if they should rush out)*, T. 6, 100. On this principle we must explain αἶ κέν πως βούλεται, *if haply he may wish (i.e. in hope that he may wish)*, Il. 1, 66; αἶ κ' ἐθέλῃσθα, Od. 3, 92; and similar passages. For this construction, both in Homer and elsewhere, see *Moods and Tenses*, §§ 486-491.

#### MIXED CONSTRUCTIONS. — ΔΕ IN APODOSIS.

**1421.** The *protasis* and apodosis sometimes belong to different forms.

1. Especially any tense of the indicative with *εἰ* in the *protasis* may be followed by a potential optative with *ἄν* in the apodosis. *E.g.*

Εἰ κατ' οὐρανοῦ εἰλήλουθας, οὐκ ἂν θεοῖσι μαχοίμην, *if you*

have come down from heaven, I would not fight against the Gods, *Il.* 6, 128. *Εἰ νῦν γε δυστυχοῦμεν, πῶς τάναντί' ἂν πράττοντες οὐ σφζοίμεθ' ἄν;* if we are now unfortunate, how could we help being saved if we should do the opposite? *Ar. R.* 1449 (here *πράττοντες* = *εἰ πράττομεν*). *Εἰ οὗτοι ὀρθῶς ἀπέστησαν, ὑμεῖς ἂν οὐ χρεὼν ἄρχοιτε*, if these had a right to secede, you cannot (could not) possibly hold your power rightfully, *T.* 3, 40.

2. Sometimes a subjunctive or a future indicative in the protasis has a potential optative in the apodosis. *E.g.*

\**Ἦν ἐφῆς μοι, λέξαι μ' ἄν*, if you (will) permit me, I would fain speak, *S. El.* 551; *οὐδὲ γὰρ ἂν πολλαὶ γέφυραι ὦσιν, ἔχοιμεν ἂν ὅποι φυγόντες σωθῶμεν*, for not even if there shall be many bridges, could we find a place to fly to and be saved, *X. A.* 2, 4<sup>19</sup>; *ἀδικοίημεν ἂν, εἰ μὴ ἀποδώσω*, I should be guilty of wrong, should I (shall I) not restore her, *E. Hel.* 1010.

3. A potential optative (with *ἄν*) may express a present condition, and a potential indicative (with *ἄν*) may express a present or past condition; as *εἴπερ ἄλλῳ τῷ πειθοίμην ἂν, καὶ σοὶ πείθομαι*, if there is any man whom I would trust, I trust you, *P. Pr.* 329<sup>b</sup>, *εἰ τοῦτο ἰσχυρὸν ἦν ἂν τούτῳ τεκμήριον, κάμοι γενέσθω τεκμήριον*, if this would have been a strong proof for him, so let it be also a proof for me, *D.* 49, 58.

**1422.** The apodosis is sometimes introduced by *δέ, ἀλλά*, or *αὐτάρ*, which cannot be translated in English. *E.g.*

*Εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι*, but if they do not give her up, then I will take her myself, *Il.* 1, 137.

#### Εἰ AFTER VERBS OF WONDERING, ETC.

**1423.** Some verbs expressing *wonder, delight, contentment, disappointment, indignation*, etc. are followed by a protasis with *εἰ* where a causal sentence would often seem more natural. *E.g.*

*Θαυμάζω δ' ἔγωγε εἰ μηδεὶς ὑμῶν μήτ' ἐνθυμείται μήτ' ὀργίζεται*, and I wonder that no one of you is either concerned or angry (lit. if no one of you is, etc., I wonder), *D.* 4, 43; *ἀγανακτῶ εἰ ἂ νῶς μὴ οἷός τ' εἰμὶ εἰπεῖν*, I am indignant that (or if) I am not able to say what I mean, *P. Lach.* 194<sup>a</sup>. See also 1502, 2, for the principle of indirect discourse applied to these sentences.

**1424.** N. Such verbs are especially *θαυμάζω, αἰσχύνομαι, ἀγαπάω*, and *ἀγανακτέω*, with *δαινόν ἐστιν*. They sometimes take *ὅτι*, because, and a causal sentence (1505).

## VII. RELATIVE AND TEMPORAL SENTENCES.

**1425.** The principles of construction of relative clauses include all *temporal* clauses. Those introduced by *ἕως*, *πρίν*, and other particles meaning *until*, have special peculiarities, and are therefore treated separately (1463-1474).

Relative clauses may be introduced by relative pronouns or adverbs.

**1426.** The antecedent of a relative is either *definite* or *indefinite*. It is definite when the relative refers to a definite person or thing, or to some definite time, place, or manner; it is indefinite when no such definite person, thing, time, place, or manner is referred to. Both definite and indefinite antecedents may be either expressed or understood. *E.g.*

(*Definite.*) Ταῦτα ἃ ἔχω ὁρᾷς, *you see these things which I have*; or ἃ ἔχω ὁρᾷς. Ὅτε ἐβούλετο ἦλθεν, (*once*) *when he wished, he came*.

(*Indefinite.*) Πάντα ἃ ἂν βούλωνται ἔξουσιν, *they will have everything which they may want*; or ἃ ἂν βούλωνται ἔξουσιν, *they will have whatever they may want*. Ὅταν ἔλθῃ, τοῦτο πράξω, *when he shall come (or when he comes), I will do this*. Ὅτε βούλοιτο, τοῦτο ἐπρασσεν, *whenever he wished, he (always) did this*. Ὡς ἂν εἴπω, ποιῶμεν, *as I shall direct, let us act*. Ἄ ἔχει βούλομαι λαβεῖν, *I want to take whatever he has*.

## DEFINITE ANTECEDENT.

**1427.** A relative *as such* has no effect on the mood of the following verb. A relative with a definite antecedent therefore may take the indicative (with *οὐ* for its negative) or any other construction which could occur in an independent sentence. *E.g.*

Τίς ἐστ' ὁ χώρος δῆτ' ἐν ᾧ βεβήκαμεν; *what is the place to which we have come?* S. O. C. 52. Ἔως ἐστὶ καιρὸς, ἀντιλάβεσθε τῶν πραγμάτων, (*now*) *while there is an opportunity, take hold of the business*, D. 1, 20. Τοῦτο οὐκ ἐποίησεν, ἐν ᾧ τὸν δῆμον ἐτίμησεν ἄν, *he did not do this, in which he might have honored the people*, D. 21, 69. So ὃ μὴ γένοιτο, *and may this not happen*, D. 27, 67.

## INDEFINITE ANTECEDENT. — CONDITIONAL RELATIVE.

**1428.** 1. A relative clause with an indefinite antecedent has a conditional force, and is called a conditional relative clause. Its negative is always *μή*.

~ 2. Relative words, like *εἰ*, *if*, take *ἄν* before the subjunctive. (See 1299, 2.) With *ὅτε*, *ὁπότε*, *ἐπεὶ*, and *ἐπειδή*, *ἄν* forms *ὅταν*, *ὁπότεν*, *ἐπὶ* or *ἐπὶν* (Ionic *ἐπεάν*), and *ἐπειδάν*. \*A with *ἄν* may form *ἄν*. In Homer we generally find *ὅτε* *κε* etc. (like *εἰ κε*, 1406), or *ὅτε* etc. alone (1437).

**1429.** Conditional relative sentences have *four* classes, two (I. II.) containing *present* and *past*, and two (III. IV.) containing *future* conditions, which correspond to those of ordinary protasis (1386). Class I. has two forms, one (*a*) with chiefly particular suppositions, the other (*b*) with only general suppositions.

**1430.** I. (*a*) Present or past condition *simply stated*, with the indicative, — *chiefly* in particular suppositions (1390). *E.g.*

\*Ὁ τι βούλεται δώσω, *I will give him whatever he (now) wishes* (like *εἰ τι βούλεται, δώσω*, *if he now wishes anything, I will give it*). \*Α μὴ οἶδα, οὐδὲ οἶμαι εἰδέναι, *what I do not know, I do not even think I know* (like *εἰ τινα μὴ οἶδα*, *if there are any things which I do not know*), P. Ap. 21<sup>a</sup>; οὓς μὴ εὗρισκον, κενοτάφιον αὐτοῖς ἐποίησαν, *for any whom they did not find (= εἰ τινας μὴ εὗρισκον), they raised a cenotaph*, X. 6, 4<sup>9</sup>.

**1431.** (*b*) 1. Present general condition, depending on a present form denoting repetition, with subjunctive (1393, 1).

2. Past general condition, depending on a past form denoting repetition, with optative (1393, 2). *E.g.*

\*Ὁ τι ἄν βούληται δίδωμι, *I (always) give him whatever he wants* (like *εἰν τι βούληται*, *if he ever wants anything*); ὃ τι βούλοιτο ἐδίδουν, *I (always) gave him whatever he wanted* (like *εἰ τι βούλοιτο*). Συμμαχεῖν τούτοις ἐθέλουσιν ἅπαντες, οὓς ἂν ὀρώσι παρεσκευασμένους, *all wish to be allies of those whom they see prepared*, D. 4, 6. Ἦνίκ' ἂν οἴκοι γέγωνται, δρώσιν οὐκ ἀνασχετά, *when they get home, they do things unbearable*, Ar. Pa. 1179. Οὓς μὲν ἴδοι εὐτάκτως ἰόντας, τίνες τε εἰεν ἡρώτα, καὶ ἐπεὶ πύθοιτο ἐπὶν, *he (always) asked those whom he saw (at any time) marching in good order, who they were; and when he learned, he praised them*, X. C. 5, 3<sup>55</sup>. Ἐπειδὴ δὲ ἀνοιχθείη, εἰσηγμεν παρὰ τὸν Σωκράτη, *and (each morning) when the prison was opened, we went in to Socrates*, P. Ph. 59<sup>a</sup>.

**1432.** N. The indicative sometimes takes the place of the subjunctive or optative here, as in other general suppositions (1395). This occurs especially with *ὅστις*, which itself expresses the same idea of indefiniteness which *ὅς* with the subjunctive or optative usually expresses; as *ὅστις μὴ τῶν ἀρίστων ἀπτεται βουλευμάτων, κάκιστος εἶναι δοκεῖ*, *whoever does not cling to the best counsels seems to be most base*, S. An. 178. (Here *ὅς ἂν μὴ ἀπτηται* would be the common expression.)

**1433.** II. Present or past condition stated so as to imply that the condition is *not* or *was not* fulfilled (*supposition contrary to fact*), with the secondary tenses of indicative (1397). *E.g.*

\**Ἀ μὴ ἐβούλετο δοῦναι, οὐκ ἂν ἔδωκεν*, *he would not have given what he had not wished to give* (like *εἰ τινα μὴ ἐβούλετο δοῦναι, οὐκ ἂν ἔδωκεν*, *if he had not wished to give certain things, he would not have given them*). *Οὐκ ἂν ἐπεχειροῦμεν πράττειν ἃ μὴ ἡπιστάμεθα*, *we should not (then) be undertaking to do (as we now are) things which we did not understand* (like *εἰ τινα μὴ ἡπιστάμεθα*, *if there were any things which we did not understand*, the whole belonging to a supposition not realized), P. Ch. 171\*. So *ὃν γῆρας ἔτετμεν*, Od. 1, 218.

This case occurs much less frequently than the others.

**1434.** III. Future condition in the *more vivid* form, with *ἂν* and the subjunctive (1403). *E.g.*

\**Ὅτι ἂν βούληται, δώσω*, *I will give him whatever he may wish* (like *εἰάν τι βούληται, δώσω*, *if he shall wish anything, I will give it*). \**Ὅταν μὴ σθένω, πεπάνσομαι*, *when I (shall) have no more strength, I shall cease*, S. An. 91. \**Ἀλόχους καὶ νήπια τέκνα ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν*, *we will bear off their wives and young children in our ships, when we (shall) have taken the city*, Il. 4, 238.

**1435.** N. The future indicative cannot be substituted for the subjunctive here, as it can in common protasis (1405).

**1436.** IV. Future condition in the *less vivid* form, with the optative (1408). *E.g.*

\**Ὅτι βούλοιτο, δόην ἂν*, *I should give him whatever he might wish* (like *εἰ τι βούλοιτο δόην ἂν*, *if he should wish anything, I should give it*). *Πεινῶν φάγοι ἂν ὅποτε βούλοιτο*, *if he were hungry, he would eat whenever he might wish* (like *εἰ ποτε βούλοιτο*, *if he should ever wish*), X. M. 2, 1<sup>18</sup>.

**1437.** Conditional relative sentences have most of the peculiarities and irregularities of common protasis. Thus, the protasis

and apodosis may have different forms (1421); the relative without *ἄν* or *κέ* is sometimes found in poetry with the subjunctive (like *εἰ* for *εἰάν* or *εἰ κε*, 1396; 1406), especially in general conditions in Homer; the relative (like *εἰ*, 1411) in Homer may take *κέ* or *ἄν* with the optative; the relative clause may depend on an infinitive, participle, or other construction (1418; 1419); and the conjunction *δέ* may connect the relative clause to the antecedent clause (1422).

**1438.** Homeric similes often have the subjunctive with *ὥς ὅτε* (occasionally *ὥς ὅτ' ἄν*), sometimes with *ὥς* or *ὥς τε*; as *ὥς ὅτε κινήσῃ Ζέφυρος βαθὺν λήιον*, as (happens) when the west wind moves a deep grain-field, *Il.* 2, 147; *ὥς γυνὴ κλαίῃσι . . . ὥς Ὀδυσσεὺς δάκρυον εἵβεν*, as a wife weeps, etc., so did Ulysses shed tears, *Od.* 8, 523.

#### ASSIMILATION IN CONDITIONAL RELATIVE CLAUSES.

**1439.** When a conditional relative clause expressing either a future or a general supposition depends on a subjunctive or optative, it regularly takes the same mood by assimilation. *E.g.*

*Ἐάν τις οἱ ἂν δύνωνται τοῦτο ποιῶσι, καλῶς ἔξει*, if any who may be able shall do this, it will be well; *εἰ τις οἱ δύναιτο τοῦτο ποιοῖεν, καλῶς ἂν ἔχοι*, if any who should be (or were) able should do this, it would be well. *Εἴθε πάντες οἱ δύναιτο τοῦτο ποιοῖεν* O that all who may be (or were) able would do this. (Here the optative *ποιοῖεν* [1507] makes *οἱ δύναιτο* preferable to *οἱ ἂν δύνωνται*, which would express the same idea.) *Ἐπειδὰν ὧν ἂν πρίηται κύριος γένηται*, when (in any case) he becomes master of what he has bought, *D.* 18, 47. *Ὡς ἀπόλοιτο καὶ ἄλλος, ὃ τις τοιαῦτά γε ῥέξοι*, O that any other might likewise perish who should do the like, *Od.* 1, 47. *Τεθναίην ὅτε μοι μηκέτι ταῦτα μέλοι*, may I die whenever I shall no longer care for these (*ὅταν μέλῃ* would express the same idea), *Mimn.* 1, 2. So in Latin: *Injurias quas ferre nequeas defugiendo relinquas*.

**1440.** Likewise, when a conditional relative sentence depends on a secondary tense of the indicative implying the non-fulfilment of a condition, it takes by assimilation a similar form. *E.g.*

*Εἴ τις οἱ ἐδύναντο τοῦτο ἔπραξαν, καλῶς ἂν εἶχεν*, if any who had been able had done this, it would have been well. *Εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον ἐν οἷς ἐτεθράμμην*, if I were speaking to you in the dialect and in the manner in which I had been

*brought up* (all introduced by *εἰ ξένος ἐτύγχανον ὧν*, *if I happened to be a foreigner*), P. Ap. 17<sup>d</sup>. So in Latin: *Si solos eos diceres miseros quibus moriendum esset, neminem tu quidem eorum qui viverent exciperes.*

**1441.** N. All clauses which come under this principle of assimilation belong (as conditional forms) equally under 1434, 1435, 1431, or 1433. This principle often decides which form shall be used in future conditions (1270, 2).

#### RELATIVE CLAUSES EXPRESSING PURPOSE.

**1442.** The relative with the future indicative may express a *purpose*. *E.g.*

*Πρεσβείαν πέμπειν ἥτις ταῦτ' ἐρεῖ καὶ παρέσται τοῖς πράγμασιν*, *to send an embassy to say this, and to be present at the transactions*, D. 1, 2. *Οὐ γὰρ ἔστι μοι χρήματα, ὁπόθεν ἐκτίσω*, *for I have no money to pay the fine with*, P. Ap. 37<sup>e</sup>.

The antecedent here may be definite or indefinite; but the negative particle is always *μή*, as in final clauses (1364).

**1443.** N. Homer generally has the subjunctive (with *κέ* joined to the relative) in this construction after primary tenses, and the optative (without *κέ*) after secondary tenses. The optative is sometimes found even in Attic prose. The earlier Greek here agrees with the Latin.

**1444.** N. In this construction the future indicative is very rarely changed to the future optative after past tenses.

#### RELATIVE CLAUSES EXPRESSING RESULT.

**1445.** The relative with any tense of the indicative, or with a potential optative, may express a result. The negative is *οὐ*. *E.g.*

*Τίς οὕτω μαίνεται ὅστις οὐ βούλεται σοι φίλος εἶναι;* *who is so mad that he does not wish to be your friend?* X. A. 2, 5<sup>12</sup>. (Here *ὥστε οὐ βούλεται* would have the same meaning.) *Οὐδεὶς ἂν γένοιτο οὕτως ἀδαμάντινος, ὅς ἂν μένειεν ἐν τῇ δικαιοσύνῃ*, *no one would ever become so like adamant that he would remain firm in his justice* (= *ὥστε μένειεν ἂν*), P. Rp. 360<sup>b</sup>.

**1446.** N. This is equivalent to the use of *ὥστε* with the finite words (1450; 1454). It occurs chiefly after negative leading clauses or interrogatives implying a negative.

**1447.** The relative with a future (sometimes a present)



indicative may express a result which is *aimed at*. The negative here is *μή*. *E.g.*

Εὐχέτο μηδεμίαν οἱ συντυχίην γενέσθαι, ἧ μιν παύσει καταστρέψασθαι τὴν Εὐρώπην, *he prayed that no such chance might befall him as to prevent him from subjugating Europe* (= ὥστε μιν παῦσαι), Hd. 7,54. Βουλευθεὶς τοιοῦτον μνημεῖον καταλιπεῖν ὃ μὴ τῆς ἀνθρωπίνης φύσεώς ἐστιν, *when he wished to leave such a memorial as might be beyond human nature* (= ὥστε μὴ εἶναι), I. 4, 89.

**1448.** N. This construction (1447) is generally equivalent to that of ὥστε with the infinitive (1450).

#### CONSECUTIVE CLAUSES WITH THE INFINITIVE AND THE FINITE MOODS.

**1449.** Ὡστε (sometimes ὡς), *so as, so that*, is used with the infinitive and with the indicative to express a result.

**1450.** With the infinitive (the negative being *μή*), the result is stated as one which the action of the leading verb *tends* to produce; with the indicative (the negative being *οὐ*), as one which that action *actually does* produce. *E.g.*

Πᾶν ποιοῦσιν ὥστε δίκην μὴ διδόναι, *they do everything so as* (i.e. *in such a way as*) *not to be punished*, i.e. *they aim at not being punished*, not implying that they actually escape; P. G. 479<sup>c</sup>. (But πᾶν ποιοῦσιν ὥστε δίκην οὐ διδώσιν would mean *they do everything so that they are not punished*.) Οὕτως ἀγνωμόνως ἔχετε, ὥστε ἐλπίζετε αὐτὰ χρηστὰ γενήσεσθαι, *are you so senseless that you expect them to become good?* D. 2, 26. (But with ὥστε ἐλπίζειν the meaning would be *so senseless as to expect*, i.e. *senseless enough to expect*, without implying necessarily that you do expect.)

**1451.** N. These two constructions are essentially distinct in their nature, even when it is indifferent to the general sense which is used in a given case; as in οὕτως ἐστὶ δεινὸς ὥστε δίκην μὴ διδόναι, *he is so skilful as not to be punished*, and οὕτως ἐστὶ δεινὸς ὥστε δίκην οὐ δίδωσιν, *he is so skilful that he is not punished*.

The use of *μή* with the infinitive and of *οὐ* with the indicative shows that the distinction was really felt. When the infinitive with ὥστε has *οὐ*, it generally represents, in indirect discourse, an indicative with *οὐ* of the direct form (see *Moods and Tenses*, §§ 594-598).

**1452.** The infinitive with ὥστε may express a purpose like a

final clause: see ὥστε δίκην μὴ δίδοναι (= ἵνα μὴ διδώσι), quoted in 1450. It may also be equivalent to an object clause with ὅπως (1372); as in μηχανὰς εὐρήσομεν, ὥστ' ἐς τὸ πᾶν σε τῶνδ' ἀπαλλάξαι πόνων, *we will find devices to wholly free you from these troubles* (= ὅπως σε ἀπαλλάξομεν), A. Eu. 82.

**1453.** The infinitive after ὥστε sometimes expresses a condition, like that after ἐφ' ᾧ or ἐφ' ᾧτε (1460). *E.g.*

Ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ, *it being in their power to rule the rest of the Greeks, on condition that they should themselves obey the King*, D. 6, 11.

**1454.** As ὥστε with the indicative has no effect on the mood of the verb, it may be used in the same way with any verbal form which can stand in an independent sentence; as ὥστ' οὐκ ἂν αὐτὸν γνωρίσαιμι, *so that I should not know him*, E. Or. 379; ὥστε μὴ λίαν στένε, *so do not lament overmuch*, S. El. 1172.

**1455.** Ν. Ὡς τε (never ὥστε) in Homer has the infinitive only twice; elsewhere it means simply *as*, like ὥσπερ.

**1456.** Ὡς is sometimes used like ὥστε with the infinitive and the finite moods, but chiefly in Aeschylus, Sophocles, Herodotus, and Xenophon.

**1457.** Ν. Verbs, adjectives, and nouns which commonly take the simple infinitive occasionally have the infinitive with ὥστε or ὥς; as ψηφισάμενοι ὥστε ἀμύνειν, *having voted to defend them*, T. 6, 88; πείθουσιν ὥστε ἐπιχειρῆσαι, *they persuade them to make an attempt*, T. 3, 102; φρονιμώτεροι ὥστε μαθεῖν, *wiser in learning*, X. C. 4, 3<sup>11</sup>; ὀλίγοι ὥς ἐγκρατεῖς εἶναι, *too few to have the power*, X. C. 4, 5<sup>15</sup>; ἀνάγκη ὥστε κινδυνεύειν, *a necessity of incurring risk*, I. 6, 51.

**1458.** Ν. In the same way (1457) ὥστε or ὥς with the infinitive may follow the comparative with ἢ (1531); as ἐλάττω ἔχοντα δύναμιν ἢ ὥστε τοὺς φίλους ὠφελεῖν, *having too little power to aid his friends*, X. H. 4, 8<sup>28</sup>.

**1459.** Ν. Ὡστε or ὥς is occasionally followed by a participle; as ὥστε σκέψασθαι δέον, *so that we must consider*, D. 3, 1.

**1460.** Ἐφ' ᾧ or ἐφ' ᾧτε, *on condition that*, is followed by the infinitive, and occasionally by the future indicative. *E.g.*

Ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι φιλοσοφεῖν, *we release you, but on this condition, that you shall no longer be a philosopher*, P. Ap. 29<sup>c</sup>; ἐπὶ τούτῳ ὑπεξίσταμαι, ἐφ' ᾧτε ὑπ' οὐδενὸς ὑμέων ἄρξομαι, *I withdraw on this condition, that I shall be ruled by none of you*, Hd. 3, 83.

## CAUSAL RELATIVE.

**1461.** A relative clause may express a *cause*. The verb is in the indicative, as in causal sentences (1505), and the negative is generally οὐ. *E.g.*

Θαυμαστόν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως, *you do a strange thing in giving us nothing* (like ὅτι σὺ οὐδὲν δίδως), *X. M. 2, 7<sup>13</sup>*; δόξας ἀμαθέα εἶναι, ὃς . . . ἐκέλευε, *believing him to be unlearned, because he commanded, etc., Hd. 1, 33.*

Compare causal relative sentences in Latin.

**1462.** N. When the negative is μή, the sentence is conditional as well as causal; as ταλαίπωρος εἶ, ᾧ μήτε θεοὶ πατρῷοὶ εἰσι μήθ' ἱερά, *you are wretched, since you have neither ancestral gods nor temples* (implying also *if you really have none*), *P. Eu. 302<sup>b</sup>*. Compare the use of *siquidem* in Latin.

## TEMPORAL PARTICLES SIGNIFYING UNTIL AND BEFORE.

ἕως, ἔστε, ἄχρι, μέχρι, AND ὅφρα.

**1463.** When ἕως, ἔστε, ἄχρι, μέχρι, and the epic ὅφρα mean *while, so long as*, they are not distinguished in their use from other relatives. But when they mean *until*, they have many peculiarities. Homer has εἰς or εἰως for ἕως.

**1464.** When ἕως, ἔστε, ἄχρι, μέχρι, and ὅφρα, *until*, refer to a definite past action they take the indicative, usually the aorist. *E.g.*

Νῆχον πάλιν, εἰς ἐπὶ λῆθον εἰς ποταμόν, *I swam on again, until I came into a river, Od. 7, 280.* Ταῦτα ἐποίουν, μέχρι σκότος ἐγένετο, *this they did until darkness came on, X. A. 4, 2<sup>4</sup>.*

This is the construction of the relative with a definite antecedent (1427).

**1465.** These particles follow the construction of conditional relatives in both forms of future conditions, in unfulfilled conditions, and in present and past general suppositions. *E.g.*

Ἐπίσχες, ἔστ' ἂν καὶ τὰ λοιπὰ προσμάθῃς, *wait until you (shall) learn the rest besides* (1434), *A. Pr. 697.* Εἴποιμ' ἂν . . . ἕως παρτεῖναιμι τοῦτον, *I should tell him, etc., until I put him to torture* (1436), *X. C. 1, 3<sup>11</sup>.* Ἥδέως ἂν τούτῳ ἔτι διελεγόμην, ἕως αὐτῷ . . . ἀπέδωκα, *I should (in that case) gladly have continued to talk with*

him until I had given him back, etc. (1433), P. G. 506. "Α δ' ἂν ἀσύντακτα ᾖ, ἀνάγκη ταῦτα ἀεὶ πράγματα παρέχειν, ἕως ἂν χώραν λάβῃ, whatever things are in disorder, these must always make trouble until they are put in order (1431, 1), X. C. 4, 5<sup>87</sup>. Περιεμένομεν ἐκάστοτε, ἕως ἀνοιχθεῖν τὸ δεσμωτήριον, we waited each day until the prison was opened (1431, 2), P. Ph. 59<sup>d</sup>.

**1466.** N. The omission of ἂν after these particles, when the verb is in the subjunctive, is more common than it is after εἰ or ordinary relatives (1406), occurring sometimes in Attic prose; as μέχρι πλοῦς γένηται, until the ship sails, T. 1, 137.

**1467.** Clauses introduced by ἕως etc. frequently imply a purpose; see the examples under 1465. When such clauses depend upon a past tense, they admit the double construction of indirect discourse (1502, 3), like final clauses (1369).

**1468.** N. Homer uses εἰς ὃ κε, until, like ἕως κε; and Herodotus uses ἐς ὃ and ἐς οὐ like ἕως.

Πρίν, before, until.

**1469.** Πρίν is followed by the infinitive, and also (like ἕως) by the finite moods.

**1470.** In Homer πρίν generally has the infinitive without reference to its meaning or to the nature of the leading verb. But in other Greek it has the infinitive chiefly when it means simply before and when the leading clause is affirmative; it has the finite moods only when it means until (as well as before), and chiefly when the leading verb is negative or implies a negative. It has the subjunctive and optative only after negatives.

**1471.** 1. Examples of πρίν with the infinitive:—

Ναίει δὲ Πηδαιοὶ πρίν ἔλθειν υἱὰς Ἀχαιῶν, and he dwelt in Pedaeum before the coming of the sons of the Achaeans, Il. 13, 172 (here πρίν ἔλθειν = πρὸ τοῦ ἐλθεῖν). Οὐ μὲν ἀποτρέψεις πρίν χαλκῷ μαχέσασθαι, you shall not turn me away before (i.e. until) we have fought together, Il. 20, 257 (here the Attic would prefer πρίν ἂν μαχεσώμεθα). Ἀποπέμπουσιν αὐτὸν πρίν ἀκοῦσαι, they send him away before hearing him, T. 2, 12. Μεσσήνην εἰλομεν πρίν Πέρσας λαβεῖν τὴν βασιλείαν, we took Messene before the Persians obtained their kingdom, I. 6, 26. Πρίν ὥς Ἀφροβὸν ἐλθεῖν μίαν ἡμέραν οὐκ ἐχῆρυσεν, she was not a widow a single day before she went to Aphobus, D. 30, 33 (here the infinitive is required, as πρίν does not mean until).

2. Examples of *πρίν*, *until*, with the indicative (generally after negatives), and with the subjunctive and optative (*always* after negatives), the constructions being the same as those with *ἕως* (1464–1467):—

Οὐκ ἦν ἀλέξῃμι οὐδέν, πρίν γ' ἐγὼ σφισιν ἔδειξα, etc., *there was no relief, until I showed them*, etc. (1464), A.Pr. 479. Οὐ χρή με ἐνθίνδε ἀπελθεῖν, πρίν ἂν δῶ δίκην, *I must not depart hence until I am punished* (1434), X. An. 5, 7<sup>5</sup>. Οὐκ ἂν εἰδείης πρίν πειρηθείης, *you cannot know until you have tried it* (1436), Theog. 125. Ἐχρὴν μὴ πρότερον συμβουλευεῖν, πρίν ἡμᾶς ἐδίδαξαν, etc., *they ought not to have given advice until they had instructed us*, etc. (1433), I. 4, 19. Ὅρῳσι τοὺς πρεσβυτέρους οὐ πρόσθεν ἀπιόντας, πρίν ἂν ἀφῶσιν οἱ ἄρχοντες, *they see that the elders never go away until the authorities dismiss them* (1431, 1), X. Cy. 1, 2<sup>8</sup>. Ἀπηγόρευε μηδένα βάλλειν, πρίν Κύρος ἐμπλησθεῖη θηρῶν, *he forbade any one to shoot until Cyrus should be satiated with the hunt* (1467; 1502, 3), X. C. 1, 4<sup>14</sup>.

1472. N. In Homer *πρίν γ' ὅτε* (never the simple *πρίν*) is used with the indicative, and *πρίν γ' ὅτ' ἂν* (sometimes *πρίν*, without *ἂν*) with the subjunctive.

1473. N. *Πρίν*, like *ἕως* etc. (1466), sometimes has the subjunctive without *ἂν*, even in Attic Greek; as *μὴ στέναζε πρίν μάθης*, *do not lament before you know*, S. Ph. 917.

1474. *Πρίν ἢ* (a developed form for *πρίν*) is used by Herodotus (rarely by Homer), and *πρότερον ἢ*, *sooner than, before*, by Herodotus and Thucydides, in most of the constructions of *πρίν*. So *πάρος, before*, in Homer with the infinitive. Even *ὑστερον ἢ, later than*, once takes the infinitive by analogy. *E.g.*

Πρίν γὰρ ἢ ὀπίσω σφέας ἀναπλῶσαι, ἦλω ὁ Κροῖσος, *for before they had sailed back, Croesus was taken*, Hd. 1, 78. Οὐδὲ ἦδεσαν πρότερον ἢ περ ἐπύθοντο Τρηκινίων, *they did not even know of it until they heard from the Trachinians*, Hd. 7, 175. Μὴ ἀπανίστασθαι ἀπὸ τῆς πόλιος πρότερον ἢ ἐξέλωσι, *not to withdraw from the city until they capture it*, Hd. 9, 86. Πρότερον ἢ αἰσθέσθαι αὐτοὺς, *before they perceived them*, T. 6, 58. See T. 1, 69; 2, 65. Τέκνα ἐξείλοντο πάρος πετεηνᾶ γενέσθαι, *they took away the nestlings before they were fledged*, Od. 16, 218. So also *ἔτεσιν ὑστερον ἑκατὸν ἢ αὐτοὺς οἰκῆσαι*, *a hundred years after their own settlement*, T. 6, 4.

## VIII. INDIRECT DISCOURSE OR ORATIO OBLIQUA.

### GENERAL PRINCIPLES.

1475. A *direct* quotation or question gives the exact

words of the original speaker or writer (i.e. of the *oratio recta*). In an *indirect* quotation or question (*oratio obliqua*) the original words conform to the construction of the sentence in which they are quoted.

Thus the words ταῦτα βούλομαι may be quoted either directly, λέγει τις "ταῦτα βούλομαι," or indirectly, λέγει τις ὅτι ταῦτα βούλεται or φησί τις ταῦτα βούλεσθαι, *some one says that he wishes for this*. So ἐρωτᾷ "τί βούλει;" *he asks, "what do you want?"* but indirectly ἐρωτᾷ τί βούλεται, *he asks what he wants*.

**1476.** Indirect quotations may be introduced by ὅτι or ὥς, *that*, with a finite verb, or by the infinitive (as in the above example); sometimes also by the participle.

**1477.** N. Ὅτι, *that*, may introduce even a direct quotation; as εἶπον ὅτι ἱκανοὶ ἐσμεν, *they said, "we are able,"* X. A. 5, 4<sup>10</sup>.

**1478.** 1. Ὅπως is sometimes used like ὥς, *that*, especially in poetry; as τοῦτο μὴ μοι φράζ', ὅπως οὐκ εἰ κακός, S. O. T. 548.

2. Homer rarely has ὃ (neuter of ὅς) for ὅτι, *that*; as λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη, *for you all see this, that my prize goes another way*, Il. 1, 120; so 5, 433.

3. Οὐνεκα and ὁθούνεκα, *that*, sometimes introduce indirect quotations in poetry.

**1479.** Indirect *questions* follow the same principles as indirect quotations with ὅτι or ὥς, in regard to their moods and tenses.

For the words used to introduce indirect questions, see 1605 and 1606.

**1480.** The term *indirect discourse* applies to all clauses (even single clauses in sentences of different construction) which indirectly express the words or thought of any person, even those of the speaker himself (see 1502).

**1481.** Indirect quotations after ὅτι and ὥς and indirect questions follow these general rules:—

1. After primary tenses, each verb retains both the *mood* and the *tense* of the direct discourse.

2. After past tenses, each indicative or subjunctive of the direct discourse may be either changed to the *same tense* of the optative or retained in its original *mood* and *tense*. But all secondary tenses of the indicative in unreal conditions (1397; 1433) and all optatives remain unchanged.

**1482.** N. The imperfect and pluperfect, having no tenses in the optative, generally remain unchanged in all kinds of sentences (but see 1488). The aorist indicative likewise remains unchanged when it belongs to a *dependent* clause of the direct discourse (1497, 2). (See 1499.)

**1483.** When the quotation depends on a verb which takes the infinitive or participle, its leading verb is changed to the *corresponding tense* of the infinitive or participle (*ἄν* being retained when there is one), and its dependent verbs follow the preceding rule (1481).

**1484.** \**Αν* is never omitted with the indicative or optative in indirect discourse, if it was used in the direct form; but when a particle or a relative word has *ἄν* with the subjunctive in the direct form, as in *ἐάν, ὅταν, ὅς ἄν*, etc. (1299, 2), the *ἄν* is dropped when the subjunctive is changed to the optative after a past tense in indirect discourse.

**1485.** N. \**Αν* is never *added* in indirect discourse when it was not used in the direct form.

**1486.** The negative particle of the direct discourse is regularly retained in the indirect form. (But see 1496.)

#### SIMPLE SENTENCES IN INDIRECT DISCOURSE.

##### INDICATIVE AND OPTATIVE AFTER *ὅτι* AND *ὥς*, AND IN INDIRECT QUESTIONS.

**1487.** After primary tenses an indicative (without *ἄν*) retains both its mood and its tense in indirect discourse. After past tenses it is either changed to the same tense of the optative or retained in the original mood and tense. *E.g.*

*Λέγει ὅτι γράφει*, he says that he is writing; *λέγει ὅτι ἔγραφεν*, he says that he was writing; *λέγει ὅτι ἔγραψεν*, he says that he wrote; *λέξει ὅτι γέγραφεν*, he will say that he has written. *Ἐρωτᾷ τί βούλονται*, he asks what they want; *ἀγνοῶ τί ποιήσουσιν*, I do not know what they will do.

*Εἶπεν ὅτι γράφοι* or *ὅτι γράφει*, he said that he was writing (he said *γράφω*). *Εἶπεν ὅτι γράψοι* or *ὅτι γράψει*, he said that he would write (he said *γράψω*). *Εἶπεν ὅτι γράψειεν* or *ὅτι ἔγραψεν*, he said that he had written (he said *ἔγραφα*, I wrote). *Εἶπεν ὅτι γεγραπὼς εἶη* or *ὅτι γέγραφεν*, he said that he had written (he said *γέγραφα*, I have written).

(OPT.) Ἐπειρώμην αὐτῷ δεικνύναι, ὅτι οἷοιτο μὲν εἶναι σοφὸς, εἶη δ' οὐ, *I tried to show him that he believed himself to be wise, but was not so* (i.e. οἶεται μὲν . . . ἔστι δ' οὐ), P. Ap. 21<sup>a</sup>. Ὑπειπὼν ὅτι αὐτὸς τὰ κεῖ πράξεις, ὥχεται, *hinting that he would himself attend to things there, he departed* (he said αὐτὸς τὰ κεῖ πράξω), T. 1, 90. Ἐλεξαν ὅτι πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεύς, κελεύων ἐρωτᾶν ἐξ ὅτου ὁ πόλεμος εἶη, *they said that the king of the Indians had sent them, commanding them to ask on what account there was war* (they said ἐπεμψεν ἡμᾶς, and the question was ἐκ τίνος ἐστὶν ὁ πόλεμος;), X. C. 2. 4<sup>1</sup>. Ἦρето εἴ τις ἐμοῦ εἶη σοφώτερος, *he asked whether there was any one wiser than I* (i.e. ἔστι τις σοφώτερος;), P. Ap. 21<sup>a</sup>.

(INDIC.) Ἐλεγον ὅτι ἐλπίζουσι σὲ καὶ τὴν πόλιν ξεῖν μοι χάριν, *they said that they hoped you and the state would be grateful to me*, I. 5, 23. Ἦκε δ' ἀγγέλλων τις ὡς Ἐλάτεια κατεῖληπται, *some one was come with a report that Elatea had been taken* (here the perfect optative might have been used), D. 18, 169. Ἀποκρινάμενοι ὅτι πέμψουσι πρέσβεις, εὐθὺς ἀπήλλαξαν, *having replied that they would send ambassadors, they dismissed them at once*, T. 1, 90. Ἠπόρουν τί ποτε λέγει, *I was uncertain what he meant* (τί ποτε λέγει;), P. Ap. 21<sup>b</sup>. Ἐβουλευόντο τίν' αὐτοῦ καταλείψουσιν, *they were considering (the question) whom they should leave here*, D. 19, 122.

**1488.** N. Occasionally the present optative represents the imperfect indicative in this construction; as ἀπεκρίναντο ὅτι οὐδεὶς μάρτυς παρείη, *they replied that there had been no witness present* (οὐδεὶς παρῆν), D. 30, 20 (here the context makes it clear that παρείη does not stand for παρέστι).

**1489.** 1. In a few cases the Greek changes a present indicative to the imperfect, or a perfect to the pluperfect, in indirect discourse, instead of retaining it or changing it to the optative; as ἐν ἀπορίᾳ ἦσαν, ἐννοούμενοι ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, προὔδεδώκεσαν δὲ αὐτοὺς οἱ βάρβαροι, *they were in despair, considering that they were at the King's gates, and that the barbarians had betrayed them*, X. A. 3. 1<sup>2</sup>. (See the whole passage.) This is also the English usage.

2. In Homer this is the ordinary construction: see *Od.* 3, 166.

#### SUBJUNCTIVE OR OPTATIVE REPRESENTING THE INTERROGATIVE SUBJUNCTIVE.

**1490.** An interrogative subjunctive (1358), after a primary tense, retains its mood and tense in an indirect question; after a past tense, it may be either changed



to the same tense of the optative or retained in the subjunctive. *E.g.*

Βουλευόμαι ὅπως σε ἀποδρῶ, *I am trying to think how I shall escape you* (πῶς σε ἀποδρῶ;), X. C. 1, 4<sup>15</sup>. Οὐκ οἶδ' εἰ Χρυσάντην τούτῳ δῶ, *I do not know whether I shall give (them) to Chrysantas here*, *ibid.* 8, 4<sup>16</sup>. Οὐκ ἔχω τί εἰπῶ, *I do not know what I shall say* (τί εἰπῶ;), D. 9, 54. *Cf.* Non habeo quid dicam. Ἐπήρουντο εἰ παραδοῖεν τὴν πόλιν, *they asked whether they should give up the city* (παραδῶμεν τὴν πόλιν; *shall we give up the city?*), T. 1, 25. Ἠπόρει ὁ τι χρήσαιτο τῷ πράγματι, *he was at a loss how to deal with the matter* (τί χρήσωμαι;), X. H. 7, 4<sup>20</sup>. Ἐβουλευόντο εἴτε κατακαύσωσιν εἴτε τι ἄλλο χρήσονται, *they were deliberating whether they should burn them or dispose of them in some other way*, T. 2, 4.

**1491.** N. In these questions εἰ (not εἰάν) is used for *whether*, with both subjunctive and optative (see the second example in 1490).

**1492.** N. An interrogative subjunctive may be changed to the optative when the leading verb is optative, contrary to the general usage of indirect discourse (1270, 2); as οὐκ ἂν ἔχοις ὁ τι χρήσαιτο σπαντῷ, *you would not know what to do with yourself*, P. G. 486<sup>b</sup>.

#### INDICATIVE OR OPTATIVE WITH ἄν.

**1493.** An indicative or optative with ἄν retains its mood and tense (with ἄν) unchanged in indirect discourse after ὅτι or ὥς and in indirect questions. *E.g.*

Λέγει (or ἔλεγεν) ὅτι τοῦτο ἂν ἐγένετο, *he says (or said) that this would have happened*; ἔλεγεν ὅτι οὗτος δικαίως ἂν ἀποθάνοι, *he said that this man would justly die*. Ἡρώτων εἰ δοῖεν ἄν τὰ πιστά, *they asked whether they would give the pledges* (δοίητε ἄν;), X. A. 4, 8<sup>7</sup>.

#### INFINITIVE AND PARTICIPLE IN INDIRECT DISCOURSE.

**1494.** Each tense of the infinitive or participle in indirect discourse represents the tense of the finite verb which would be used in the direct form, the present and perfect including the imperfect and pluperfect. Each tense with ἄν can represent the corresponding tenses of either indicative or optative with ἄν. *E.g.*

Ἄρρωστέιν προφασίζεται, *he pretends that he is sick*, ἐξώμωσεν ἄρρωστέιν τουτονί, *he took an oath that this man was sick*, D. 19, 124. Κατασχεῖν φησι τούτους, *he says that he detained them*, *ibid.* 39.

Ἔφη χρήμαθ' ἑαυτῷ τοὺς Θηβαίους ἐπικεκρηυχέναι, *he said that the Thebans had offered a reward for him, ibid. 21.* Ἐπαγγέλλεται τὰ δίκαια ποιῆσειν, *he promises to do what is right, ibid. 48.*

Ἦγγελε τοὺτους ἐρχομένους, *he announced that these were coming (οὗτοι ἔρχονται)*; ἀγγέλλει τοὺτους ἐλθοντας, *he announces that these came (οὗτοι ἦλθον)*; ἀγγέλλει τοῦτο γενησόμενον, *he announces that this will be done*; ἤγγελε τοῦτο γενησόμενον, *he announced that this would be done*; ἤγγελε τοῦτο γεγενημένον, *he announced that this had been done (τοῦτο γεγένηται).*

See examples of *ἄν* with infinitive and participle in 1308. For the present infinitive and participle as imperfect, see 1285 and 1289.

**1495.** The infinitive is said to stand in indirect discourse, and its tenses correspond to those of the finite moods, when it depends on a verb implying thought or the expression of thought, and when also the thought, as originally conceived, would have been expressed by some tense of the indicative (with or without *ἄν*) or optative (with *ἄν*), so that it can be transferred without change of tense to the infinitive. Thus in βούλεται ἐλθεῖν, *he wishes to go*, ἐλθεῖν represents no form of either aorist indicative or aorist optative, and is not in indirect discourse. But in φησὶν ἐλθεῖν, *he says that he went*, ἐλθεῖν represents ἦλθον of the direct discourse. (See *Greek Moods and Tenses*, § 684.)

**1496.** The regular negative of the infinitive and participle in indirect discourse is οὐ, but exceptions occur. Especially the infinitive after verbs of *hoping, promising, and swearing* (see 1286) regularly has μή for its negative; as ὤμνε μηδὲν εἰρηκεῖναι, *he swore that he had said nothing*, D. 21, 119.

#### INDIRECT QUOTATION OF COMPLEX SENTENCES.

**1497. 1.** When a complex sentence is indirectly quoted, its *leading* verb follows the rule for simple sentences (1487–1494).

**2.** After primary tenses the *dependent* verbs retain the same mood and tense. After past tenses, dependent primary tenses of the indicative and all dependent subjunctives may either be changed to the *same tense* of the optative or retain their original mood and tense. When a subjunctive becomes optative, *ἄν* is dropped, ἐάν, ὅταν, etc. becoming εἰ, ὅτε, etc. But dependent *secondary* tenses of the indicative remain unchanged. *E.g.*

1. \**Ἄν ὑμῖν λέγητε, ποιήσῃν (φήσιν) ὃ μὴτ' αἰσχύνῃν μὴτ' ἄδοξίαν αὐτῷ φέρεῖ*, if you (shall) say so, he says he will do whatever does not bring shame or discredit to him, D. 19, 41. Here no change is made, except in *ποιήσῃν* (1494).

2. \**Ἀπεκρίνατο ὅτι μανθάνοιεν ἃ οὐκ ἐπίσταντο*, he replied, that they were learning what they did not understand (he said *μανθάνουσιν ἃ οὐκ ἐπίστανται*, which might have been retained), P. Eu. 276°. *Εἴ τινα φεύγοντα λήψοιτο, προγγόρευεν ὅτι ὡς πολεμίῳ χρῆσοιτο*, he announced that, if he should catch any one running away, he should treat him as an enemy (he said *εἴ τινα λήψομαι, χρήσομαι*), X. C. 3, 1<sup>s</sup> (1405). *Νομίζων, ὅσα τῆς πόλεως προλάβοι, πάντα ταῦτα βεβαίως ἔξειν*, believing that he should hold all those places securely which he should take from the city beforehand (*ὅς' ἂν προλάβω, ἔξω*), D. 18, 26. \**Ἐδόκει μοι ταύτη πειρᾶσθαι σωθῆναι, ἐνθυμουμένῳ ὅτι, ἐάν μὲν λάθω, σωθήσομαι*, it seemed best to me to try to gain safety in this way, thinking that, if I should escape notice, I should be saved (we might have had *εἰ λάβοιμι, σωθησοίμην*), L. 12, 15. \**Ἐφασαν τοὺς ἄνδρας ἀποκτενεῖν οὓς ἔχουσι ζῶντας*, they said that they should kill the men whom they had alive (*ἀποκτενοῦμεν οὓς ἔχομεν*, which might have been changed to *ἀποκτενεῖν οὓς ἔχοιεν*), T. 2, 5. *Πρόδηλον ἦν (τοῦτο) ἐσόμενον, εἰ μὴ κωλύσετε*, it was plain that this would be so unless you should prevent (*ἔσται, εἰ μὴ κωλύσετε*, which might have become *εἰ μὴ κωλύσοιτε*), Aesch. 3, 90.

\**Ἦλπιζον τοὺς Σικελοὺς ταύτη, οὓς μετεπέμψαντο, ἀπαντῆσέσθαι*, they hoped the Sikels whom they had sent for would meet them here, T. 7, 80.

**1498.** One verb may be changed to the optative while another is retained; as *δηλώσας ὅτι ἔτοιμοί εἰσι μάχεσθαι, εἴ τις ἐξέρχῃτο*, having shown that they were ready to fight if any one should come forth (*ἔτοιμοί ἐσμεν, ἐάν τις ἐξέρχῃται*), X. C. 4, 1<sup>1</sup>. This sometimes causes a variety of constructions in the same sentence.

**1499.** The aorist indicative is not changed to the aorist optative in dependent clauses, because in these the aorist optative generally represents the aorist subjunctive.

The present indicative is seldom changed to the present optative in dependent clauses, for a similar reason.

For the imperfect and pluperfect, see 1482.

**1500.** N. A dependent optative of the direct form of course remains unchanged in all indirect discourse (1481, 2).

**1501.** N. Occasionally a dependent present or perfect indicative is changed to the imperfect or pluperfect, as in the leading clause (1489).

1502. The principles of 1497 apply also to all dependent clauses after past tenses, which express indirectly the past thought of any person. This applies especially to the following constructions:—

1. Clauses depending on an infinitive after verbs of *wishing, commanding, advising*, and others which imply *thought* but do not take the infinitive in indirect discourse (1495).

2. Clauses containing a protasis with the apodosis implied in the context (1420), or with the apodosis expressed in a verb like *θαυμάζω* (1423).

3. Temporal clauses expressing a past intention, purpose, or expectation, especially those introduced by *ὥς* or *πρίν*.

4. Even ordinary relative sentences, which would regularly take the indicative.

(1) Ἐβούλοντο ἐλθεῖν, εἰ τοῦτο γένοιτο, *they wished to go if this should happen*. (We might have εἰν τοῦτο γένηται, expressing the form, *if this shall happen*, in which the wish would be conceived). Here ἐλθεῖν is not in indirect discourse (1495). Ἐκέλευσεν ὁ τι δύναιτο λαβόντας μεταδιώκειν, *he commanded them to take what they could and pursue* (we might have ὁ τι ἂν δύνωνται, representing ὁ τι ἂν δύνῃσθαι), X. C. 7, 37. Προεῖπον αὐτοῖς μὴ ναυμαχεῖν Κορινθίοις, ἣν μὴ ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαίνειν, *they instructed them not to engage in a sea-fight with Corinthians, unless these should be sailing against Corcyra and should be on the point of landing* (we might have εἰ μὴ πλέοιεν καὶ μέλλοιεν), T. 1, 45.

(2) Φύλακας συμπέμπει, ὅπως φυλάττοιεν αὐτὸν, καὶ εἰ τῶν ἀγρίων τι φανεῖη θηρίων, *he sends (sent) guards, to guard him and (to be ready) in case any of the savage beasts should appear* (the thought being εἰν τι φανῇ), X. C. 1, 47. Τάλλα, ἣν ἔτι ναυμαχεῖν οἱ Ἀθηναῖοι τολμήσωσι, παρεσκευάζοντο, *they made the other preparations, (to be ready) in case the Athenians should still venture a naval battle*, T. 7, 59. Ὀκτεῖρον, εἰ ἀλώσονται, *they pitied them, if they were to be captured* (the thought being *we pity them if they are to be captured*, εἰ ἀλώσονται, which might be retained), X. A. 1, 47. Ἐχαιρον ἀγαπῶν εἰ τις ἐάσει, *I rejoiced, being content if any one would let it pass* (the thought was ἀγαπῶ εἰ τις ἐάσει), P. Rp. 450<sup>a</sup>. Ἐθαύμαζεν εἰ τις ἀργύριον πράττειτο, *he wondered that any one demanded money*, X. M. 1, 27; but in the same book (1, 11<sup>b</sup>) we find ἐθαύμαζε δ' εἰ μὴ φανερόν αὐτοῖς ἔστιν, *he wondered that it was not plain*.

(3) Σπονδὰς ἐποίησαντο ἕως ἀπαγγελθείη τὰ λεχθέντα εἰς Λακεδαίμονα, *they made a truce, (to continue) until what had been said should be reported at Sparta (their thought was ἕως ἂν ἀπαγγελθῇ)*, X. H. 3, 2<sup>20</sup>. Οὐ γὰρ δὴ σφεας ἀπίει ὁ θεὸς τῆς ἀποικίης, πρὶν δὴ ἀπίκωνται ἐς αὐτὴν Λιβύην, *for the God did not mean to release them from the colony until they should actually come to Libya (we might have ἀπίκουντο)*, Hd. 4, 157. Μένοντες ἕστασαν ὁππότε πύργος Τρώων ὁρμήσειε, *they stood waiting until (for the time when) a column should rush upon the Trojans*, Il. 4, 334.

(4) Καὶ ἦτε σῆμα ιδέσθαι, ὅτι ῥά οἱ γαμβροῦ πάρα Προίτιο φέροιτο, *he asked to see the token, which he was bringing (as he said) from Proetus*, Il. 6, 176. Κατηγορεῖν τῶν Αἰγινητέων τὰ πεποιήκοιεν προδόντες τὴν Ἑλλάδα, *they accused the Aeginetans for what (as they said) they had done in betraying Greece*, Hd. 6, 49.

For the same principle in causal sentences, see 1506.

**1503.** N. On this principle, clauses introduced by *ἵνα*, *ὅπως*, *ὥς*, *ὅφρα*, and *μή* admit the double construction of indirect discourse, and allow the subjunctive or future indicative to stand unchanged after past tenses (see 1369). The same principle extends to all conditional and all conditional relative and temporal sentences depending on clauses with *ἵνα*, etc., as these too belong to the indirect discourse.

Οὐχ ὅτι, οὐχ ὅπως, μὴ ὅτι, μὴ ὅπως.

**1504.** These expressions, by the ellipsis of a verb of *saying*, often mean *I do not speak of*, or *not to speak of*. With *οὐχ* an indicative (e.g. λέγω) was originally understood, and with *μὴ* an imperative or subjunctive (e.g. λέγε or εἴπης). *E.g.*

Οὐχ ὅπως τὰ σκεύη ἀπέδοσθε, ἀλλὰ καὶ αἱ θύραι ἀφηρπάσθησαν, *I do not mention your selling the furniture (i.e. not only did you sell the furniture), but even the doors were carried off*, Lys. 19, 81. Μὴ ὅτι θεὸς, ἀλλὰ καὶ ἀνθρωποὶ . . . οὐ φιλοῦσι τοὺς ἀπιστοῦντας, *not only God (not to speak of God), but also men fail to love those who distrust them*, X. C. 7, 2<sup>17</sup>. Πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν, *we have been stopped ourselves; there is no talk of stopping you*, S. El. 796.

When these forms were thus used, the original ellipsis was probably never present to the mind.

## IX. CAUSAL SENTENCES.

**1505.** Causal sentences express a *cause*, and are introduced by *ὅτι*, *ὥς*, *because*, *ἐπεί*, *ἐπειδή*, *ὅτε*, *ὁπότε*, *since*,

and by other particles of similar meaning. They have the indicative after both primary and secondary tenses. The negative particle is οὐ. *E.g.*

Κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο, *for she pitied the Danaï, because she saw them dying, Il. 1, 56.* Ὅτε τοῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν, *since this is so, it is becoming that you should be willing to hear eagerly, D. 1, 1.*

A potential optative or indicative may stand in a causal sentence: see D. 18, 49 and 79.

**1506.** N. On the principle of indirect discourse (1502), a causal sentence after a past tense may have the optative, to imply that the cause is assigned on the authority of some other person than the writer; as τὸν Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι, *they abused Pericles, because (as they said) being general he did not lead them out, T. 2, 21.* (This assigns the Athenians' reason for abusing Pericles, but does not show the historian's opinion.)

#### X. EXPRESSION OF A WISH.

**1507.** When a wish refers to the future, it is expressed by the optative, either with or without εἴθε or εἰ γάρ (Homeric also αἶθε, αἶ γάρ), *O that, O if.* The negative is μή, which can stand alone with the optative. *E.g.*

Ὑμῖν θεοὶ δοῖεν ἐκπέρσαι Πριάμοιο πόλιν, *may the Gods grant to you to destroy Priam's city, Il. 1, 18.* Αἶ γὰρ ἐμοὶ τοσσόνδε θεοὶ δύναμιν περιθεῖεν, *O that the Gods would clothe me with so much strength, Od. 3, 205.* Τὸ μὲν νῦν ταῦτα πρήσσοις τάπερ ἐν χερσὶ ἔχεις, *for the present may you continue to do these things which you have now in hand, Hd. 7, 5.* Εἴθε φίλος ἡμῶν γένοιο, *O that you may become our friend, X. H. 4, 1<sup>88</sup>.* Μηκέτι ζῶην ἐγώ, *may I no longer live, Ar. N. 1255.* Τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι, *may I die when I shall no longer care for these things (1439), Mimn. 1, 2.*

The force of the tenses here is the same as in protasis (see 1272).

**1508.** In poetry εἰ alone is sometimes used with the optative in wishes; as εἰ μοι γένοιτο φθόγγος ἐν βραχίουσιν, *O that I might find a voice in my arms, E. Hec. 836.*

**1509.** N. The poets, especially Homer, sometimes prefix ὥς (probably exclamatory) to the optative in wishes; as ὥς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαυτὰ γε ῥέζοι, *likewise let any other perish who may do the like, Od. 1, 47.*

**1510.** In poetry, especially in Homer, the optative alone sometimes expresses a *concession* or *permission*, sometimes a *command* or *exhortation*; as αὐτὶς Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο, *Menelaus may take back Argive Helen*, *Il.* 4, 19. Τεθναίης, ὦ Προῖτ', ἧ κάκτανε Βελλεροφόντην, *either die, or kill Bellerophontes*, *Il.* 6, 164. Here, and in wishes without εἰ, εἰ γάρ, etc., we probably have an original independent use of the optative; while wishes introduced by any form of εἰ are probably elliptical protases.

(See Appendix I. in *Greek Moods and Tenses*, pp. 371–389.)

**1511.** When a wish refers to the present or the past, and it is implied that its object *is not* or *was not attained*, it is expressed in Attic Greek by a secondary tense of the indicative with εἶθε or εἰ γάρ, which here cannot be omitted. The negative is μή. The imperfect and aorist are distinguished here as in protasis (1397). *E.g.*

Εἶθε τοῦτο ἐποίει, *O that he were doing this*, or *O that he had done this*. Εἶθε τοῦτο ἐποίησεν, *O that he had done this*; εἰ γάρ μή ἐγένετο τοῦτο, *O that this had not happened*. Εἶθ' εἶχες βελτίους φρένας, *O that thou hadst a better understanding*, *E. El.* 1061. Εἰ γάρ τοσαύτην δύναμιν εἶχον, *O that I had so great power*, *E. Al.* 1072. Εἶθε σοι τότε συνεγενόμην, *O that I had then met with you*, *X. M.* 1.2<sup>48</sup>.

**1512.** The aorist ὤφελον, *ought*, of ὀφείλω, *debeo*, *owe*, and in Homer sometimes the imperfect ὤφελον, are used with the infinitive, chiefly in poetry, to express a present or past unattained wish (1402, 2). *E.g.*

Ὦφеле τοῦτο ποιεῖν, *would that he were doing this* (lit. *he ought to be doing this*), or *would that he had done this* (*habitually*); ὤφеле τοῦτο ποιῆσαι, *would that he had done this*. (For the distinction made by the different tenses of the infinitive, see 1400, 2). Τὴν ὀφελ' ἐν νήεσσι κατακτάμεν Ἄρτεμις, *would that Artemis had slain her at the ships*, *Il.* 19, 59.

**1513.** N. Ὦφελον with the infinitive is negated by μή (not οὐ), and it may even be preceded by εἶθε, εἰ γάρ, or ὥς; as μή ποτ' ὤφελον λιπεῖν τὴν Σκύρον, *O that I had never left Scyros*, *S. Ph.* 969; εἰ γάρ ὤφελον οἰοί τε εἶναι, *O that they were able*, *P. Cr.* 44<sup>a</sup>; ὥς ὤφελες ὀλέσθαι, *would that you had perished*, *Il.* 3, 428.

**1514.** In Homer the present optative (generally with εἶθε or εἰ γάρ) may express an unattained wish in *present* time; as εἶθ' ὥς

ἡ βώοιμι βίη δέ μοι ἔμπεδος εἴη, *O that I were again as young and my strength were firm*, *Il.* 11, 670.

This corresponds to the Homeric use of the optative in unreal conditions and their apodoses (1398). In both constructions the present optative is commonly future in Homer, as in other Greek.

1515. Homer never uses the indicative (1511) in wishes. He always expresses a past wish by the construction with ὥφελον (1512), and a present wish sometimes by ὥφελον and sometimes by the present optative (1514).

### THE INFINITIVE.

1516. 1. The infinitive is originally a neuter verbal noun, with many attributes of a verb. Thus, like a verb, it has voices and tenses; it may have a subject or object; and it is qualified by adverbs, not by adjectives.

2. When the definite article came into use with other nouns (see 937, 4), it was used also with the infinitive, which thus became more distinctly a noun with four cases.

For the subject of the infinitive, see 895. For the case of predicate nouns and adjectives when the subject is omitted, see 927 and 928.

### INFINITIVE WITHOUT THE ARTICLE.

#### AS SUBJECT, PREDICATE, OBJECT, OR APPOSITIVE.

1517. The infinitive may be the subject nominative of a finite verb (especially of an impersonal verb, 898, or of ἐστί), or the subject accusative of another infinitive. It may be a predicate nominative (907), and it may stand in apposition to a noun (911). *E.g.*

Συνέβη αὐτῷ ἐλθεῖν, *it happened to him to go*; ἐξὴν μένειν, *it was possible to remain*; ἡδὺ πολλοὺς ἐχθροὺς ἔχειν; *is it pleasant to have many enemies?* Φησὶν ἐξεῖναι τοῦτοις μένειν, *he says it is possible for these to remain* (μένειν being subject of ἐξεῖναι). Τὸ γινῶναι ἐπιστήμην λαβεῖν ἐστίν, *to learn is to acquire knowledge*, *P.Th.* 209<sup>a</sup>. Τὸ γὰρ θάνατον δεδιέναι οὐδὲν ἄλλο ἐστὶν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα, *for to fear death (the fear of death) is nothing else than to seem to be wise without being so*, *P.Ap.* 29<sup>a</sup>. Εἰς οἰωνὸς ἀριστος, ἀμύνεσθαι περὶ πάτρης, *one omen is best, to fight for our country*, *Il.* 12, 243. For the subject infinitives with the article, see 1542.



**1518.** The infinitive may be the object of a verb. It generally has the force of an object accusative, sometimes that of an accusative of kindred signification (1051), and sometimes that of an object genitive.

**1519.** The object infinitive not in indirect discourse (1495) follows verbs whose action naturally implies another action as its object, especially those expressing *wish, command, advice, cause, attempt, intention, prevention, ability, fitness, necessity*, or their opposites. Such verbs are in general the same in Greek as in English, and others will be learned by practice. The negative is μή. *E.g.*

Βούλεται ἔλθειν, *he wishes to go*; βούλεται τοὺς πολίτας πολεμικοὺς εἶναι, *he wishes the citizens to be warlike*; παραινοῦμέν σοι μένειν, *we advise you to remain*; προείλετο πολεμῆσαι, *he preferred to make war*; κελεύει σε μὴ ἀπελθεῖν, *he commands you not to depart*; ἀξιοῦσιν ἄρχειν, *they claim the right to rule*; ἀξιοῦται θανεῖν, *he is thought to deserve to die*; δέομαι ὑμῶν συγγνώμην μοι ἔχειν, *I ask you to have consideration for me*. So κωλύει σε βαδίζειν, *he prevents you from marching*; οὐ πέφυκε δουλεύειν, *he is not born to be a slave*; ἀναβάλλεται τοῦτο ποιεῖν, *he postpones doing this*; κινδυνεύει θανεῖν, *he is in danger of death*.

**1520.** N. The tenses here used are chiefly the present and aorist, and these do not differ in their time (1272). In this construction the infinitive has no more reference to *time* than any other verbal noun would have, but the meaning of the verb generally gives it a reference to the future; as in ἀξιοῦται θανεῖν (above) θανεῖν expresses time only so far as θανάτου would do so in its place.

**1521.** The infinitive may depend on a noun and a verb (generally ἐστί) which together are equivalent to a verb which takes an object infinitive (1519). *E.g.*

Ἀνάγκη ἐστὶ πάντας ἀπελθεῖν, *there is a necessity that all should withdraw*; κίνδυνος ἦν αὐτῷ παθεῖν τι, *he was in danger of suffering something*; ἐλπίδας ἔχει τοῦτο ποιῆσαι, *he has hopes of doing this*. Ὡρα ἀπιέναι, *it is time to go away*, P. Ap. 42<sup>a</sup>. Τοῖς στρατιώταις ὁρμὴ ἐνέπεσε ἐκτειχίσαι τὸ χωρίον, *an impulse to fortify the place fell upon the soldiers*, T. 4, 4.

For the infinitive with τοῦ depending on a noun, see 1547.

**1522.** 1. The infinitive in indirect discourse (1495) is

generally the object of a verb of *saying* or *thinking* or some equivalent expression. Here each tense of the infinitive corresponds in time to the same tense of some finite mood. See 1494, with the examples.

2. Many verbs of this class (especially the passive of λέγω) allow both a personal and an impersonal construction. Thus we can say λέγεται ὁ Κῦρος ἐλθεῖν, *Cyrus is said to have gone*, or λέγεται τὸν Κῦρον ἐλθεῖν, *it is said that Cyrus went*. Δοκέω, *seem*, is generally used personally; as δοκεῖ εἶναι σοφός, *he seems to be wise*.

**1523.** 1. Of the three common verbs meaning to *say*, —

(a) φημί regularly takes the infinitive in indirect discourse;

(b) εἶπον regularly takes ὅτι or ὥς with the indicative or optative;

(c) λέγω allows either construction, but in the active voice it generally takes ὅτι or ὥς.

Other verbs which regularly take the infinitive in indirect discourse are οἶμαι, ἡγέομαι, νομίζω, and δοκέω, meaning to *believe*, or to *think*.

2. Exceptional cases of εἶπον with the infinitive are more common than those of φημί with ὅτι or ὥς (which are very rare).

For the two constructions allowed after verbs of *hoping*, *expecting*, etc., see 1286.

**1524.** N. A relative clause depending on an infinitive in indirect discourse sometimes takes the infinitive by assimilation; as ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, (ἔφη) ἀνεφγμένην καταλαμβάνειν τὴν θύραν, *and when they came to the house, (he said) they found the door open*, P. Sy. 174<sup>d</sup>. Herodotus allows this assimilation even after εἰ, *if*, and διότι, *because*.

**1525.** In narration, the infinitive often seems to stand for the indicative, when it depends on some word like λέγεται, *it is said*, expressed or even implied in what precedes. *E.g.*

Ἀπικομένους δὲ ἐς τὸ Ἄργος, διατίθεσθαι τὸν φόρτον, *and having come to Argos, they were (it is said) setting out their cargo for sale*, Hd. 1, 1. Διατίθεσθαι is an imperfect infinitive (1285, 1): see also Hd. 1, 24, and X. C. 1, 3<sup>b</sup>.

## INFINITIVE WITH ADJECTIVES.

**1526.** The infinitive may depend on adjectives corresponding in meaning to verbs which take an object infinitive (1519), especially those expressing *ability, fitness, desert, willingness*, and their opposites. *E.g.*

Δυνατὸς ποιεῖν τοῦτο, *able to do this*; δεινὸς λέγειν, *skilled in speaking*; ἄξιος τοῦτο λαβεῖν, *worthy to receive this*; πρόθυμος λέγειν, *eager to speak*. Μαλακοὶ καρτερεῖν, *(too) effeminate to endure*, P. Rp. 558<sup>b</sup>; ἐπιστήμων λέγειν τε καὶ σιγᾶν, *knowing how both to speak and to be silent*, P. Phdr. 276<sup>a</sup>.

So ταιούτοι οἱοι πονηροῦ τινος ἔργου ἐφίεσθαι, *capable of aiming (such as to aim) at any vicious act*, X. C. 1, 2<sup>s</sup>; also with οἷος alone, οἷος αἰεὶ ποτε μεταβάλλεσθαι, *one likely to be always changing*, X. H. 2, 3<sup>4s</sup>.

**1527.** Ν. Δίκαιος, *just*, and some other adjectives may thus be used *personally* with the infinitive; as δίκαιός ἐστι τοῦτο ποιεῖν, *he has a right to do this* (equivalent to δίκαιόν ἐστιν αὐτὸν τοῦτο ποιεῖν).

## LIMITING INFINITIVE WITH ADJECTIVES, ADVERBS, AND NOUNS.

**1528.** Any adjective or adverb may take an infinitive to limit its meaning to a particular action. *E.g.*

Θάμα αἰσχρὸν ὄρᾶν, *a sight disgraceful to behold*; λόγοι ὑμῖν χρησιμώτατοι ἀκοῦσαι, *words most useful for you to hear*; τὰ χαλεπώτατα εὐρεῖν, *the things hardest to find*. Πολιτεία ἥκιστα χαλεπὴ συζῆν, *a government least hard to live under*, P. Pol. 302<sup>b</sup>. Οἰκία ἡδίστη ἐνδιαίτῃσθαι, *a house most pleasant to live in*, X. M. 3, 8<sup>s</sup>. Κάλλιστα (adv.) ἰδεῖν, *in a manner most delightful to behold*, X. C. 8, 3<sup>s</sup>.

**1529.** Ν. This infinitive (1528) is generally active rather than passive; as πρᾶγμα χαλεπὸν ποιεῖν, *a thing hard to do*, rather than χαλεπὸν ποιεῖσθαι, *hard to be done*.

**1530.** Ν. Nouns and even verbs may take the infinitive as a limiting accusative (1058); as θαῦμα ἰδέσθαι, *a wonder to behold*, Od. 8, 366. Ἀριστεύσκε μάχεσθαι, *he was the first in fighting* (like μάχην), Il. 6, 460. Δοκεῖς διαφέρειν αὐτοὺς ἰδεῖν; *do you think they differ in appearance (to look at)?* P. Rp. 495<sup>a</sup>.

**1531.** Ν. Here belongs the infinitive after a comparative with ἤ, *than*; as νόσημα μείζον ἢ φέρειν, *a disease too heavy to bear*, S. O. T. 1293.

For ὥστε with this infinitive, see 1458.

## INFINITIVE OF PURPOSE.

**1532.** 1. The infinitive may express a *purpose*. *E.g.*

Οἱ ἄρχοντες, οὓς ἐἴλεσθε ἄρχειν μου, *the rulers, whom you chose to rule me*, P. Ap. 28°. Τὴν πόλιν φυλάττειν αὐτοῖς παρέδωκαν, *they delivered the city to them to guard*, H. 4, 41<sup>5</sup>. Θεάσασθαι παρῆν τὰς γυναῖκας πιεῖν φερούσας, *the women were to be seen bringing them (something) to drink*, X. H. 7, 2<sup>9</sup>.

2. Here, as with adjectives (1529), the infinitive is active rather than passive; as κτανεῖν ἐμοί νῦν ἔδοσαν, *they gave her to me to kill (to be killed)*, E. Tro. 874.

**1533.** N. In Homer, where ὥστε only rarely has the sense of *so as* (1455), the simple infinitive may express a *result*; as τίς σφωε ξυνέτηκε μάχεσθαι; *who brought them into conflict so as to contend?* Il. 1, 8.

## ABSOLUTE INFINITIVE.

**1534.** The infinitive may stand *absolutely* in parenthetical phrases, generally with ὥς or ὅσον. *E.g.*

The most common of these is ὥς ἔπος εἰπεῖν or ὥς εἰπεῖν, *so to speak*. Others are ὥς συντόμως (or συνελόντι, 1172, 2) εἰπεῖν, *to speak concisely*; τὸ ξύμπαν εἰπεῖν, *on the whole*; ὥς ἀπεικάζειν, *to judge (i.e. as far as we can judge)*; ὅσον γέ μ' εἰδέναι, *as far as I know*; ὥς ἐμοὶ δοκεῖν, or ἐμοὶ δοκεῖν, *as it seems to me*; ὥς οὕτω γ' ἀκοῦσαι, *at first hearing (or without ὥς)*. So δλίγον δεῖν and μικροῦ δεῖν, *to want little, i.e. almost* (see 1116, b).

Herodotus has ὥς λόγῳ εἰπεῖν and οὐ πολλῷ λόγῳ εἰπεῖν, *not to make a long story, in short*.

**1535.** N. In certain cases εἶναι seems to be superfluous; especially in ἐκὼν εἶναι, *willing or willingly*, which generally stands in a negative sentence. So in τὸ νῦν εἶναι, *at present*; τὸ τήμερον εἶναι, *to-day*; τὸ ἐπ' ἐκείνους εἶναι and similar phrases, *as far as depends on them*; τὴν πρώτην εἶναι, *at first*, Hd. 1, 153; κατὰ τοῦτο εἶναι, *so far as concerns this*, P. Pr. 317<sup>a</sup>; ὥς πάλαι εἶναι, *considering their age*, T. 1, 21; and some other phrases.

## INFINITIVE IN COMMANDS, WISHES, LAWS, ETC.

**1536.** The infinitive with a subject nominative is sometimes used like the second person of the imperative, especially in Homer. *E.g.*

Μὴ ποτε καὶ σὺ γυναῖκί περ ἥπιος εἶναι, *be thou never indulgent to thy wife*, Od. 11, 441. Οἷς μὴ πελάζειν, *do not approach these (= μὴ πέλαζε)*, A. Pr. 712.

For the third person, with a subject accusative, see 1537.

**1537.** The infinitive with a subject *accusative* sometimes expresses a wish, like the optative (1507); and sometimes a command, like the third person of the imperative. *E.g.*

Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν ἢ Τυδείος υἱόν, *Father Zeus, may the lot fall either on Ajax or on the son of Tydeus* (= Αἴας λάχοι, etc.), *Il.* 7, 179; θεοὶ πολῖται, μὴ με δουλείας τυχεῖν, *O ye Gods who hold our city, may slavery not be my lot*, *A. Se.* 253. Τρῶας ἔπειθ' Ἑλένην ἀποδοῦναι, *let the Trojans then surrender Helen* (= ἀποδοῖεν), *Il.* 3, 285.

**1538.** N. This construction (1537) has been explained by supplying a verb like δός, *grant* (see δός τίσασθαι, *grant that I may take vengeance*, *Il.* 3, 351), or γένοιτο, *may it be*.

**1539.** N. For the infinitive in exclamations, which generally has the article, see 1554.

**1540.** In *laws, treaties, and proclamations*, the infinitive often depends on ἔδοξε or δέδοκται, *be it enacted*, or κελεύεται, *it is commanded*; which may be expressed in a previous sentence or understood. *E.g.*

Δικάζειν δὲ τὴν ἐν Ἀρείῳ πάγῳ φόνον, *and (be it enacted) that the Senate on the Areopagus shall have jurisdiction in cases of murder*, *D.* 23, 22. Ἔτη δὲ εἶναι τὰς σπονδὰς πενήκοντα, *and that the treaty shall continue fifty years*, *T.* 5, 18. Ἀκούετε λεῶ· τοὺς ὀπλίτας ἀπιέναι πάλιν οἴκαδε, *hear ye people! let the heavy armed go back again home*, *Ar. Av.* 448.

#### INFINITIVE WITH THE ARTICLE.

**1541.** When the infinitive has the article, its character as a neuter noun becomes more distinct, while it loses none of its attributes as a verb. The addition of the article extends its use to many new constructions, especially to those with prepositions; and the article is sometimes allowed even in many of the older constructions in which the infinitive regularly stands alone.

#### INFINITIVE WITH ΤΟ AS SUBJECT OR OBJECT.

**1542.** The subject infinitive (1517) may take the article to make it more distinctly a noun. *E.g.*

Τὸ γινῶναι ἐπιστήμην λαβεῖν ἐστίν, *to learn is to acquire knowledge*, *P. Th.* 209<sup>a</sup>. Τοῦτό ἐστι τὸ ἀδικεῖν, *this is to commit injustice*, *P. G.* 483<sup>c</sup>. Τὸ γὰρ θάνατον δεδιέναι οὐδὲν ἄλλο ἐστίν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα, *for to fear death (the fear of death) is nothing*

*else than to seem to be wise without being so*, P. Ap. 29<sup>a</sup>. The predicate infinitives here omit the article (1517). See 956.

**1543.** The object infinitive takes the article chiefly after verbs which do not regularly take the simple infinitive (see 1519), or when the relation of the infinitive to the verb is less close than it usually is. *E.g.*

Τὸ τελευτῆσαι πάντων ἡ πεπρωμένη κατέκρινεν, *Fate adjudged death to all* (like θάνατον πάντων κατέκρινεν), I. 1, 43; εἰ τὸ κωλύσαι τὴν τῶν Ἑλλήνων κοινωνίαν ἐπεπράκειν ἐγὼ Φιλίππῳ, *if I had sold to Philip the prevention of the unity of the Greeks* (i.e. *had prevented this as Philip's hireling*), D. 18, 23. Τὸ ξυνοικεῖν τῇδ' ὁμοῦ τίς ἂν γυνὴ δύνατο; *to live with her — what woman could do it?* S. Tr. 545.

**1544.** N. Sometimes in poetry the distinction between the object infinitive with and without τό is hardly perceptible; as in τλήσομαι τὸ καθανεῖν, *I shall endure to die*, A. Ag. 1290; τὸ δρᾶν οὐκ ἠθέλησαν, *they were unwilling to act*, S. O. C. 442.

#### INFINITIVE WITH ΤΟ WITH ADJECTIVES AND NOUNS.

**1545.** N. The infinitive with τό is sometimes used with the adjectives and nouns which regularly take the simple infinitive (1526). *E.g.*

Τὸ βιά πολιτῶν δρᾶν ἔφυν ἀμήχανος, *I am helpless to act in defiance of the citizens*, S. An. 79. Τὸ ἐς τὴν γῆν ἡμῶν ἐσβάλλειν . . . ἱκανοί εἰσι, *they have the power to invade our land*, T. 6, 17.

#### INFINITIVE WITH ΤΟΥ, Τῷ, OR ΤΟ IN VARIOUS CONSTRUCTIONS.

**1546.** The genitive, dative, or accusative of the infinitive with the article may depend on a preposition. *E.g.*

Πρὸ τοῦ τοὺς ὅρκους ἀποδοῦναι, *before taking the oaths*, D. 18, 26; πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν, *besides receiving nothing by the embassy*, D. 19, 229; διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι; *do you think you would not be wronged on account of your being a stranger?* X. M. 2, 1<sup>15</sup>. Ὑπὲρ τοῦ τὰ μέτρια μὴ γίγνεσθαι, *that moderate counsels may not prevail* (= ἵνα μὴ γίγνηται), Aesch. 3, 1.

**1547.** The genitive and dative of the infinitive, with the article, can stand in most of the constructions belonging to those cases; as in that of the attributive genitive, the genitive after a comparative or after verbs

and adjectives, the dative of *cause, manner, or means*, and the dative after verbs and adjectives. *E.g.*

Τοῦ πιεῖν ἐπιθυμία, *a desire to drink*, T.7,84; νεοῖς τὸ σιγᾶν κρείττον ἐστι τοῦ λαλεῖν, *for youth silence is better than prating*, Men. Mon. 387; ἐπέσχομεν τοῦ δακρύειν, *we ceased our weeping*, P. Ph. 117<sup>e</sup>; ἀήθεις τοῦ κατακούειν τινός εἰσιν, *they are unused to obeying any one*, D.1,23. Τῷ φανερὸς εἶναι τοιοῦτος ὢν, *by having it evident that he was such a man*, X. M.1,2<sup>s</sup>; τῷ κοσμίως ζῆν πιστεύειν, *to trust in an orderly life*, I.15,24; ἴσον τῷ προστένειν, *equal to lamenting beforehand*, A. Ag.253.

1548. The infinitive with τοῦ may express a purpose, generally a negative purpose, where with ordinary genitives ἕνεκα is regularly used (see 1127). *E.g.*

Ἐτειχίσθη Ἀταλάντη, τοῦ μὴ ληστὰς κακουργεῖν τὴν Εὐβοίαν, *Atalante was fortified, that pirates might not ravage Euboea*, T.2,32. Μίνως τὸ ληστικὸν καθήρει, τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ, *Minos put down piracy, that his revenues might come in more abundantly*, T.1,4.

1549. Verbs and expressions denoting *hindrance or freedom* from anything allow either the infinitive with τοῦ (1547) or the simple infinitive (1519). As the infinitive after such verbs can take the negative μὴ without affecting the sense (1615), we have a third and fourth form, still with the same meaning. (See 1551.) *E.g.*

Εἴργει σε τοῦτο ποιεῖν, εἴργει σε τοῦ τοῦτο ποιεῖν, εἴργει σε μὴ τοῦτο ποιεῖν, εἴργει σε τοῦ μὴ τοῦτο ποιεῖν, *all meaning he prevents you from doing this*. Τὸν Φίλιππον παρελθεῖν οὐκ ἐδύναντο κωλύσαι, *they could not hinder Philip from passing through*, D.5,20. Τοῦ δραπετεύειν ἀπείργουσι; *do they restrain them from running away?* X. M.2,1<sup>16</sup>. Ὅπερ ἔσχε μὴ τὴν Πελοπόννησον πορθεῖν, *which prevented (him) from ravaging Peloponnesus*, T.1,73. Δύο ἄνδρας ἔξει τοῦ μὴ καταδῦναι, *it will keep two men from sinking*, X. A.3,5<sup>11</sup>.

1550. N. When the leading verb is negated (or is interrogative implying a negative), the double negative μὴ οὐ is generally used with the infinitive rather than the simple μὴ (1616), so that we can say οὐκ εἴργει σε μὴ οὐ τοῦτο ποιεῖν, *he does not prevent you from doing this*. Τοῦ μὴ οὐ ποιεῖν is rarely (if ever) used.

1551. The infinitive with τὸ μὴ may be used after expressions denoting *hindrance*, and also after all which even imply

*prevention, omission, or denial.* This infinitive with *τό* is less closely connected with the leading verb than are the forms before mentioned (1549), and it may often be considered an accusative of *specification* (1058), and sometimes (as after verbs of *denial*) an object accusative. Sometimes it expresses merely a *result*. *E.g.*

Τὸν ὄμιλον εἶργον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακουργεῖν, *they prevented the crowd from injuring the neighboring parts of the city*, T.3,1. Κίμωνα παρὰ τρεῖς ἀφείσαν ψήφους τὸ μὴ θανάτῳ ζημιῶσαι, *they allowed Cimon by three votes to escape the punishment of death (they let him off from the punishment of death)*, D.23,205. Φόβος ἀνθ' ὕπνου παραστατεῖ, τὸ μὴ βλέφαρα συμβαλεῖν, *fear stands by me instead of sleep, preventing me from closing my eyelids*, A. Ag.15.

Thus we have a *fifth* form, εἶργει σε τὸ μὴ τοῦτο ποιεῖν, added to those given in 1549, as equivalents of the English *he prevents you from doing this*.

**1552.** N. Here, as above (1550), *μὴ οὐ* is generally used when the leading verb is negatived; as οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ πεσεῖν, *for this will not at all suffice to prevent him from falling*, A.Pr.918.

**1553.** N. The infinitive with *τοῦ μὴ* and with *τὸ μὴ* may also be used in the ordinary negative sense; as οὐδεμία πρόφασις τοῦ μὴ δρᾶν ταῦτα, *no ground for not doing this*, P. Ti.20<sup>c</sup>.

**1554.** 1. The infinitive with *τό* may be used in exclamations, to express surprise or indignation. *E.g.*

Τῆς μωρίας· τὸ Δία νομίζειν, ὄντα τηλικουτονί, *what folly! to believe in Zeus, now you are so big!* Ar.N.819. So in Latin: *Mene incepto desistere victam!*

2. The article here is sometimes omitted; as τοιοντονί τρέφειν κύνα, *to keep a dog like that!* Ar.V.835.

**1555.** The infinitive with its subject, object, or other adjuncts (sometimes including dependent clauses) may be preceded by *τό*, the whole standing as a single noun in any ordinary construction. *E.g.*

Τὸ δὲ μήτε πάλαι τοῦτο πεπονθῆναι, πεφηνέναι τέ τινα ἡμῖν συμμαχίαν τούτων ἀντίρροπον, ἂν βουλόμεθα χρῆσθαι, τῆς παρ' ἐκείνων εὐνοίας εὐεργέτημ' ἂν ἔγωγε θείην, *but the fact that we have not suffered this long ago, and that an alliance has appeared to us to balance these, if we (shall) wish to use it, — this I should ascribe as a benefaction to their good-will*, D.1,10. (Here the whole sentence τὸ . . . χρῆσθαι is the object accusative of *θείην*.)



**1556.** 1. For the infinitive as well as the finite moods with ὥστε, ὡς, ἐφ' ᾧ and ἐφ' ᾧτε, see 1449–1460.

2. For the infinitive and finite moods with πρὶν, see 1469–1474.

3. For the infinitive with ἄν, see 1308.

### THE PARTICIPLE

**1557.** The participle is a verbal adjective, and has three uses. First, it may express an *attribute*, qualifying a noun like an ordinary adjective (1559–1562); secondly, it may define the *circumstances* under which an action takes place (1563–1577); thirdly, it may be joined to certain verbs to *supplement* their meaning, often having a force resembling that of the infinitive (1578–1593).

**1558.** N. These distinctions are not always exact, and the same participle may belong to more than one class. Thus, in ὁ μὴ δαρεὶς ἄνθρωπος, *the unflogged man*, δαρεὶς is both attributive and conditional (1563, 5).

### ATTRIBUTIVE PARTICIPLE.

**1559.** The participle may qualify a noun, like an attributive adjective. Here it may often be translated by a relative and a finite verb, especially when it has the article. *E.g.*

Ὁ παρὼν καιρὸς, *the present occasion*, D. 3, 3; θεοὶ αἰὲν ἑόντες, *immortal Gods*, Il. 21, 518; πόλις κάλλει διαφέρουσα, *a city excelling in beauty*; ἀνὴρ καλῶς πεπαιδευμένος, *a man who has been well educated (or a well educated man)*; οἱ πρέσβεις οἱ ὑπὸ Φιλίππου πεμφθέντες, *the ambassadors who were sent by Philip*; ἄνδρες οἱ τοῦτο ποιήσοντες, *men who are to do this*.

**1560.** 1. The participle with the article may be used substantively, like any adjective. It is then equivalent to *he who* or *those who* with a finite verb. *E.g.*

Οἱ κρατοῦντες, *the conquerors*; οἱ πεπεισμένοι, *those who have been convinced*; παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι, *among those who seem to be best*, X. M. 4, 2<sup>6</sup>; ὁ τὴν γνώμην ταύτην εἰπὼν, *the one who gave this opinion*, T. 8, 68; τοῖς Ἀρκάδων σφετέροις οὔσι ξυμμάχοις προείπον, *they proclaimed to those who were their allies among the Arcadians*, T. 5, 64.

2. The article is sometimes omitted; as *πολεμούντων πόλις*, a city of belligerents, X. C. 7, 5<sup>th</sup>.

1561. N. Sometimes a participle becomes so completely a noun that it takes an object genitive instead of an object accusative; as *ὁ ἐκείνου τεκὼν*, his father (for *ὁ ἐκείνον τεκὼν*), E. El. 335.

1562. N. The neuter participle with the article is sometimes used as an abstract noun, like the infinitive; as *τὸ δειδώς*, fear, and *τὸ θαρσύν*, courage, for *τὸ δεδιέναι* and *τὸ θαρσεῖν*, T. 1, 36. Compare *τὸ καλόν* for *τὸ κάλλος*, beauty. In both cases the adjective is used for the noun.

#### CIRCUMSTANTIAL PARTICIPLE.

1563. The participle may define the *circumstances* of an action. It may express the following relations:—

1. *Time*; the tenses denoting various points of time, which is relative to that of the verb of the sentence (1288). *E.g.*

*Ταῦτα ἔπραττε στρατηγῶν*, he did this while he was general; *ταῦτα πράξει στρατηγῶν*, he will do this while he is general. *Τυραννεύσας δὲ ἔτη τρία Ἱππίας ἐχώρει ἐς Σίγειον*, and when he had been tyrant three years, Hippias withdrew to Sigeum, T. 6, 59.

2. *Cause*. *E.g.*

*Λέγω δὲ τοῦδ' ἔνεκα, βουλόμενος δόξαι σοι ὅπερ ἐμοί*, and I speak for this reason, because I wish that to seem good to you which seems so to me, P. Ph. 102<sup>d</sup>.

3. *Means, manner*, and similar relations, including *manner of employment*. *E.g.*

*Προεἰλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ παρανομῶν ζῆν*, he preferred to die abiding by the laws rather than to live transgressing them, X. M. 4, 4<sup>th</sup>. *Τοῦτο ἐποίησε λαθόν*, he did this secretly. *Ἀπεδήμει τριηράρχων*, he was absent on duty as trierarch. *Ἀηζόμενοι ζῶσιν*, they live by plunder, X. C. 3, 2<sup>nd</sup>.

4. *Purpose or intention*; generally expressed by the *future* participle. *E.g.*

*Ἦλθε λυσόμενος θυγάτρα*, he came to ransom his daughter, Il. 1, 13. *Πέμπειν πρέσβεις ταῦτα ἐροῦντας καὶ Λύσανδρον αἰτήσοντας*, to send ambassadors to say this and to ask for Lysander, X. H. 2, 1<sup>st</sup>.

5. *Condition*; the tenses of the participle representing the corresponding tenses of the indicative, subjunctive, or optative, in all classes of protasis.

See 1413, where examples will be found.

6. *Opposition, limitation, or concession*; where the participle is generally to be translated by *although* and a verb. *E.g.*

Ὀλίγα δυνάμενοι προορᾶν πολλὰ ἐπιχειροῦμεν πράττειν, *although we are able to foresee few things, we try to do many things*, X. C. 3, 2<sup>15</sup>.

7. Any *attendant* circumstance, the participle being merely *descriptive*. This is one of the most common relations of this participle. *E.g.*

Ἔρχεται τὸν υἱὸν ἔχουσα, *she comes bringing her son*, X. C. 1, 3<sup>1</sup>. Παραλαβόντες Βοιωτοὺς ἐστράτευσαν ἐπὶ Φάρσαλον, *they took Boeotians with them and marched against Pharsalus*, T. 1, 111.

The participle here can often be best translated by a verb, as in the last example.

8. That *in which* the action of the verb consists. *E.g.*

Τόδ' εἶπε φωνῶν, *thus he spake saying*, A. Ag. 205. Εὖ γ' ἐποίησας ἀναμνήσας με, *you did well in reminding me*, P. Ph. 60<sup>c</sup>.

For the time of the aorist participle here, see 1290.

1564. N. Certain participles of *time* and *manner* have almost the force of adverbs by idiomatic usage. Such are ἀρχόμενος, *at first*; τελευτῶν, *at last, finally*; διαλιπὼν χρόνον, *after a while*; φέρων, *hastily*; φερόμενος, *with a rush*; κατατείνας, *earnestly*; φθάσας, *sooner (anticipating)*; λαθὼν, *secretly*; ἔχων, *continually*; ἀνύσας, *quickly (hastening)*; κλαίων, *to one's sorrow*; χαίρων, *to one's joy, with impunity*. *E.g.*

\*Ἀπερ ἀρχόμενος εἶπον, *as I said at first*, T. 4, 64. Ἐσέπεσον φερόμενοι ἐς τοὺς Ἕλληνας, *they fell upon the Greeks with a rush*, Hd. 7, 210. Τί κυπτάζεις ἔχων; *why do you keep poking about?* Ar. N. 509. Κλαίων ἄψει τῶνδε, *you will lay hands on them to your sorrow*, E. Her. 270.

1565. N. Ἐχων, φέρων, ἄγων, λαβὼν, and χρώμενος may often be translated *with*. *E.g.*

Μία ὄχρητο πρέσβεις ἄγουσα, *one (ship) was gone with ambassadors*, T. 7, 25. See X. C. 1, 3<sup>1</sup>, in 1563, 7. Βοῇ χρώμενοι, *with a shout*, T. 2, 84.

1566. N. Τί παθὼν; *having suffered what? or what has happened to him?* and τί μαθὼν; *what has he taken into his head?* are used in the general sense of *why?* *E.g.*

Τί τοῦτο μαθὼν προσέγραψεν; *with what idea did he add this clause?* D. 20, 127. Τί παθοῦσαι θνηταῖς εἷξαι γυναῖξιν; *what makes them look like mortal women?* Ar. N. 340.

**1567.** N. The same participle may sometimes be placed under more than one of these heads (1558).

GENITIVE AND ACCUSATIVE ABSOLUTE.

**1568.** When a circumstantial participle belongs to a noun which is not grammatically connected with the main construction of the sentence, they stand together in the *genitive absolute*. *E.g.*

*Ἀνέβη οὐδενὸς κωλύοντος, he made the ascent with no one interfering, X. A. 1, 2<sup>22</sup>. See 1152, and the examples there given.*

Sometimes a participle stands alone in the genitive absolute, when a subject can easily be supplied from the context, or when some general subject, like *ἀνθρώπων* or *πραγμάτων*, is understood; as *οἱ πολέμοι, προσιόντων, τέως μὲν ἡσύχαζον, but the enemy, as they (men before mentioned) came on, kept quiet for a time, X. A. 5, 4<sup>16</sup>. Οὕτω δ' ἐχόντων, εἰκός (ἐστίν), κ.τ.λ., and this being the case (sc. πραγμάτων), it is likely, etc. X. A. 3, 2<sup>10</sup>. So with verbs like *ῥεῖ* (897, 5); as *ῥόντος πολλῶ, when it was raining heavily* (where originally *Διὸς* was understood), *X. H. 1, 1<sup>16</sup>.**

**1569.** The participles of *impersonal* verbs stand in the *accusative absolute*, in the neuter singular, when others would be in the genitive absolute. So passive participles and *ὄν*, when they are used impersonally. *E.g.*

*Τί δὴ, ὑμᾶς ἐξ ὃν ἀπολέσαι, οὐκ ἐπὶ τοῦτο ἤλθομεν; why now, when we might have destroyed you, did we not proceed to do it? X. A. 2, 5<sup>22</sup>.*

*Οἱ δ' οὐ βοηθήσαντες δέον ὑγιεῖς ἀπῆλθον; and did those who brought no aid when it was needed escape safe and sound? P. Alc. i. 115<sup>b</sup>. So εὖ δὲ παρασχόν, and when a good opportunity offers, T. 1, 120; οὐ προσῆκον, improperly (it being not becoming), T. 4, 95; τυχόν, by chance (it having happened); προσταχθέν μοι, when I had been commanded; εἰρημμένον, when it has been said; ἀδύνατον ὃν ἐν νυκτὶ σημῆναι, it being impossible to signal by night, T. 7, 44.*

**1570.** N. The participles of personal verbs sometimes stand with their nouns in the accusative absolute; but very seldom unless they are preceded by *ὥς* or *ὥσπερ*. *E.g.*

*Σιωπῇ ἐδείπνου, ὥσπερ τοῦτο προστεταγμένον αὐτοῖς, they were supping in silence, as if this had been the command given to them, X. Sy. 1, 11.*

**1571.** N. *Ὦν* as a circumstantial participle is seldom omitted, except with the adjectives *ἐκών*, *willing*, and *ἄκων*, *unwilling*, and

after *ἄτε*, *οἷα*, *ὥς*, or *καίπερ*. See *ἐμοῦ οὐχ ἐκόντος*, *against my will*, S. Aj. 455; *Ζεὺς, καίπερ αὐθάδης φρενῶν*, *Zeus, although stubborn in mind*, A. Pr. 907; also *ἀπόρρητον πόλει*, *when it is forbidden to the state*, S. An. 44. See 1612.

#### ADVERBS WITH CIRCUMSTANTIAL PARTICIPLE.

**1572.** N. The adverbs *ἄμα*, *μεταξύ*, *εὐθύς*, *αὐτίκα*, *ἄρτι*, and *ἐξαίφνης* are often connected (in position and in sense) with the temporal participle, while grammatically they qualify the leading verb; as *ἄμα καταλαβόντες προσεκέατό σφι*, *as soon as they overtook them, they pressed hard upon them*, Hd. 9, 57. *Νεκὼς μεταξὺ ὀρύσσων ἐπαύσατο*, *Necho stopped while digging (the canal)*, Hd. 2, 158.

**1573.** N. The participle denoting *opposition* is often strengthened by *καί* or *καίπερ*, *even* (Homeric also *καί... περ*), and in negative sentences by *οὐδέ* or *μηδέ*; also by *καὶ ταῦτα*, *and that too*; as *ἐποικτίρω νιν, καίπερ ὄντα δυσμενῇ*, *I pity him, even though he is an enemy*, S. Aj. 122. *Οὐκ ἂν προδοίην, οὐδέ περ πράσσω κακῶς*, *I would not be faithless, even though I am in a wretched state*, E. Ph. 1624.

**1574.** Circumstantial participles, especially those denoting *cause* or *purpose*, are often preceded by *ὥς*. This shows that they express the idea or the assertion of the subject of the leading verb or that of some other person prominent in the sentence, *without implying* that it is also the idea of the speaker or writer. *E.g.*

*Τὸν Περικλέα ἐν αἰτίᾳ εἶχον ὥς πείσαντα σφᾶς πολεμεῖν*, *they found fault with Pericles, on the ground that he had persuaded them to engage in war*, T. 2, 59. *Ἀγανακτοῦσιν ὥς μεγάλων τινῶν ἀπεστερημένοι*, *they are indignant, because (as they say) they have been deprived of some great blessings*, P. Rp. 329<sup>a</sup>.

**1575.** The causal participle is often emphasized by *ἄτε* and *οἷον* or *οἷα*, *as, inasmuch as*; but these particles have no such force as *ὥς* (1574); as *ἄτε παῖς ὦν, ἦδετο*, *inasmuch as he was a child, he was pleased*, X. C. 1, 3<sup>a</sup>.

**1576.** *Ὡςπερ*, *as, as it were*, with the participle expresses a comparison between the action of the verb and that of the participle. *E.g.*

*Ὁρχοῦντο ὥςπερ ἄλλοις ἐπιδεικνύμενοι*, *they danced as if they were showing off to others (i.e. they danced, apparently showing off)*, X. A. 5, 4<sup>a</sup>. *Τί τοῦτο λέγεις, ὥςπερ οὐκ ἐπὶ σοὶ ὃν ὁ τι ἂν βούλη λέγεις*; *why do you say this, as if it were not in your power to say what*

*you please?* X.M.2, 6<sup>36</sup>. Although we find *as if* a convenient translation, there is really no condition, as appears from the negative οὐ (not μή). See 1612.

1577. Ν. Ὡςπερ, like other words meaning *as*, may be followed by a protasis; as ὥςπερ εἰ παρεστάταις, *as (it would be) if you had lived near*, A.Ag.1201. For ὥςπερ ἂν εἰ, see 1313.

#### SUPPLEMENTARY PARTICIPLE.

1578. The supplementary participle completes the idea expressed by the verb, by showing to what its action relates. It may belong to either the subject or the object of the verb, and agree with it in case. *E.g.*

Παύομέν σε λέγοντα, *we stop you from speaking*; παύομεθα λέγοντες, *we cease speaking*.

1579. This participle has many points of resemblance to the infinitive in similar constructions. In the use of the participle (as in that of the infinitive) we must distinguish between indirect discourse (where each tense preserves its force) and other constructions.

#### PARTICIPLE NOT IN INDIRECT DISCOURSE.

1580. In this sense the participle is used with verbs signifying *to begin*, *to continue*, *to endure*, *to persevere*, *to cease*, *to repent*, *to be weary*, *to be pleased*, *displeased*, or *ashamed*; and with the object of verbs signifying *to permit* or *to cause to cease*. *E.g.*

Ἦρχον χαλεπαίνων, *I was the first to be angry*, Π.2, 378; οὐκ ἀνέξομαι ζῶσα, *I shall not endure my life*, E. Hip. 354; ἑπτὰ ἡμέρας μαχόμενοι διετέλεσαν, *they continued fighting seven days*, X.A.4, 3<sup>2</sup>; τιμώμενοι χαίρουσιν, *they delight in being honored*, E. Hip. 8; ἐλεγχόμενοι ἤχθοντο, *they were displeased at being tested*, X.M.1, 2<sup>47</sup>; τοῦτο οὐκ αἰσχύνομαι λέγων, *I say this without shame* (see 1581), X.C.5, 1<sup>21</sup>; τὴν φιλοσοφίαν παῦσον ταῦτα λέγουσαν, *make Philosophy stop talking in this style*, P.G.482<sup>a</sup>; παύεται λέγων, *he stops talking*.

1581. Some of these verbs also take the infinitive, but generally with some difference of meaning; thus, αἰσχύνεται τοῦτο λέγειν, *he is ashamed to say this* (and does not say it), — see 1580; ἀποκάμνει τοῦτο ποιεῖν, *he ceases to do this, through weariness* (but ἀποκάμνει τοῦτο ποιῶν, *he is weary of doing this*). So ἀρχεται λέγειν, *he begins to speak* (but ἀρχεται λέγων, *he begins by speaking* or *he is at the beginning of his speech*); παύω σε μάχεσθαι, *I pre-*

vent you from fighting (but *πάνω σε μαχόμενον*, *I stop you while fighting*).

**1582.** The participle may be used with verbs signifying to perceive (in any way), to find, or to represent, denoting an act or state in which the object is perceived, found, or represented. *E.g.*

*Ὅρῳ σε κρύπτοντα χεῖρα*, *I see you hiding your hand*, *E. Hec.* 342; *ἤκουσά σου λέγοντος*, *I heard you speak*; *εὔρε Κρονίδην ἀπὸ ἡμενον ἄλλων*, *he found the son of Cronos sitting apart from the others*, *Il.* 1, 498; *βασιλέας πεποίηκε τοὺς ἐν ᾿Αΐδου τιμωρουμένους*, *he has represented kings in Hades as suffering punishment*, *P. G.* 525<sup>d</sup>.

**1583.** N. This must not be confounded with indirect discourse, in which *ὁρῳ σε κρύπτοντα* would mean *I see that you are hiding*; *ἀκούω σε λέγοντα*, *I hear that you say* (*ἀκούω* taking the accusative). See 1588.

**1584.** The participles *βουλόμενος*, *wishing*, *ἡδόμενος*, *pleased*, *προσδεχόμενος*, *expecting*, and some others, may agree in case with a dative which depends on *εἰμί*, *γίγνομαι*, or some similar verb. *E.g.*

*Τῷ πλήθει οὐ βουλομένῳ ἦν*, *it was not pleasing to the majority (it was not to them wishing it)*, *T.* 2, 3; *προσδεχομένῳ μοι τὰ τῆς ὀργῆς ὑμῶν ἐς ἐμέ γεγένηται*, *I have been expecting the manifestations of your wrath against me*, *T.* 2, 60.

**1585.** With verbs signifying to overlook or see, in the sense of to allow or let happen (*περιορῶ* and *έφορῶ*, with *περιεῖδον* and *ἐπέιδον*, sometimes *εἶδον*), the participle is used in a sense which approaches that of the object infinitive, the present and aorist participles differing merely as the present and aorist infinitives would differ in similar constructions. *E.g.*

*Μὴ περιῖδωμεν ὑβρισθεῖσαν τὴν Λακεδαίμονα καὶ καταφρονηθεῖσαν*, *let us not see Lacedaemon insulted and despised*, *I.* 6, 108. *Μὴ μ' ἰδεῖν θανάθ' ὑπ' ἀστών*, *not to see me killed by citizens*, *E. Or.* 746. *Περυδεῖν τὴν γῆν τμηθεῖσαν*, *to let the land be ravaged*, i.e. *to look on and see it ravaged*, *T.* 2, 18; but in 2, 20 we have *περυδεῖν τὴν γῆν τμηθῆναι*, *to permit the land to be ravaged*, referring to the same thing from another point of view, *τμηθῆναι* being strictly future to *περυδεῖν*, while *τμηθεῖσαν* is coincident with it.

**1586.** The participle with *λανθάνω*, *escape the notice of*, *τυγχάνω*, *happen*, and *φθάνω*, *anticipate*, contains the leading idea of the expression and is usually translated by a verb.

The aorist participle here coincides in time with the verb (unless this expresses duration) and does not denote past time in itself. (See 1290.) *E.g.*

Φονέα τοῦ παιδὸς ἐλάνθανε βόσκων, *he was unconsciously supporting the slayer of his son*, Hd. 1, 44; ἔτυχον καθήμενος ἐνταῦθα, *I happened to be sitting there* (= τύχη ἐκαθήμην ἐνταῦθα), P. Eu. 272<sup>a</sup>; αὐτοὶ φθήσονται τοῦτο δράσαντες, *they will do this themselves first* (= τοῦτο δράσουσι πρότεροι), P. Rp. 375<sup>e</sup>; τοὺς δ' ἔλαβ' εἰσελθὼν, *and he entered unnoticed by them* (= εἰσῆλθε λάθρα), Il. 24, 477; ἔφθησαν πολλῶ τοὺς Πέρσας ἀπικόμενοι, *they arrived long before the Persians*, Hd. 4, 136; τοὺς ἀνθρώπους λήσομεν ἐπιπεσόντες, *we shall rush in unnoticed by the men*, X. A. 7, 3<sup>48</sup>.

The perfect participle here has its ordinary force.

1587. N. The participle with διατελέω, *continue* (1580), οἷχαμαι, *be gone* (1256), θαμίζω, *be wont or be frequent*, and some others, expresses the leading idea; but the aorist participle with these has no peculiar force; as ἄλχεται φεύγων, *he has taken flight*, Ar. Pl. 933; οὐ θαμίξεις καταβαίνων εἰς τὸν Πειραιᾶ, *you don't come down to the Peiraeus very often*, P. Rp. 328<sup>c</sup>.

So with the Homeric βῆ and ἔβαν or βάν from βαίνω; as βῆ φεύγων, *he took flight*, Il. 2, 665; so 2, 187.

#### PARTICIPLE IN INDIRECT DISCOURSE.

1588. With many verbs the participle stands in indirect discourse, each tense representing the corresponding tense of a finite mood.

Such verbs are chiefly those signifying *to see, to hear or learn, to perceive, to know, to be ignorant of, to remember, to forget, to show, to appear, to prove, to acknowledge, and ἀγγέλλω, announce*. *E.g.*

Ὅρῳ δέ μ' ἔργον δεινὸν ἐξεργασμένην, *but I see that I have done a dreadful deed*, S. Tr. 706; ἤκουσε Κύρον ἐν Κιλικίᾳ ὄντα, *he heard that Cyrus was in Cilicia* (cf. 1583), X. A. 1, 4<sup>5</sup>; ὅταν κλύῃ ἡξοντ' Ὀρέστην, *when she hears that Orestes will come*, S. El. 293. Οἶδα οὐδὲν ἐπιστάμενος, *I know that I understand nothing*; οὐκ ᾔδεσαν αὐτὸν τεθνηκότα, *they did not know that he was dead*, X. A. 1, 10<sup>16</sup>; ἐπειδὰν γνῶσιν ἀπιστούμενοι, *after they find out that they are distrusted*, X. C. 7, 2<sup>17</sup>; μέμνημαι ἐλθὼν, *I remember that I went*; μέμνημαι αὐτὸν ἐλθόντα, *I remember that he went*; δείξω τοῦτον ἐχθρὸν ὄντα, *I shall show that this man is an enemy* (passive



οὗτος δειχθήσεται ἐχθρὸς ᾧν). Αὐτῷ Κῦρον ἐπιστρατεύοντα πρῶτος ἤγγειλα, *I first announced to him that Cyrus was on his march against him*, X. A. 2, 3<sup>19</sup>.

See 1494; and 1308 for examples of the participle with ᾧν representing both indicative and optative with ᾧν.

1589. N. Δηλός εἰμι and φανερός εἰμι take the participle in indirect discourse, where we use an impersonal construction; as δηλὸς ἦν οἰόμενος, *it was evident that he thought* (like δηλὸν ἦν ὅτι αἶατο).

1590. N. With σύνοιδα or συγγιγνώσκω and a dative of the reflexive, a participle may be in either the nominative or the dative; as σύνοιδα ἐμαντῷ ἡδικημένῳ (or ἡδικημένος), *I am conscious to myself that I have been wronged*.

1591. Most of the verbs included in 1588 may also take a clause with ὅτι or ὡς in indirect discourse.

1592. 1. Some of these verbs have the infinitive of indirect discourse in nearly or quite the same sense as the participle. Others have the infinitive in a different sense: thus φαίνεται σοφὸς ᾧν generally means *he is manifestly wise*, and φαίνεται σοφὸς εἶναι, *he seems to be wise*; but sometimes this distinction is not observed.

2. Others, again, may be used in a peculiar sense, in which they have the infinitive *not* in indirect discourse. Thus οἶδα and ἐπίσταμαι regularly have this infinitive when they mean *know how*; as οἶδα τοῦτο ποιῆσαι, *I know how to do this* (but οἶδα τοῦτο ποιήσας, *I know that I did this*). Μανθάνω, μέμνημαι, and ἐπιλανθάνομαι, in the sense of *learn, remember, or forget to do anything*, take the regular object infinitive. See also the uses of γινώσκω, δέικνυμι, δηλῶ, φαίνομαι, and εὕρισκω in the Lexicon.

1593. 1. Ὡς may be used with the participle of indirect discourse in the sense explained in 1574. *E.g.*

Ὡς μηκέτ' ὄντα κείνον ἐν φάει νόει, *think of him as no longer living*, S. Ph. 415. See 1614.

2. The genitive absolute with ὡς is sometimes found where we should expect the participle to agree with the object of the verb; as ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ; *shall I announce from you that there is war?* (lit. *assuming that there is war, shall I announce it from you?*), X. A. 2, 1<sup>21</sup>, — where we might have πόλεμον ὄντα with less emphasis and in closer connection with the verb. So ὡς ὧδ' ἐχόντων τῶνδ' ἐπίστασθαί σε χρή, *you must understand that this is so* (lit. *believing this to be so, you must understand it*), S. Aj. 281.

## VERBAL ADJECTIVES IN -τέος AND -τέον.

**1594.** The verbal in -τέος has both a *personal* and an *impersonal* construction, of which the latter is more common.

**1595.** In the personal construction it is passive in sense, and expresses *necessity*, like the Latin participle in -*dus*, agreeing in case with its subject. *E.g.*

Ὁφελητέα σοι ἡ πόλις ἐστίν, *the city must be benefited by you*, X. M. 3, 63. Ἄλλας μεταπεμπτέας εἶναι (ἔφη), *he said that other (ships) must be sent for*, T. 6, 25.

**1596.** N. The noun denoting the agent is here in the dative (1188). This construction is of course confined to transitive verbs.

**1597.** In the impersonal construction the verbal is in the neuter of the nominative singular (sometimes plural), with ἐστί expressed or understood. The expression is equivalent to δεῖ, (*one*) *must*, with the infinitive. It is practically active in sense, and allows transitive verbals to have an object like their verbs.

The agent is generally expressed by the dative, sometimes by the accusative. *E.g.*

Ταῦτα ἡμῖν (or ἡμᾶς) ποιητέον ἐστίν, *we must do this* (equivalent to ταῦτα ἡμᾶς δεῖ ποιῆσαι). Οἷστέον τάδε, *we must bear these things* (sc. ἡμῖν), E. Or. 769. Τί ἂν αὐτῷ ποιητέον εἴη; *what would he be obliged to do?* (= τί δέοι ἂν αὐτὸν ποιῆσαι), X. M. 1, 72 (1598). Ἐψηφίσαντο πολεμητέα εἶναι, *they voted that they must go to war* (= δεῖν πολεμεῖν), T. 1, 88. Εὐμμάχοι, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, *allies, whom we must not abandon to the Athenians*, T. 1, 86.

**1598.** N. Though the verbal in -τέον allows both the dative and the accusative of the agent (1188), the equivalent δεῖ with the infinitive allows only the accusative (1162).

**1599.** N. The Latin has this construction (1597), but generally only with verbs which do not take an object accusative; as *Eundum est tibi* (τῷ τέον ἐστί σοι), — *Moriendum est omnibus*. So *Bello utendum est nobis* (τῷ πολέμῳ χρηστέον ἐστίν ἡμῖν), *we must go to war*. The earlier Latin occasionally has the exact equivalent of the Greek impersonal construction; as *Aeternas poenas timendum est*, Lucr. 1, 112. (See Madvig's Latin Grammar, § 421.)

## INTERROGATIVE SENTENCES.

**1600.** All interrogative pronouns, pronominal adjectives, and adverbs can be used in both direct and indirect questions. The relative *ὅστις* (rarely *ὅς*) and the relative pronominal adjectives (429) may be used in indirect questions. *E.g.*

*Τί λέγει; what does he say? Πότε ἦλθεν; when did he come? Πόσα εἶδες; how many did you see? Ἦροντο τί λέγει (or ὃ τι λέγει), they asked what he said. Ἦροντο πότε (or ὅποτε) ἦλθεν, they asked when he came. Ὅρᾱς ἡμᾶς, ὅσοι ἐσμέν; do you see how many of us there are? P.Rp.327<sup>c</sup>.*

**1601.** N. The Greek, unlike the English, freely uses two or more interrogatives with the same verb. *E.g.*

*Ἦ τίσι τί ἀποδιδούσα τέχνη δικαιοσύνη ἂν καλοῖτο; the art which renders what to what would be called Justice? P.Rp.332<sup>d</sup>. See the five interrogatives (used for comic effect) in D.4.36: πρόουδεν ἕκαστος τίς χορηγός, . . . πότε καὶ παρὰ τοῦ καὶ τί λαβόντα τί δὲ ποιεῖν, meaning everybody knows who the χορηγός is to be, what he is to get, when and from whom he is to get it, and what he is to do with it.*

**1602.** N. An interrogative sometimes stands as a predicate with a demonstrative; as *τί τοῦτο ἔλεξας; what is this that you said?* (= *ἔλεξας τοῦτο, τί ὄν; lit. you said this, being what?*); *τίνας τοὺςδε εἰσὶν; who are these that I see? E.Or.1347.*

Such expressions cannot be literally translated.

**1603.** The principal *direct* interrogative particles are *ἄρα* and (chiefly poetic) *ἦ*. These imply nothing as to the answer expected; but *ἄρα οὐ* implies an *affirmative* and *ἄρα μή* a *negative* answer. *Οὐ* and *μή* are used alone with the same force as with *ἄρα*. So *μὴν* (for *μὴ οὖν*) implies a *negative* answer, and *οὐκοῦν*, *therefore* (with no negative force), implies an *affirmative* answer. *E.g.*

*Ἦ σχολή ἐσται; will there be leisure? Ἄρ' εἰσὶ τινες ἄξιοι; are there any deserving ones? Ἄρ' οὐ βούλεσθε ἐλθεῖν; or οὐ βούλεσθε ἐλθεῖν; do you not wish to go (i.e. you wish, do you not)? Ἄρα μὴ βούλεσθε ἐλθεῖν; or μὴ (or μὴν) βούλεσθε ἐλθεῖν; do you wish to go (you don't wish to go, do you)? Οὐκοῦν σοι δοκεῖ σύμφερον εἶναι; does it not seem to you to be of advantage? X.C.2, 4<sup>15</sup>. This distinction between *οὐ* and *μή* does not apply to questions with the interrogative subjunctive (1358), which allow only *μή*.*

**1604.** Ἄλλο τι ἤ; *is it anything else than?* or (more frequently) ἄλλο τι; *is it not?* is sometimes used as a direct interrogative. *E.g.*

\*Ἄλλο τι ἢ ὁμολογοῦμεν; *do we not agree? (do we do anything else than agree?)*, P. G. 470<sup>b</sup>. \*Ἄλλο τι οὖν δύο ταῦτα ἔλεγες; *did you not call these two?* *ibid.* 495<sup>c</sup>.

**1605.** *Indirect* questions may be introduced by εἰ, *whether*; and in Homer by ἤ or εἰ. *E.g.*

\*Ἡρώτησα εἰ βούλοιο ἐλθεῖν, *I asked whether he wished to go.* \*Ὡχετο πευσόμενος ἢ που ἔτ' εἴης, *he was gone to inquire whether you were still living*, *Od.* 13, 415. Τὰ ἐκπώματα οὐκ οἶδα εἰ τούτῳ δῶ (1490), *I do not know whether I shall give him the cups*, X. C. 8, 4<sup>16</sup>. (Here εἰ is used even with the subjunctive: see 1491.)

**1606.** *Alternative* questions (both direct and indirect) may be introduced by πότερον (πότερα) . . . ἢ, *whether . . . or*. *Indirect* alternative questions can also be introduced by εἰ . . . ἢ or εἴτε . . . εἴτε, *whether . . . or*. Homer has ἤ (ἦε) . . . ἢ (ἦε) in direct, and ἤ (ἦε) . . . ἢ (ἦε) in indirect, alternatives, — never πότερον. *E.g.*

Πότερον ἐὰς ἄρχειν ἢ ἄλλον καθίστης; *do you allow him to rule, or do you appoint another?* X. C. 3, 1<sup>12</sup>. Ἐβουλευέτο εἰ πέμποιν τινας ἢ πάντες ἴοιεν, *he was deliberating whether they should send some or should all go*, X. A. 1, 10<sup>6</sup>.

## NEGATIVES.

**1607.** The Greek has two negative adverbs, οὐ and μή. What is said of each of these generally applies to its compounds, — οἶδεις, οὐδέ, οὔτε, etc., and μηδεῖς, μηδέ, μήτε, etc.

**1608.** Οὐ is used with the indicative and optative in all *independent* sentences, except *wishes*; also in *indirect discourse* after ὅτι and ὥς, and in *causal* sentences.

**1609.** N. In *indirect questions*, introduced by εἰ, *whether*, μή can be used as well as οὐ; as βουλόμενος ἐρέσθαι εἰ μαθὼν τίς τι μεμνημένος μὴ οἶδεν, *wishing to ask whether one who has learnt a thing and remembers it does not know it?* P. Th. 163<sup>d</sup>. Also, in the second part of an indirect alternative question (1606), both οὐ and μή are allowed; as σκοπῶμεν εἰ ἡμῖν πρέπει ἢ οὐ, *let us look and see whether it suits us or not*, P. Rp. 451<sup>d</sup>; εἰ δὲ ἀληθές ἢ μὴ, *πειράσομαι μαθεῖν, but I will try to learn whether it is true or not*, *ibid.* 339<sup>a</sup>.

**1610.** *Μή* is used with the subjunctive and imperative in all constructions, except with the Homeric subjunctive (1355), which has the force of a future indicative. *Μή* is used in all final and object clauses after *ἵνα*, *ὅπως*, etc., with the subjunctive, optative, and indicative; except after *μή*, *lest*, which takes *οὐ*. It is used in all conditional and conditional relative clauses, and in the corresponding temporal sentences after *ἕως*, *πρίν*, etc., in relative sentences expressing a *purpose* (1442), and in all expressions of a wish with both indicative and optative (1507; 1511).

For causal relative clauses with *μή* (also conditional), see 1462.

For *εἰ οὐ* occasionally used in protasis, see 1383, 2.

**1611.** *Μή* is used with the infinitive in all constructions, both with and without the article, except in *indirect discourse*. The infinitive in indirect discourse regularly has *οὐ*, to retain the negative of the direct discourse; but some exceptions occur (1496).

For *ὥστε οὐ* with the infinitive, see 1451. For *μή* with the infinitive after verbs of *hoping*, *promising*, *swearing*, etc., see 1496.

**1612.** When a participle expresses a *condition* (1563, 5), it takes *μή*; so when it is equivalent to a conditional relative clause; as *οἱ μὴ βουλόμενοι*, *any who do not wish*. Otherwise it takes *οὐ*. In indirect discourse it sometimes, like the infinitive, takes *μή* irregularly (1496).

**1613.** Adjectives follow the same principle with participles, taking *μή* only when they do not refer to definite persons or things (i.e. when they can be expressed by a relative clause with an indefinite antecedent); as *οἱ μὴ ἀγαθοὶ πολῖται*, (*any*) *citizens who are not good*, but *οἱ οὐκ ἀγαθοὶ πολῖται* means *special citizens who are not good*.

**1614.** Participles or adjectives connected with a protasis, a command, or an infinitive which would be negated by *μή*, generally take *μή*, even if they would otherwise have *οὐ*.

**1615.** When verbs which contain a *negative* idea (as those of *hindering*, *forbidding*, *denying*, *concealing*, and *dis-trusting*) take the infinitive, *μή* can be added to the infinitive to strengthen the negation. Such a negative cannot be translated in English, and can always be omitted in Greek. For examples, see 1549–1551.

**1616.** An infinitive which would regularly be negatived by μή, either in the ordinary way (1611) or to strengthen a preceding negation (1615), generally takes the double negative μή οὐ if the verb on which it depends itself has a negative.

Thus δίκαιόν ἐστι μὴ τοῦτον ἀφείναι, *it is just not to acquit him*, if we negative the leading verb, generally becomes οὐ δίκαιόν ἐστι μὴ οὐ τοῦτον ἀφείναι, *it is not just not to acquit him*. So ὡς οὐχ ὀσιόν σοι ὄν μὴ οὐ βοηθεῖν δικαιοσύνη, *since (as you said) it was a failure in piety for you not to assist justice*, P. Rp. 427<sup>e</sup>. Again, εἴργει σε μὴ τοῦτο ποιεῖν (1550), *he prevents you from doing this*, becomes, with εἴργει negatived, οὐκ εἴργει σε μὴ οὐ τοῦτο ποιεῖν, *he does not prevent you from doing this*.

**1617.** N. (a) Μὴ οὐ is used also when the leading verb is interrogative implying a negative; as τί ἐμποδὼν μὴ οὐχὶ ὑβριζόμενους ἀποθανεῖν; *what is there to prevent (us) from being insulted and perishing?* X. An. 3, 1<sup>18</sup>.

(b) It is sometimes used with participles, or even nouns, to express an *exception* to a negative (or implied negative) statement; as πόλεις χαλεπαὶ λαβεῖν, μὴ οὐ πολιορκία, *cities hard (i.e. not easy) to capture, except by siege*, D. 19, 123.

**1618.** When a negative is followed by a *simple* negative (οὐ or μή) in the same clause, each retains its own force. If they belong to the same word or expression, they make an *affirmative*; but if they belong to different words, each is independent of the other. *E.g.*

Οὐδὲ τὸν Φορμίωνα οὐχ ὄρα, *nor does he not see Phormio (i.e. he sees Phormio well enough)*, D. 36, 46. Οὐ δι' ἀπειρίαν γε οὐ φήσεις ἔχειν ὃ τι εἶπης, *it is not surely through inexperience that you will deny that you have anything to say*, D. 19, 120. Εἰ μὴ Πρόξενον οὐχ ὑπεδέξαντο, *if they had not refused to receive Proxenus (had not not-received him)*, D. 19, 74. So μὴ οὖν . . . διὰ ταῦτα μὴ δότω δίκην, *do not then on this account let him escape punishment (do not let him not be punished)*, D. 19, 77.

**1619.** But when a negative is followed by a *compound* negative (or by several compound negatives) in the same clause, the negation is strengthened. *E.g.*

Οὐδεὶς εἰς οὐδὲν οὐδενὸς ἂν ἡμῶν οὐδέποτε γένοιτο ἄξιος, *no one of us (in that case) would ever come to be of any value for anything*, P. Ph. 19<sup>b</sup>.

For the double negative οὐ μή, see 1360 and 1361. For οὐχ ὅτι, μὴ ὅτι, οὐχ ὅπως, μὴ ὅπως, see 1504.

## PART V.

### VERSIFICATION.

#### RHYTHM AND METRE.

**1620.** Every verse is composed of definite portions called *feet*. Thus we have four feet in each of these verses : —

Φήσο|μεν πρὸς | τοὺς στρα|τηγούς. |

Fár from | mórtal | cáres re|treáting. |

**1621.** In each foot there is a certain part on which falls a special stress of voice called *ictus* (*stroke*), and another part on which there is no such stress. The part of the foot on which the *ictus* falls is called the *arsis*, and the rest of the foot is called the *thesis*.<sup>1</sup> The regular alternation of *arsis* and *thesis* in successive feet produces the *rhythm* (*harmonious movement*) of the verse.

**1622.** In this English verse (as in all English poetry) the rhythm depends entirely on the ordinary *accent* of the words, with which the *ictus* coincides. In the Greek verse, however, the *ictus* is entirely independent of the word-accent; and the feet (with the *ictus* marked by dots) are φήσο, — μεν προς, — τοὺς στρα, — τηγούς. In Greek poetry a foot consists of a regular combination of syllables of a certain

<sup>1</sup> The term ἀρσις (*raising*) and θέσις (*placing*), as they were used by nearly all the Greek writers on Rhythm, referred to the *raising* and *putting down* of the foot in marching, dancing, or beating time, so that θέσις denoted the part of the foot on which the *ictus* fell, and ἀρσις the lighter part. Most of the Roman writers, however, inverted this use, and referred *arsis* to the raising of the voice and *thesis* to the lowering of the voice in reading. The prevailing modern use of these terms unfortunately follows that of the Roman writers, and attempts to reverse the settled usage of language are apt to end in confusion.

length; and the place of the ictus here depends on the *quantity* (i.e. the length or shortness) of the syllables which compose the foot, the ictus naturally falling upon a long syllable (1629). The regular alternation of long and short syllables in successive feet makes the verse *metrical*, i.e. *measured* in its time. The rhythm of a Greek verse thus depends closely on its metre, i.e. on the *measure* or *quantity* of its syllables.

**1623.** The fundamental distinction between ancient and most modern poetry is simply this, that in modern poetry the verse consists of a regular combination of *accented* and *unaccented* syllables, while in ancient poetry it consists of a regular combination of *long* and *short* syllables. The *rhythm* is the one essential requisite in the external form of all poetry, ancient and modern; but in ancient poetry, rhythm depends on metre and not on accent; in modern poetry it depends on accent, and the quantity of the syllables (i.e. the metre) is generally no more regarded than it is in prose. Both are equally *rhythmical*; but the ancient is also *metrical*, and its metre is the basis of its rhythm. What is called *metre* in English poetry is strictly only rhythm.

**1624.** The change from metrical to accentual rhythm can best be seen in modern Greek poetry, in which, even when the forms of the ancient language are retained, the rhythm is generally accentual and the metre is no more regarded than it is in English poetry. These are the first two verses in a modern translation of the *Odyssey*:—

Ψάλλε τὸν | ἄνδρα, Θε|ᾶ, τὸν πολ|ύτροπον, | ὅστις το|σοῦτους  
Τόπους δι|ήλθε, πορ|θήσας τῆς | Τροίας τὴν | ἔνδοξον | πόλιν.

The original verses are:—

Ἄνδρα μοι | ἔννεπε, | Μοῦσα, πολ|ύτροπον, | ὅς μάλα | πολλὰ  
Πλάγχθη, ἐ|πει Τροί|ης ἱε|ρὸν πολ|ιέθρον ἔ|περσεν.



If the former verses set our teeth on edge, it is only through force of *acquired* habit; for these verses have much more of the nature of modern poetry than the Homeric originals, and their rhythm is precisely what we are accustomed to in English verse, where  
Still stands the | forest pri|meval; but | under the | shade of its | branches  
is dactylic, and



And the ol|ive of peace | spreads its branch|es abroad  
is anapaestic.



**1625.** It is very difficult for us to appreciate the ease with which the Greeks distinguished and reconciled the stress of voice which constituted the ictus and the raising of tone which constituted the word-accent (107, 1). Any combination of the two is now very difficult, and for most persons impossible, because we have only stress of voice to represent both accent and ictus. In reading Greek poetry we usually mark the ictus by our accent, and either neglect the word-accent or make it subordinate to the ictus. Care should always be taken in reading to distinguish the *words*, not the *feet*.






### FEET.

**1626.** 1. The unit of measure in Greek verse is the short syllable (υ), which has the value of  or an  $\frac{1}{2}$  note in music. This is called a *time* or *mora*. The long syllable (—) has generally twice the length of a short one, and has the value of a  $\frac{1}{4}$  note or  in music.





2. But a long syllable sometimes has the length of three shorts, and is called a *triseme* (⏟), and sometimes that of four shorts, and is called a *tetraseme* (⏟). The triseme has the value of  in music, and the tetraseme that of .

**1627.** Feet are distinguished according to the number of *times* which they contain. The most common feet are the following:—






#### 1. Of Three Times (in $\frac{1}{2}$ time).

Trochee	— υ	φαῖνε	
Iambus	υ —	ἔφην	
Tribrach	υ υ υ	λέγετε	  





#### 2. Of Four Times (in $\frac{1}{2}$ or $\frac{3}{4}$ time).

Dactyl	— υ υ	φαίνετε	
Anapaest	υ υ —	σέβομαι	 
Spondee	— —	εἰπών	

#### 3. Of Five Times (in $\frac{1}{2}$ time).

Cretic	— υ —	φαίνεται	
Paeon primus	— υ υ υ	ἐκτρέπετε	
Paeon quartus	υ υ υ —	καταλέγω	
Bacchius	υ — —	ἀφεγγής	
Antibacchius	— — υ	φαίνητε	

4. Of Six Times (in  $\frac{3}{4}$  or  $\frac{3}{2}$  time).

Ionic a maiore	— — ∪ ∪	ἐκλείπετε	
Ionic a minore	∪ ∪ — —	προσιδέσθαι	
Choriambus	— ∪ ∪ —	ἐκτρέπομαι	
Molossus (rare)	— — —	βουλεύων	

5. A foot of four shorts (∪ ∪ ∪ ∪) is called a *proceleusmatic*, and one of two shorts (∪ ∪) a *pyrrhic*.

For the dochmius, ∪ — — ∪ —, see 1691. For the epitrite, see 1684.

1628. The feet in  $\frac{3}{4}$  time (1), in which the arsis is twice as long as the thesis, form the *double* class (γένος διπλάσιον), as opposed to those in  $\frac{3}{2}$  time (2), in which the arsis and thesis are of equal length, and which form the *equal* class (γένος ἴσον). The more complicated relations of arsis and thesis in the feet of five and six times are not considered here.

1629. The ictus falls naturally on a long syllable. The first syllable of the trochee and the dactyl, and the last syllable of the iambus and the anapaest, therefore, form the arsis, the remainder of the foot being the thesis; as ∠ ∪, ∠ ∪ ∪, ∪ ∠, ∪ ∪ ∠.

1630. When a long syllable in the arsis is resolved into two short syllables (1631), the ictus properly belongs on the two taken together, but in reading it is usually placed on the first. Thus a tribrach used for a trochee (∠ ∪) is ∪ ∪ ∪; one used for an iambus (∪ ∠) is ∪ ∪ ∪. Likewise a spondee used for a dactyl is ∠ —; one used for an anapaest is — ∠. So a dactyl used for an anapaest (— ∪ ∪ for — — for ∪ ∪ —) is — ∪ ∪. The only use of the tribrach and the chief use of the spondee are (as above) to represent other feet which have their arsis naturally marked by a long syllable.

#### RESOLUTION AND CONTRACTION. — IRRATIONAL TIME. — ANACRUSIS. — SYLLABA ANCEPS.

1631. A long syllable, being naturally the metrical equivalent of two short ones (1626), is often resolved into these; as when a tribrach ∪ ∪ ∪ stands for a trochee — ∪ or an iambus ∪ —. On the other hand, two short syllables are often contracted into one long syllable; as when a spondee

— — stands for a dactyl — ∪ ∪ or an anapaest ∪ ∪ —. The mark for a long resolved into two shorts is  $\cup\cup$ ; that for two shorts contracted into one long is  $\infty$ .

**1632.** 1. When a long syllable has the measure of three or four short syllables (1626, 2), it may represent a whole foot: this is called *syncope*. Thus a triseme ( $\sqcup = \text{♩}$ ) may represent a trochee ( $\text{—} \cup$ ), and a tetraseme ( $\sqcup = \text{♩}$ ) may represent a dactyl ( $\text{—} \cup \cup$ ).

2. An apparent trochee ( $\sqcup \cup$ ), consisting of a triseme ( $\sqcup$ ) and a short syllable, may be the equivalent of a dactyl or a spondee, that is, a foot of *four* times. This is called a *long* trochee, or a *Doric* trochee (see 1684).

**1633.** On the other hand, a long syllable may in certain cases be *shortened* so as to take the place of a short syllable. Such a syllable is called *irrational*, and is marked  $>$ . The foot in which it occurs is also called *irrational* ( $\pi\acute{o}\tau\iota\varsigma \delta\lambda\omicron\gamma\omicron\varsigma$ ). Thus, in ἀλλ' ἀπ' ἐχθρῶν ( $\text{—} \cup \text{—} >$ ), the apparent spondee which takes the place of the second trochee is called an *irrational trochee*; in δοῦναι δίκην ( $> \text{—} \cup \text{—}$ ) that which takes the place of the first iambus is called an *irrational iambus*.

**1634.** A similar shortening occurs in the so-called *cyclic* dactyl (marked  $\sim \cup \cup$ ) and *cyclic* anapaest (marked  $\cup \sim$ ), which have the time of only three short syllables instead of four. The cyclic dactyl takes the place of a trochee  $\text{—} \cup$ , especially in *logaoedic* verses (1679). The cyclic anapaest takes the place of an iambus  $\cup \text{—}$ , and is found especially in the iambic trimeter of comedy (1658).

**1635.** An *anacrusis* (ἀνάκρουσις, *upward beat*) consists of a single syllable (which may be long, short, or irrational) or of two short syllables, prefixed to a verse which begins with an arsis.

**1636.** The last syllable of every verse is common, and it may be made long or short to suit the metre, without regard to its usual quantity. It is called *syllaba anceps*. But the continuous *systems* described in 1654, 1666, and 1677 allow this only at the end of the system.

# RHYTHMICAL SERIES. — VERSE. — CATALEXIS. — PAUSE.

**1637.** A *rhythmical series* is a continuous succession of feet of the same measure. A *verse* may consist of one such series, or of several such united.

Thus the verse

πολλὰ τὰ δεινὰ, κούδεν ἀνθρώπου δεινότερον πέλει

consists of a First Glyconic (1682, 4),  $\sim \cup | \_ \cup | \_ \cup | \_$  (at the end of a verse,  $\sim \cup | \_ \cup | \_ \cup | \_ \wedge$ ), followed by a Second Glyconic,  $\_ \supset | \sim \cup | \_ \cup | \_ \wedge$ . Each part forms a series, the former ending with the first syllable of ἀνθρώπου (see above); and either series might have formed a distinct verse.

**1638.** The verse must close in such a way as to be distinctly marked off from what follows.

1. It must end with the end of a word.

2. It allows the last syllable (*syllaba anceps*) to be either long or short (1636).

3. It allows *hiatus* (34) before a vowel in the next verse.

**1639.** A verse which has an unfinished foot at the close is called *catalectic* (καταληκτικός, *stopped short*). A complete verse is called *acatalectic*.

**1640.** 1. If the omitted syllable or syllables in a catalectic verse are the thesis of the foot (as in trochaic and dactylic verses), their place is filled by a *pause*. A pause of one *time*, equivalent to a short syllable ( $\cup$ ), is marked  $\wedge$  (for  $\Lambda$ , the initial of λείμμα); a pause of two *times* ( $\_$ ) is marked  $\bar{\wedge}$ .

2. But in catalectic iambic and anapaestic verses, the thesis of the last foot is lost, and the place is filled by prolonging the preceding arsis: thus we have  $\cup \_ \_$  (not  $\cup \_ \cup \wedge$ ) as the catalectic form of  $\cup \_ \cup \_$ ; and  $\cup \cup \_ \_$  (not  $\cup \cup \_ \cup \cup \bar{\wedge}$ ) as that of  $\cup \cup \_ \cup \cup \_$ . (See 1664 and 1665.)

**1641.** A verse measured by dipodies (1646) is called *brachycatalectic* if it wants a complete foot at the end, and *hypercatalectic* if it has a single syllable beyond its last complete dipody.

## CAESURA AND DIAERESIS.

**1642.** 1. *Caesura* (i.e. *cutting*) of the foot occurs whenever



**1647.** When trochaic or iambic verses are measured by single feet, they are called *tripodies*, *tetrapodies*, *hexapodies*, etc. (as having three, four, six, etc. feet). Here irrational syllables (1633) seldom occur. (See 1656.)

**1648.** Rhythms are divided into *rising* and *falling* rhythms. In rising rhythms the arsis follows the thesis, as in the iambus and anapaest; in falling rhythms the thesis follows the arsis, as in the trochee and the dactyl.

**1649.** In Greek poetry, the same kind of verse may be used *by the line* (κατὰ στίχον), that is, repeated continuously, as in the heroic hexameter and the iambic trimeter of the drama. Secondly, similar verses may be combined into distichs (1670) or into simple systems (1654). Verses of both these classes were composed for recitation or for simple chanting. Thirdly, in lyric poetry, which was composed to be sung to music, verses may be combined into *strophes* of complex rhythmical and metrical structure, with *antistrophes* corresponding to them in form. A strophe and antistrophe may be followed by an epode (*after-song*) in a different metre, as in most of the odes of Pindar.

#### TROCHAIC RHYTHMS.

**1650.** Trochaic verses are generally measured by dipodies (1646). The irrational trochee  $\angle >$  (1633) in the form of a spondee can stand in the *second* place of each trochaic dipody except the last, that is, in the *even* feet (second, fourth, etc.), so that the dipody has the form  $\angle \cup \angle \cup$ . An apparent anapaest ( $\cup \cup >$  for  $\angle >$ ) is sometimes used as the equivalent of the irrational trochee. The cyclic dactyl  $\cup \cup$  (1634) sometimes stands for the trochee in proper names in both parts of the dipody, except at the end of the verse.

The tribrach ( $\cup \cup \cup$ ) may stand for the trochee (1631) in every foot except the last.

**1651.** The chief trochaic verse which is used *by the line* (1649) is the TETRAMETER CATALECTIC, consisting of seven feet and a syllable, divided into two rhythmical series (1637) by a diaeresis (1643) after the second dipody. *E.g.*

- (1) ὦ σοφώτα|τοι θεᾶται, || δεῦρο τὸν νοῦν | πρόσχετε.<sup>1</sup>  
 ∟ ∪ — ∪ | ∟ ∪ — > || ∟ ∪ — > | ∟ ∪ — ∧
- (2) κατὰ σελήνην | ὥς ἄγειν χρὴ || τοῦ βίου τὰς | ἡμέρας.<sup>2</sup>  
 ∪ ∪ — ∪ — > | — ∪ — > || — ∪ — > | — ∪ — ∧
- (3) ξύγγονόν τ' ἐμὴν Πυλάδην τε || τὸν τάδε ξυν|δρῶντά μοι.<sup>3</sup>  
 — ∪ — ∪ | — ∪ — ∪ || — ∪ — > | — ∪ — ∧

Notice the tribrach in the first place of (2), and the cyclic dactyl in the third place of (3).

This verse is familiar in English poetry, as

Tell me not in mournful numbers, life is but an empty dream.

**1652.** The *lame* tetrameter (σχάζων), called Hipponactean from Hipponax (see 1663), is the preceding verse with the last syllable but one long. *E.g.*

ἀμφιδέξιός γάρ εἰμι κοῦχ ἁμαρτάνω κόπτων.<sup>4</sup>  
 — ∪ — ∪ | — ∪ — ∪ | — ∪ — ∪ | — — —

**1653.** The following are some of the more important lyric trochaic verses : —

1. Tripody acatalectic (the Ithyphallic) :

μήποτ' ἐκτακείη.<sup>5</sup> — ∪ — ∪ — ∪ (1647)

2. Tripody catalectic :

ὃς γε σὰν λιπών.<sup>6</sup> — ∪ — ∪ — ∧

3. Tetrapody or dimeter acatalectic :

τοῦτο τοῦ μὲν ἦρος ἀεὶ — ∪ — ∪ | — ∪ — ∪  
 βλαστάνει καὶ σῦκοφαντεῖ.<sup>7</sup> — ∪ — > | — ∪ — ∪

4. Tetrapody or dimeter catalectic :

δεινὰ πράγματ' εἶδομεν.<sup>8</sup> — ∪ — ∪ | — ∪ — ∧  
 ἀσπίδας φυλλορροεῖ.<sup>9</sup> — ∪ — > | — ∪ — ∧

5. Hexapody or trimeter catalectic :

ἄρπαγαὶ δὲ διαδρῶμᾶν ὁμαίμονες.<sup>10</sup>  
 — ∪ — ∪ | ∪ ∪ ∪ — ∪ | — ∪ — ∧

<sup>1</sup> Ar. *N.* 575.

<sup>4</sup> Hippon. 83.

<sup>7</sup> Ar. *Av.* 1478, 1479.

<sup>10</sup> A. *Se.* 351.

<sup>2</sup> *ibid.* 626.

<sup>5</sup> A. *Pr.* 535.

<sup>8</sup> *ibid.* 1472.

<sup>3</sup> E. *Or.* 1535.

<sup>6</sup> S. *Ph.* 1215.

<sup>9</sup> *ibid.* 1481.

**1654.** A stanza consisting of a series of dimeters acatalectic (1653, 3), rarely with an occasional monometer ( $— \cup — \cup$ ), and ending in a dimeter catalectic (1653, 4), is called a *trochaic system*. *E.g.*

ταῦτα μὲν πρὸς ἀνδρός ἐστι	$— \cup — \cup   — \cup — \cup$
νοῦν ἔχοντος καὶ φρένας καὶ	$— \cup — >   — \cup — >$
πολλὰ περιπεπλευκός. <sup>1</sup>	$— \cup \cup \cup   — \cup — \wedge$

For iambic and anapaestic systems, formed on the same principle, see 1666 and 1677. See also 1636.

**1655.** The following contain examples of syncopated trochaic verses (1632, 1):—

νῦν καταστροφὰὶ νέων	$— \cup — \cup   — \cup — \wedge$
θεσμίων, εἰ κρατήσῃ δίκᾱ τε καὶ βλάβᾱ	$— \cup \cup   — \cup \cup   — \cup — \wedge$
τοῦδε μητροκτόνου. <sup>2</sup>	$— \cup \cup   — \cup — \wedge$
δωμάτων γὰρ εἰλόμᾱν	$— \cup — \cup   — \cup — \wedge$
ἀνατροπᾶς, ὅταν Ἄρης τιθασὸς ὦν φίλον ἔλῃ. <sup>3</sup>	$\cup \cup \cup \cup   \cup \cup \cup \cup   \cup \cup \cup \cup   \cup \cup \cup \cup — \wedge$

**1656.** In lyric trochaic and iambic verses, the irrational syllable is found chiefly in comedy, and is avoided in tragedy.

#### IAMBIC RHYTHMS.

**1657.** Iambic verses are generally measured by dipodies (1646). The irrational iambus  $> \angle$  (1633) in the form of a spondee can stand in the *first* place of each iambic dipody, that is, in the *odd* places (first, third, etc.), so that the dipody has the form  $\cup \angle \cup \angle$ . An apparent dactyl ( $> \cup \cup$  for  $> \angle$ ) is sometimes used as the equivalent of the irrational iambus; and the cyclic anapaest  $\cup \cup \angle$  (1634) is used for the iambus in both parts of the dipody, except in the last foot, especially by the Attic comedians (1658). The tribrach ( $\cup \cup \cup$ ) may stand for the iambus in every foot except the last.

**1658.** The most common of all iambic verses is the TRIMETER ACATALECTIC, in which most of the dialogue of

<sup>1</sup> Ar. R. 534 ff.

<sup>2</sup> A. Eu. 490 ff.

<sup>3</sup> *ibid.* 354 ff.



the Attic drama is composed. It never allows any substitution in the last foot. With this exception it may have the tribrach in any place. The irrational iambus  $> \prec$  in the form of a spondee can stand in the first place of every dipody. The *tragedians* allow the (apparent) dactyl  $> \cup \cup$  only in the first and third places, and the cyclic anapaest only in the first place; but in proper names they allow the anapaest in every place except the last. The *comedians* allow the dactyl  $> \cup \cup$  in all the *odd* places, and the cyclic anapaest in every place except the last (1657). The most common caesura is that after the *thesis* of the third foot.

**1659.** The following scheme shows the tragic and the comic iambic trimeter compared, — the forms peculiar to comedy being enclosed in [ ].

$\cup \prec \cup -$	$\cup \prec \cup -$	$\cup \prec \cup -$
$> -$	$> -$	$> -$
$\cup \cup \cup \cup \cup \cup$	$\cup \cup \cup \cup \cup \cup$	$\cup \cup \cup$
$> \cup \cup$	$> \cup \cup$	[ $> \cup \cup$ ]
$\cup - [\cup \cup -]$	[ $\cup \cup -$ ] [ $\cup \cup -$ ]	[ $\cup \cup -$ ]

**1660.** When the *tragic* trimeter ends in a word forming a cretic ( $- \cup -$ ), this is regularly preceded by a short syllable or by a monosyllable.<sup>1</sup> In general the *tragedians* avoid the feet of three syllables, even where they are allowed.

**1661.** The following are examples of both the tragic and the comic form of the iambic trimeter: —

- (Tragic)  $\chi\theta\omicron\nu\delta\varsigma \mu\acute{\epsilon}\nu \epsilon\iota\varsigma \mid \tau\eta\lambda\omicron\upsilon\rho\omicron\nu\acute{\eta}\mid\kappa\omicron\mu\epsilon\nu \pi\acute{\epsilon}\delta\omicron\nu,$   
 $\Sigma\kappa\acute{\upsilon}\theta\eta\nu \mid \acute{\epsilon}\varsigma \alpha\lambda\mu\omicron\nu, \acute{\alpha}\beta\alpha\tau\omicron\nu \epsilon\iota\varsigma \mid \acute{\epsilon}\rho\eta\mu\acute{\iota}\alpha\nu.$   
*Ἥφαιστε, σοὶ ἰδὲ χρὴ μέλειν ἐπιστολάς.* A. Pr. 1–3.
- (Comic)  $\acute{\omega} \text{ Ζεὺ βασιλεῦ} \mid \tau\omicron \text{ χρῆμα τῶν} \mid \nu\kappa\tau\omega\acute{\nu} \delta\sigma\omicron\nu$   
 $\acute{\alpha}\pi\acute{\epsilon}\rho\alpha\nu\tau\omicron\nu \mid \omicron\delta\acute{\epsilon}\rho\omicron\theta' \acute{\eta}\mu\acute{\epsilon}\rho\alpha \mid \gamma\epsilon\nu\acute{\eta}\sigma\eta\tau\alpha\iota;$   
 $\acute{\alpha}\pi\acute{o}\lambda\omicron\iota\omicron \delta\eta\tau', \mid \acute{\omega} \text{ πόλεμε, πολ} \mid \lambda\omega\acute{\nu} \omicron\upsilon\nu\epsilon\kappa\alpha.$  Ar. N. 2, 3, 6.

<sup>1</sup> This is known as "Porson's rule." "Nempe hanc regulam ple-rumque in senariis observabant Tragici, ut, si voce quæ Creticum pedem efficeret terminaretur versus, eamque vocem hypermonosyl-labon præcederet, quintus pes iambus vel tribrachys esse deberet." *Suppl. ad Praef. ad Hecubam.*

**1662.** The Iambic Trimeter appears in English as the Alexandrine, which is seldom used except at the end of a stanza:—

And hópe to mér|it Heáven by mák|ing Eáth a Héll.

**1663.** The *lame* trimeter (σχαζων), called the *Choliambus* and the *Hipponactean* (see 1652), is the preceding verse with the last syllable but one long. It is said to have been invented by Hipponax (about 540 B.C.), and it is used in the newly discovered mimes of Herondas. *E.g.*

ἀκούσαθ' Ἰππώνακτος· οὐ γὰρ ἄλλ' ἦκω.<sup>1</sup>

οὕτω τί σοι δοίησαν αἱ φίλαι Μοῦσαι.<sup>2</sup>

υ — υ — | υ — υ — | υ — — —

**1664.** The TETRAMETER CATALECTIC, consisting of seven feet and a syllable, is common in Attic comedy. There is a regular *diaeresis* (1643) after the second dipody, where the first rhythmical series ends (1637).

ἄπερ τὸν ἄνδρ' | ὑπερβαλεῖ, || καὶ μὴ γέλωτ' | ὀφλήσεις.<sup>3</sup>

> ∠ υ — | υ ∠ υ — || > ∠ υ — | υ ∠ — (1640, 2)

In English poetry we have

A captain bold | of Halifax, || who lived in coun|try quarters.

**1665.** The following are some of the more important lyric iambic verses:—

1. Dipody or monometer:

τί δῆθ' ὀρέσ; <sup>4</sup> υ — υ —

2. Tripody (acatalectic and catalectic):

τί τῶνδ' ἀνευ κακῶν; <sup>5</sup> υ — υ — υ —

ἐπ' ἄλλο πῆδᾶ. <sup>6</sup> υ — υ — —

3. Dimeter (acatalectic and catalectic):

ἱαλτὸς ἐκ δόμων ἔβαν. <sup>7</sup> υ ∠ υ — | υ ∠ υ —

ζηλῶ σε τῆς | εὐβουλίᾳς. <sup>8</sup> > — υ — | > — υ —

καὶ τὸν λόγον | τὸν ἦττω. <sup>9</sup> > — υ — | υ — — (1640, 2)

<sup>1</sup> Hipp. 47.

<sup>4</sup> *ibid.* 1098.

<sup>7</sup> A. Ch. 22.

<sup>2</sup> Herond. 3, 1.

<sup>5</sup> A. Ag. 211.

<sup>8</sup> Ar. Ach. 1008.

<sup>3</sup> Ar. N. 1035.

<sup>6</sup> Ar. N. 703.

<sup>9</sup> Ar. N. 1452.

## 4. Hexapody or trimeter catalectic :

πρέπει παρῆς φοινίους ἀμυγμοῖς.<sup>1</sup>

υ υ υ | > υ υ | υ υ —

**1666.** Iambic systems are formed on the same principle as trochaic systems (1654), of acatalectic dimeters with an occasional monometer, ending with a catalectic dimeter. *E.g.*

ἡγήμεθ· ὦ βινούμενοι, > υ υ | > υ υ —

πρὸς τῶν θεῶν δέξασθέ μου > υ υ | > υ υ —

θοίματιον, ὡς > υ υ υ —

ἐξαντομολῶ πρὸς ὑμᾶς. > υ υ υ | υ υ —

These verses end a long iambic system in *Ar. Nub.* 1090–1104 : see also *Nub.* 1446–1452, and *Eq.* 911–940.

**1667.** For the irrational syllable in lyric verse, see 1656.

## DACTYLIC RHYTHMS.

**1668.** The only regular substitute for the dactyl is the spondee, which arises by contraction of the two short syllables of the dactyl (— — from — υ υ).

**1668.** The most common of all Greek verses is the HEROIC HEXAMETER, the Homeric verse. It *always* has a spondee in the last place, *often* in the first four places, *seldom* in the fifth (the verse being then called *spondaic*). There is commonly a caesura in the third foot, either after the arsis or (rather more frequently) dividing the thesis. There is sometimes a caesura after the arsis of the fourth foot, and rarely one in the thesis. The caesura after the arsis is called *masculine*, that in the thesis *feminine* or *trochaic*. A diaeresis after the fourth foot, common in bucolic poetry, is called *bucolic*. *E.g.*

ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ

— υ υ | — υ υ | — υ, υ | — υ υ | — υ υ | — υ

πλάγχθη ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσεν.<sup>2</sup>

— υ υ | — — | —, υ υ | — υ υ | — υ υ | — υ

<sup>1</sup> *A. Ch.* 24.

<sup>2</sup> *Od.* 1, 1 and 2.

τίπτ' αὐτ', αἰγίοχοιο Διὸς τέκος, εἰλήλουθας;<sup>1</sup>

— — | — υ υ | — υ υ | — υ υ, | — — | — υ

εἰπέ μοι, ὦ Κορύδων, τίνας αἱ βόες; ἦρα Φιλώνδα;<sup>2</sup>

— υ υ | — υ υ | — υ υ | — υ υ, | — υ υ | — υ

**1670.** The ELEGIAC DISTICH consists of an heroic hexameter followed by the so-called *Elegiac pentameter*. This last verse consists really of two dactylic trimeters with syncope (1632, 1) or catalexis in the last measure; as —

Παλλὰς Ἀθηναίῃ || χεῖρας ὕπερθεν ἔχει.<sup>3</sup>

— υ υ | — — | — || — υ υ | — υ υ | — —

At the end of the pentameter verse the pause (—) takes the place of syncope (—) in the middle. The verse probably arose from a repetition of the first *penthemim* (πενθ-ημι-μερές, *five half-feet*) of the hexameter. But *syllaba anceps* and *hiatus* are not allowed after the first trimeter, but only at the end of the verse (1638). The last two complete feet are always dactyls. A *diaeresis* (1643) divides the two parts of the verse. The pentameter is never used by itself.

**1671.** The following is an Elegiac Distich: —

τίς δὲ βίος τί δὲ | τερπνὸν ἄνεν χρῶ|σέης Ἀφρο|δίτης;

τεθναί|ην ὅτε | μοι || μηκέτι | ταῦτα μέ|λοι.<sup>4</sup>

— υ υ | — υ υ | — υ υ | — — | — υ υ | — —

— — | — υ υ | — || — υ υ | — υ υ | — —

**1672.** In the Homeric verse a long vowel or a diphthong in the thesis (not in the arsis) is often shortened at the end of a word when the next word begins with a vowel. This sometimes occurs in the middle of a word. *E.g.*

ὦ πόποι, | ἦ μάλα | δὴ μετε|βούλευ|σαν θεοὶ | ἄλλως.<sup>5</sup>

χρῶσέψ ἀνὰ σκή|πτρῳ, καὶ | λίσσετο | πάντας Ἀ|χαιοὺς (see 47, 1).<sup>6</sup>

βέβλῃαι, οὐδ' ἄλιον βέλος ἔκφυγεν, ὥς ὄφελόν τοι.<sup>7</sup>

But ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἀργεῖ, τηλόθι πάτρης.<sup>8</sup>

<sup>1</sup> Il. 1, 202.

<sup>2</sup> Theoc. 4, 1.

<sup>3</sup> Solon, 4, 4.

<sup>4</sup> Mimn. 1, 1 and 2.

<sup>5</sup> Od. 5, 288.

<sup>6</sup> Il. 1, 15.

<sup>7</sup> Il. 11, 380.

<sup>8</sup> Il. 1, 30.

**1673.** When a short vowel stands in Homer where a long one is required by the verse, it may be explained in various ways.

1. By supposing λ, μ, ν, ρ, or σ to be doubled at the beginning of certain words; as πολλά λισσομένω (— — — ∪ ∪ —), *Il.* 22, 91 (we have ἐλλίσσεται in *Il.* 6, 45).

2. By the original presence of ρ making position (see §; 90; 91); as τοῖόν ροι πῦρ (— — — —), *Il.* 5, 7. So before δειδω, *fear*, and other derivatives of the stem δει-, and before δῆν (for δειν).

3. By a pause in the verse (1642, 2) prolonging the time; as in

φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἥμαρ.<sup>1</sup>

— — —, ∪ ∪ — ∪ ∪ — — — ∪ ∪ — —

**1674.** The following are some of the chief lyric dactylic verses: —

1. Dimeter:

μυστοδό|κος δόμος<sup>2</sup> — ∪ ∪ | — ∪ ∪

μοῖρα δι|ώκει<sup>3</sup> — ∪ ∪ | — —

2. Trimeter (acatalectic and catalectic):

παμπρέπτοις ἐν ἔδραισιν.<sup>4</sup> — — | — ∪ ∪ | — —

παρθένοι | ὀμβροφό|ροι<sup>5</sup> — ∪ ∪ | — ∪ ∪ | — —

With anacrusis (1635):

ἐγείνατο μὲν μόρον αὐτῶ ∪ : — ∪ ∪ — ∪ ∪ — —

πατροκτόνον Οἰδιπόδῶν.<sup>6</sup> ∪ : — ∪ ∪ — ∪ ∪ — —

3. Tetrameter (acatalectic and catalectic):

πέμπει ξὺν δορὶ καὶ χειρὶ πράκτορι.<sup>7</sup> — — | — ∪ ∪ | — ∪ ∪ | — ∪ ∪

οὐρανί|οις τε θε|οῖς δω|ρήματα.<sup>8</sup> — ∪ ∪ | — ∪ ∪ | — — | — ∪ ∪

ἔλθετ' ἐ|ποσόμε|ναι δύνα|μιν.<sup>9</sup> — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — —

#### ANAPAESTIC RHYTHMS.

**1675.** Anapaestic verses are generally measured by dipodies (1646). The spondee and the dactyl (— — and — ∪ ∪) may stand for the anapaest.

The long syllable of an anapaest is rarely resolved into two short, making ∪ ∪ ∪ ∪ for ∪ ∪ —.

<sup>1</sup> *Od.* 10, 269.

<sup>4</sup> *A. Ag.* 117.

<sup>7</sup> *A. Ag.* 111.

<sup>2</sup> *Ar. N.* 303.

<sup>5</sup> *Ar. N.* 299.

<sup>8</sup> *Ar. N.* 305.

<sup>3</sup> *E. Her.* 612.

<sup>6</sup> *A. Se.* 751, 752.

<sup>9</sup> *Ar. R.* 879.

**1676.** The following are the most common anapaestic verses:—

1. The monometer:

τρόπον αἰγυπίων. <sup>1</sup>	υ υ —   υ υ —
καὶ θέμις   αἰνεῖν. <sup>2</sup>	— υ υ   — —
σύμφω νος ὁμοῦ. <sup>3</sup>	— —   υ υ —

2. The dimeter acatalectic:

μέγαν ἐκ   θῦμον   κλάζον τες Ἀρη. <sup>4</sup>	υ υ —   — —   — —   υ υ —
οὔτ' ἐκ πατίοις   ἄλγεσι   παίδων. <sup>5</sup>	— —   υ υ —   — υ υ   — —

And the olive of peace | sends its branch|es abroad.

3. The dimeter catalectic, or paroemiac:

ἦραν   στρατιῶ τιν ἄρω γῆν. <sup>6</sup>	— —   υ υ —   υ υ —   — (1640, 2)
οὔτω   πλουτή σετε πάν τες. <sup>7</sup>	— —   — —   υ υ —   —

The Lord | is advanc|ing. Prepare | ye!

4. The TETRAMETER CATALECTIC, consisting of seven feet and a syllable, or of the two preceding verses combined. There is a regular diaeresis after the second dipody. This verse is frequently used *by the line* (1649) in long passages of Aristophanes.

πρόσχετε τὸν νοῦν   τοῖς ἀθανάτοις    ἡμῖν, τοῖς αἰὲν ἐοῦσι,	
τοῖς αἰθερίοις,   τοῖσιν ἀγήρως,    τοῖς ἀφθιτα μη δομένοισιν. <sup>8</sup>	
— υ υ —   — υ υ —    — — —   υ υ —	

**1677.** AN ANAPAESTIC SYSTEM consists of a series of anapaestic dimeters acatalectic, with occasionally a monometer, ending always with the paroemiac (or dimeter catalectic). These are very frequently employed in both tragedy and comedy. *E.g.*

δέκατον μὲν ἔτος τόδ' ἐπεὶ Πριάμῳ	υ υ —   υ υ —   υ υ —   υ υ —
μέγας ἀντίδικος,	υ υ —   υ υ —
Μενέλαος ἀναξ ἦδ' Ἀγαμέμνων,	υ υ —   υ υ —   — υ υ — —
διθρόνου Διόθεν καὶ δισκήπτρου	υ υ —   υ υ —   — — — —
τῆμης ὄχυρὸν ζεύγος Ἀτρεΐδαν,	— — υ υ —   — υ υ — —
στόλον Ἀργείων χίλιοναῦτ' αὖ	υ υ — — —   — υ υ — —
τῆσδ' ἀπὸ χώρᾳς	— υ υ — —
ἦραν, στρατιῶτιν ἄρωγῆν. <sup>9</sup>	— — υ υ —   υ υ — —

<sup>1</sup> A. Ag. 49. <sup>2</sup> Ar. Av. 221. <sup>3</sup> *ibid.* 50. <sup>4</sup> Ar. Av. 738. <sup>5</sup> A. Ag. 40–47.

<sup>6</sup> *ibid.* 98. <sup>7</sup> A. Ag. 48. <sup>8</sup> *ibid.* 47. <sup>9</sup> *ibid.* 689.

**1678.** Anapaestic systems are especially common in march movements in tragedy, where they were probably chanted by the leader of the chorus, as in the *πάροδος*.

#### LOGAOEDIC RHYTHMS.

**1679.** Logaoedic rhythm is a rhythm in  $\frac{3}{2}$  time, having the trochee as its foundation, but admitting great freedom of construction. Besides the trochee — ∪, it admits the irrational trochee — >, the tribrach ∪ ∪ ∪, the cyclic dactyl ∪ ∪ —, and the triseme (1632, 1) or syncopated trochee — ∪. These are all equivalent feet, of three times (= ∪ ∪ ∪).

**1680.** The first foot of a logaoedic verse allows special freedom. It may be a trochee or an irrational trochee — >, and sometimes a tribrach ∪ ∪ ∪. An apparent iambus (probably with ictus ∪ —) sometimes occurs (1682, 7). Great license is here permitted in using different forms in strophe and antistrophe, even in verses which otherwise correspond precisely: see 1682, 7.

When a logaoedic verse has more than one rhythmical series (1637), the first foot of each series has this freedom of form (see 1682, 7).

**1681.** An anacrusis (1635) may introduce any logaoedic verse.

**1682.** The following are some of the most important logaoedic verses which have special names: —

1. *Adonic*: σύμμαχος ἕσσο.<sup>1</sup> ∪ ∪ | — ∪ This is the final verse of the Sapphic stanza (6).

2. *First Pherecratic*: ἑπταπίλοισι Θήβαις.<sup>2</sup> ∪ ∪ | — ∪ | — ∪  
Catal. αἶς τρέμονεν λέγειν.<sup>3</sup> ∪ ∪ | — ∪ | — ∪

3. *Second Pherecratic*: παιδὸς δύσφορον αἰτᾶν.<sup>4</sup> — > | ∪ ∪ | — ∪  
Catal. ἐκ μὲν δὴ πολέμων.<sup>5</sup> — > | ∪ ∪ | — ∪

4. *Glyconic*: (Three forms):

(a) ἱππὶ ἀναξ Πόσειδον, ᾤ.<sup>6</sup> ∪ ∪ | — ∪ | — ∪ | — ∪  
(b) Θήβη τῶν προτέρων φάος.<sup>7</sup> — > | ∪ ∪ | — ∪ | — ∪  
(c) φῶτα βάντα πανσαγία.<sup>8</sup> — ∪ | — ∪ | ∪ ∪ | — ∪

<sup>1</sup> Sapph. 1, 28.

<sup>2</sup> Pind. Py. 11, 11.

<sup>3</sup> S. O.C. 129.

<sup>4</sup> S. Aj. 643.

<sup>5</sup> S. An. 150.

<sup>6</sup> Ar. Eq. 551.

<sup>7</sup> S. An. 101.

<sup>8</sup> *ibid.* 107.





ἔλδαι, φίλον ἦτορ,

— υ | — υ υ | — υ

μηκέτ' ἀελίου σκόπει

— υ | — υ | — υ | — Λ

ἄλλο θαλπνότερον ἐν ἀμέλῃ φαέννον ἄστρον ἐρή||μᾶς δι' αἰθέρος,

— υ | — υ | υ υ υ | — υ || — υ | — υ | — υ | — υ | — υ | — Λ

μήδ' Ὀλυμπίᾳς ἀγῶνα || φέρτερον αὐδάσομεν·

— υ | — υ | — υ | — υ || — υ | — υ | — υ | — Λ

ὅθεν ὁ πολύφατος ὕμνος ἀμφιβάλλεται

υ : υ υ υ | υ υ υ | — υ | — υ | — υ | — Λ

σοφῶν μητίεσι, κελαδεῖν

υ υ | — υ | — υ | — υ υ υ | — Λ

Κρόνου παῖδ', ἐς ἀφνεᾶν ἰκομένους

υ : — υ | — υ | — υ | — υ υ υ υ | — Λ

μάκαιραν Ἰέρωνος ἐστίαν.

υ : — υ | — υ υ υ | — υ | — υ | — Λ

#### DACTYLO-EPITRITIC RHYTHMS.

**1684.** 1. About half of the odes of Pindar are composed in a measure called *dactylo-epitritic*, which consists of dactyls, with their equivalent spondees and syncopated forms (—), and epitrites. The epitrite (— υ —) is composed of a long (or Doric) trochee (— υ, see 1632, 2) and a spondee. The dactylic parts of the verse generally have the form — υ υ — υ υ — or (catalectic) — υ υ — υ υ — Λ. The epitrite also may be catalectic, — υ — Λ. The verse may have an anacrusis.

2. It will be noticed that in this verse the long trochee (— υ) has the same length as the dactyl and the dactyl has its full time, while in logaedic verse the trochee has its ordinary time and the dactyl is cyclic (equivalent in time to the trochee).

**1685.** The first strophe of Pindar's third Olympic ode is an example of this measure:—

Τυνδαρίδαις τε φιλοξείνοις ἀδεῖν καλ||λιπλοκάμῳ θ' Ἑλένῃ

— υ υ | — υ υ | — — | — υ — — || — υ υ | — υ υ | — Λ

κλεινὰν Ἀκράγαντα γεραίρων εὐχομαι,

— : — υ υ | — υ υ | — — | — υ — Λ



1689. *Cretic* rhythms, in which *paeons* occur by resolution of long syllables (— ∪ ∪ ∪ or ∪ ∪ ∪ — for — ∪ —) :—

οὐκ ἀνα|σχῆσομαι · | μηδὲ λέγε | μοι σὺ λόγον ·

ὥς μεμύ|σηκά σε Κλέ|ωνος ἔτι | μᾶλλον, ὄν

κατατεμῶ | τοῖσιν ἱπ|πεῦσι κατ|τύματα.<sup>1</sup>

— ∪ — | — ∪ — | — ∪ ∪ ∪ | — ∪ ∪ ∪

— ∪ — | — ∪ ∪ ∪ | — ∪ ∪ ∪ | — ∪ —

∪ ∪ ∪ — | — ∪ — | — ∪ — | — ∪ —

1690. *Bacchic* rhythms, with the *bacchiūs* ∪ — — as the fundamental foot :—

τίς ἀχῶ, | τίς ὁδμᾶ | προσέπτᾱ | μ' ἀφεγγής ;<sup>2</sup>

∪ — — | ∪ — — | ∪ — — | ∪ — —

στενάζω ; | τί ῥέξω ; | γένωμαι | δυσσοίστᾱ | παλῖταις ;<sup>3</sup>

∪ — — | ∪ — — | ∪ — — | ∪ — — | ∪ — —

#### DOCHMIACS.

1691. *Dochmiac* verses, which are used chiefly in tragedy to express great excitement, are based upon a foot called the *dochmiūs*, compounded of an iambus and a cretic (or a bacchiūs and an iambus) ∪ — | — ∪ — (or ∪ — — | ∪ —). This peculiar foot appears in nineteen different forms, by resolving the long syllables and admitting irrational longs in place of the two shorts. Its most common forms are ∪ — | — ∪ — and ∪ ∪ ∪ | — ∪ —. As examples may be given

δυσαλγεῖ τύχα.<sup>4</sup> ∪ — — ∪ —

πτεροφόρον δέμας.<sup>5</sup> ∪ ∪ ∪ — ∪ —

μῖσόθεον μὲν οὖν.<sup>6</sup> > ∪ ∪ — ∪ — (for > — — ∪ —)

μεγάλα μεγάλα καί.<sup>7</sup> ∪ ∪ ∪ ∪ ∪ — (for ∪ — — ∪ —)

φεροίμᾱν βοσκᾱν πώματος δυσπότον.<sup>8</sup> ∪ — — > — | > ∪ ∪ — ∪ —

μεθίεται στρατός, στρατόπεδον λιπών.<sup>9</sup> ∪ — — ∪ — | ∪ ∪ ∪ — ∪ —

<sup>1</sup> Ar. Ach. 299–301.

<sup>2</sup> A. Pr. 115.

<sup>3</sup> A. Eu. 788.

<sup>4</sup> A. Ag. 1165.

<sup>5</sup> *ibid.* 1147.

<sup>6</sup> *ibid.* 1090.

<sup>7</sup> E. Ba. 1198.

<sup>8</sup> A. Eu. 266.

<sup>9</sup> A. Se. 79.

# APPENDIX.



## CATALOGUE OF VERBS.



## APPENDIX.

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### 1692. CATALOGUE OF VERBS.

NOTE.—This catalogue professes to contain all verbs in ordinary use in classic Greek which have any such peculiarities as to present difficulties to a student. No verb is introduced which does not occur in some form before Aristotle; and no forms are given which are not found in writers earlier than the Alexandrian period, except sometimes the present indicative of a verb which is classic in other tenses, and occasionally a form which is given for completeness and marked as *later*. Tenses which are not used by Attic writers, in either prose or poetry, or which occur only in lyrical parts of the drama, are enclosed in [ ], except occasionally the present indicative of a verb which is Attic in other tenses.

The verb stem, with any other important forms of the stem, is given in ( ) directly after the present indicative, unless the verb belongs to the first class (569). The class of each verb in  $\omega$  is given by an Arabic numeral in ( ) at the end, unless it is of the first class. Verbs in  $\mu$  of the Seventh Class (619), enumerated in 794, are marked with (I.); those of the Fifth Class in  $\nu\mu$  (608), enumerated in 797, 1, with (II.); and the poetic verbs in  $\nu\eta\mu$  or  $\nu\alpha\mu\alpha\iota$  (609), enumerated in 797, 2, which add *va* to the stem in the present, with (III.). A few epic peculiarities are sometimes disregarded in the classification.

The modification of the stem made by adding  $\epsilon$  in certain tenses (653) is marked by prefixing ( $\epsilon$ -) to the first form in which this occurs, unless this is the present. Presents in  $\epsilon\omega$  thus formed have a reference to 654. A hyphen prefixed to a form (as  $\epsilon\delta\rho\alpha\nu$ ) indicates that it is found only in composition. This is omitted, however, if the simple form occurs even in later Greek; and it is often omitted when the occurrence of cognate forms, or any other reason, makes it probable that the simple form was in use. It would be extremely difficult to point out an example of every tense of even the best English verbs in a writer of established authority within a fixed period.

The imperfect or pluperfect is generally omitted when the present or perfect is given.

## A.

[(*ἀα*-), *injure, infatuate*, stem, with aor. *ᾄσα* (*ᾄσα*), *ᾄσα*; a. p. *ᾄσθην*; pr. mid. *ᾄσται*, aor. *ᾄσάμην*, *erred*. Vb. *ᾄατος, ᾄατος*. Epic.]

\**Ἀγαμαι*, *admire*, [epic fut. *ἀγάσομαι*, rare,] *ἠγάσθην, ἠγασάμην*. (I.)

\**Ἀγγάλλω* (*ἀγγελ-*), *announce*, *ἀγγελῶ* [*ἀγγελέω*], *ἠγγεῖλα, ἠγγέλκα, ἠγγελλμαι, ἠγγέλθην*, fut. p. *ἀγγελθήσομαι*; a. m. *ἠγγειλάμην*. Second aorists with *λ* are doubtful. (4.)

\**Ἀγείρω* (*ἀγερ-*), *collect*, a. *ἠγείρα*; [ep. plpf. p. *ἀγηγέρατο*; a. p. *ἠγέρθην*, a. m. (*ἠγειράμην*) *συν-αγείρατο*, 2 a. m. *ἀγερόμην* with part. *ἀγρόμενος*. See *ἠγερέθομαι*.] (4.)

\**Ἀγνύμι* (*φαγ-*), in comp. also *ἀγνύω, break*, *ἄξω, ἔαξα* (537, 1) [rarely epic *ἦξα*], 2 p. *ἔαγα* [Ion. *ἔηγα*], 2 a. p. *ἔάγην* [ep. *ἔάγην* or *ἀγην*]. (II.)

\**Ἀγω*, *lead*, *ἄξω, ἦξα* (rare), *ἦχα, ἦγμαι, ἦχθην, ἀχθήσομαι*; 2 a. *ἠγαγον, ἠγαγόμην*; fut. m. *ἄξομαι* (as pass.), [Hom. a. m. *ᾄξάμην*, 2 a. act. imper. *ἄξετε*, inf. *ἄξμεναι* (777, 8).]

[(*ᾄδε*-), *be sated*, stem with aor. opt. *ᾄδήσειεν*, pf. part. *ᾄδηκώς*. Epic.]

[(*ᾄε*-), *rest*, stem with aor. *ᾄεσα, ᾄεσα*. Epic.]

\**ᾄδω*, *sing*, *ᾄσομαι* (*ᾄσω*, rare), *ᾄσα, ᾄσθην*. Ion. and poet. *ᾄδω, ᾄδω* and *ᾄδσομαι, ᾄδισα*.

[*ᾄξω*: Hom. for *ᾄζω*.]

[*ᾄημι* (*ᾄε*-), *blow, ᾄητον, ᾄησι*, inf. *ᾄῆναι, ᾄῆμεναι*, part. *ᾄῆς*; imp. *ᾄην*. Mid. imperf. *ᾄητο*, part. *ᾄῆμενος*. Poetic, chiefly epic.] (I.)

*Ἀιδέομαι*, poet. *ἰδομαι, respect, αἰδέσομαι, ᾔδεσμαι, ᾔδέσθην* (as mid.), *ᾔδεσάμην* (chiefly poet.), [Hom. imperat. *αἰδεῖο*]. 639; 640.

*Ἀινέω*, *praise*, *αἰνέσω* [*αἰνήσω*], *ᾔνεσα* [*ᾔνησα*], *ᾔνεκα, ᾔνημαι, ᾔνέθην*, 639.

[*Ἀίνυμαι, take*, imp. *αἰνύμην*. Epic.] (II.)

*Ἀίρω* (*ᾄρε-*, *ἔλ-*), *take, αἰρήσω, ᾔρηκα, ᾔρημαι* [Hdt. *ᾄραῖρηκα, ᾄραῖρημαι*], *ᾔρέθην, αἰρεθήσομαι*; fut. pf. *ᾔρήσομαι* (rare); 2 a. *ἔιλον, ἔλω*, etc.; *ἔιλόμην, ἔλωμαι*, etc. (8.)

*Ἄρῳ* (*ᾄρ-*), *take up, ᾄρῶ, ἦρα* (874), *ἦρκα, ἦρμαι, ἦρθην, ᾄρθήσομαι; ἠράμην* (874). Ion. and poet. *ᾄρω* (*ᾄερ-*), *ᾄειρα, ᾄέρθην, ᾄερμαι* (late), Hom. plpf. *ᾄωρο* for *ᾄερω*; a. m. *ᾄεράμην*. Fut. *ᾄροῦμαι* and 2 a. *ᾄρόμην* (with *ᾄρωμαι* (ᾄ) etc.) belong to *ᾄρνυμαι* (*ᾄρ-*). (4.)

*Ἀισθάνομαι* (*αἰσθ-*), *perceive*, (ε) *αἰσθήσομαι, ᾔσθημαι; ᾔσθόμην*. Pres. *αἰσθομαι* (rare). (5.)

\**Ἄισσω* (*ᾄκ-*), *rush, ᾄξω, ᾄῖξα, ᾄτχθην, ᾄῖξάμην*. Also *ᾄσσω* or *ᾄττω* (also *ᾄσσω* or *ᾄττω*), *ᾄξω, ᾄῖξα*. Both rare in prose. (4.)

*Ἀλοχύνω* (*αλοχυν-*), *disgrace, αλοχυνῶ, ᾔσχυνά, [p. p. part. ep. ᾔσχυμένος,] ᾔσχυνθην, felt ashamed, αλοχυνθήσομαι; fut. m. αλοχυνούμαι*. (4.)

- \***ἄνω**, *hear*, imp. **ἄν**, [aor. **-ῆσα**.] Ionic and poetic.  
 [\***ἄνω**, *breathe out*, only imp. **ἄν**. Epic. See **ἀνιμι**.]
- [\***Ἀκαχίζω** (**ἀχ-**, see 587), *afflict*, redupl. pres., with **ἀχέω** and **ἀχεύω**, *be grieved* (only in pr. part. **ἀχέων**, **ἀχεύων**), and **ἀχομαι**, *be grieved*; fut. **ἀκαχίσω**, aor. **ἀκάχησα**; p. p. **ἀκάχημαι** (**ἀκηχέδαται**), **ἀκάχησθαι**, **ἀκαχήμενος** or **ἀκηχέμενος**; 2 aor. **ἤκαχον**, **ἀκαχόμεν**. See **ἀχυνμαι** and **ἀχομαι**. Epic.] (4.)
- [\***Ἀκαχμένος**, *sharpened*, epic perf. part. with no present in use.]
- \***Ἀκέομαι**, *heal*, aor. **ἤκεσάμην**.
- \***Ἀκηδέω**, *neglect*, [aor. **ἀκήδεσα** epic]. Poetic.
- \***Ἀκούω** (**ἀκου-** for **ἀκοφ-**), *hear*, **ἀκούσομαι**, **ἤκουσα** [Dor. pf. **ἄκουκα**], 2 pf. **ἀκήκοα** (for **ἀκ-ηκοφα**, 690), 2 plpf. **ἤκηκόη** or **ἀκηκόη**; **ἠκούσθην**, **ἀκουσθήσομαι**.
- \***Ἀλαλάζω** (**ἀλαλαγ-**), *raise war-cry*, **ἀλαλάζομαι**, **ἠλάλαξα**. (4.)
- \***Ἀλόομαι**, *wander*, [pf. **ἀλάλημαι** (as pres.), w. inf. **ἀλάλησθαι**, part. **ἀλαλήμενος**], a. **ἀλήθην**. Chiefly poetic.
- \***Ἀλδαίνω** (**ἀλδαν-**), *nourish*, [ep. 2 aor. **ἤλδανον**.] Pres. also **ἀλδήσκω**. Poetic. (4.)
- \***Ἀλείφω** (**ἀλειφ-**), *anoint*, **ἀλείψω**, **ἤλειψα**, **ἀλήλιφα**, **ἀλήλιμμαι**, **ἠλείφθην**, **ἀλειφθήσομαι** (rare), 2 a. p. **ἠλίφην** (rare). Mid. f. **ἀλείβομαι**, a. **ἠλειψάμην**. 529. (2.)
- \***Ἀλέξω** (**ἀλεξ-**, **ἀλεκ-**), *ward off*, fut. **ἀλέξομαι** [ep. (**-**) **ἀλεξήσω**, Hd. **ἀλεξήσομαι**]; aor. (**-**) **ἠλέξησα** (**ἤλεξα**, rare), **ἠλεξάμην**; [ep. 2 a. **ἀλαλκον** for **ἀλ-αλεκ-ον**.] 657.
- [\***Ἀλόομαι**, *avoid*, epic; aor. **ἠλεάμην**.]
- \***Ἀλεύω**, *avert*, **ἀλεύσω**, **ἤλευσα**. Mid. **ἀλεύομαι**, *avoid*, aor. **ἠλευάμην**, with subj. **ἐξ-αλεύσομαι**. Poetic.
- \***Ἄλω**, *grind*, **ἤλεσα**, **ἀλήλεσαι** or **ἀλήλεμαι**. 639; 640.
- [\***Ἄλθομαι**, *be healed*, (**-**) **ἀλθήσομαι**.] Ionic and poetic.
- \***Ἀλίσκομαι** (**ἀλ-**, **ἀλο-**), *be captured*, **ἀλώσομαι**, **ἤλωκα** or **ἔάλωκα**, 2 aor. **ἤλων** or **ἔδλων**, **ἄλῳ** [epic **ἄλῳ**], **ἀλοίην**, **ἄλῶναι**, **ἄλους** (799); all passive in meaning. 659. No active **ἄλίσκω**, but see **ἀν-αλίσκω**. (6.)
- [\***Ἀλιταίνομαι** (**ἀλιτ-**, **ἀλιταν-**), with epic pres. act. **ἀλιτραίνω**, *sin*; 2 aor. **ἤλιτον**, **ἀλιτόμην**, pf. part. **ἀλιτήμενος**, *sinning*, ep.]. Poetic, chiefly epic. (4. 5.)
- \***Ἀλλάσσω** (**ἀλλαγ-**), *change*, **ἀλλάξω**, **ἤλλαξα**, **ἤλλαχα**, **ἤλλαγμαί**, **ἠλλάχθην** and **ἠλλάγην**, **ἠλλαχθήσομαι** and **ἠλλαγθήσομαι**. Mid. fut. **ἠλλάξομαι**, a. **ἠλλάξάμην**. (4.)
- \***Ἄλλομαι** (**ἀλ-**), *leap*, **ἄλοῦμαι**, **ἠλάμην**; 2 a. **ἠλόμην** (rare). [Epic 2 a. **ἄλσο**, **ἔλτο**, **ἄλμενος**, by syncope.] 800, 2. (4.)
- [\***Ἀλυκτάζω** and **ἄλυκτέω**, *be excited*, imp. **ἀλύκταζον** Hd. pf. **ἀλαλόκηναι** Hom. Ionic.]



- \***Ἀλίσκω** (ἀλυκ-), avoid, ἀλύξω [and ἀλύξομαι], ἤλυξα (rarely -αμην). Poetic. \*Ἀλύσκω is for ἀλυκ-σκω (617). (6.)
- \***Ἀλφάνω** (ἀλφ-), find, acquire, [epic 2 aor. ἤλφον.] (5.)
- \***Ἀμαρτάνω** (ἀμαρτ-), err, (ε-) ἀμαρτήσομαι, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθη; 2 aor. ἡμαρτον [ep. ἡμβροτον]. (5.)
- \***Ἀμβλίσκω** (ἀμβλ-), ἀμβλῶ in compos., miscarry, [ἀμβλώσω, late,] ἡμβλωσα, ἡμβλωκα, ἡμβλωμαι, ἡμβλώθην. (6.)
- \***Ἀμείρω** (ἀμερ-) and ἀμέρδω, deprive, ἡμερσα, ἡμέρθην. Poetic. (1. 4.)
- \***Ἀμπέχω** and **Ἀμπέσχω** (ἀμφί and ἔχω), wrap about, clothe, ἀμφέξω, 2 a. ἡμπέσχω; [epic impf. ἀμπεχον.] Mid. ἀμπέχομαι, ἀμπέσχομαι, ἀμπέσχεσθαι; imp. ἡμπειχόμεν; f. ἀμφέξομαι; 2 a. ἡμπέσχεσθαι and ἡμπέσχεσθαι, 544. See ἔχω and ἔσχω.
- \***Ἀμπλακίσκω** (ἀμπλακ-), err, miss, ἡμπλάκημαι; 2 a. ἡμπλακον, part. ἀμπλακῶν or ἀπλακῶν. Poetic. (6.)
- [\***Ἀμπνύω**, ἀμπνύθην, ἀμπνύτο, all epic: see ἀναπνέω.]
- \***Ἀμύνω** (ἀμυν-), ward off; fut. ἀμυνῶ, ἀμυνοῦμαι; aor. ἡμύνα, ἡμυνάμην. (4.)
- \***Ἀμύσσω** (ἀμυχ-), scratch, [ἀμύξω, ἡμύξα (Theoc.), ἡμυξάμην]. Poetic and Ionic. (4.)
- \***Ἀμφιγνέω**, doubt, ἡμφιγνέον and ἡμφεγνέον, ἡμφεγνόησα; aor. pass. part. ἀμφιγνοηθείς. 544.
- \***Ἀμφιέννυμι** (see ἐννύμι), clothe, fut. [ep. ἀμφιέσω] Att. ἀμφιῶ; ἡμφίεσα, ἡμφίεσαι; ἀμφιέσομαι, ἀμφιέσάμην (poet.). 544. (II.)
- \***Ἀμφισβητέω**, dispute, augmented ἡμφισ- and ἡμφεσ- (544); otherwise regular.
- \***Ἀναίνομαι** (ἀναν-), refuse, imp. ἡναινόμην, aor. ἡνηνάμην, ἀνήνασθαι. (4.)
- \***Ἀναλίσκω** (ἀλ-, ἀλο-, 659), and ἀναλῶω, expend, ἀναλώσω, ἀνάλωσα, and ἀνήλωσα (κατ-ηνάλωσα), ἀνάλωκα and ἀνήλωκα, ἀνάλωμαι and ἀνήλωμαι (κατ-ηνάλωμαι), ἀναλώθην and ἀνηλώθην, ἀναλώθησομαι. See ἀλίσκομαι. (6.)
- \***Ἀναπνέω**, take breath; see πνέω (πνυ-). [Epic 2 aor. imperat. ἀμπνε, a. p. ἀμπνύθην, 2 a. m. ἀμπνύτο (for ἀμπνύετο).]
- \***Ἀνδάνω** (αδ-, ἀδ-), please [impf. Hom. ἡνδανον and ἐνδανον, Hdt. ἡνδανον and ἐνδανον; fut. (ε-) ἀδήσω, Hdt.; 2 pf. εἶδα, epic]; 2 aor. ἄδον [Ion. ἔαδον, epic εὐαδον for ἐφφαδον.] Ionic and poetic. See ἄσμενος, pleased, as adj. (5.)
- \***Ἀνέχω**, hold up; see ἔχω, and 544.
- [\***Ἀνήνοθε**, defect. 2 pf., springs, sprung; in *Il.* 11, 266 as 2 plpf. (777, 4). Epic.]
- \***Ἀν-οίγνυμι** and **Ἀνοίγω** (see οίγνυμι), open, imp. ἀνέγωγον (ἡνοιγον, rare) [epic ἀνῶγον]; ἀνοίξω, ἀνέψα (ἡνοιξα, rare) [Hdt. ἀνοιξα], ἀνέψα, ἀνέψαμαι, ἀνέψαθην (subj. ἀνοιχθῶ, etc.); fut. pf. ἀνέψομαι (2 pf. ἀνέψα late, very rare in Attic). (II.)

- \* **Ἀν-ορθόω**, *set upright*, augment *ἀνωρ-* and *ἠνωρ-*. 544.
- \* **Ἀνύω**, Attic also *ἀνύτω*, *accomplish*; fut. *ἀνύσω* [Hom. *ἀνύω*], *ἀνύσομαι*; aor. *ἤνυσα*, *ἤνυσάμην*; pf. *ἤνυκα*, *ἤνυσμαι*. 639. Poetic also *ἄνω*.
- \* **Ἀνύω**, 2 perf. as pres., *command* [w. 1 pl. *ἀνύμεν*, sub. *ἀνύω*, opt. *ἀνύοιμ*], imper. *ἀνύε* (rare), also *ἀνωχθε* (with *ἀνώχθω*, *ἀνωχθε*), [inf. *ἀνυέμεν*]; 2 plpf. *ἠνώγεα*, *ἠνώγει* (or *ἀνώγει*), [also *ἠνωγον* (or *ἀνωγον*), see 777, 4]. [Present forms *ἀνώγει* and *ἀνώγετον* (as if from *ἀνώγω*) occur; also fut. *ἀνώξω*, a. *ἤνωξα*.] Poetic and Ionic.
- [**Ἀπ-αυράω**, *take away*, not found in present; imp. *ἀπηύρων* (as aor.); kindred forms are epic fut. *ἀπουρήσω*, and aor. part. *ἀπούρας*, *ἀπουράμενος*.] Poetic.
- [**Ἀπαφίσκω** (*ἀπ-αφ-*), *deceive*, *ἠπάφησα* (rare), 2 a. *ἠπαφον*, m. opt. *ἀπαφοίμην*.] Poetic. (6.)
- \* **Ἀπεχθάνομαι** (*ἐχθ-*), *be hated*, (ε-) *ἀπεχθήσομαι*, *ἀπήχθημαι*; 2 a. *ἀπηχθόμην*. Late pres. *ἀπέχθομαι*. (5.)
- [**Ἀπώρσει**, *swept off*, subj. *ἀποέρσῃ*, opt. *ἀποέρσειε* (only in 3 pers.). Epic.]
- \* **Ἀποκτείνωμι** and *-ύω*, forms of *ἀποκτείνω*. See *κτείνω*.
- \* **Ἀπόχη**, *it suffices*, impersonal. See *χρή*.
- \* **Ἄπτω** (*ἄφ-*), *touch*, fut. *ἄψω*, *ἄψομαι*; aor. *ἤψα*, *ἤψάμην*; pf. *ἤμμαι*; a. p. *ἤφθην* (see *ἐάφθην*). (3.)
- \* **Ἀράσσομαι**, *pray*, *ἀράσσομαι*, *ἠράσάμην*, *ἠράμαι*. [Ion. *ἀρήσσομαι*, *ἠρησάμην*. Ep. act. inf. *ἀρήμεναι*, *to pray*.]
- \* **Ἀραρίσκω** (*ἀρ-*), *sit*, *ἤρσα*, *ἤρθην*; 2 p. *ἄραρα*, [Ion. *ἄρηρα*, plpf. *ἀρήρειν* (and *ἠρήρειν*);] 2 a. *ἠραρον*; 2 a. m. part. *ἄρμενος* (as adj.), *sitting*. With form of Attic redupl. in pres. (615). Poetic. (6.)
- \* **Ἀράσσω** or **ἀράττω** (*ἀραγ-*), *strike*, *ἀράξω*, *ἠράξα*, *ἠράχθην*. (4.)
- \* **Ἀρέσσω** (*ἀρε-*), *please*, *ἀρέσω*, *ἠρεσα*, *ἠρέσθην*; *ἀρέσομαι*, *ἠρεσάμην*. 639. (6.)
- [**Ἀρημένος**, *oppressed*, perf. pass. part. Epic.]
- \* **Ἀρκέω**, *assist*, *ἀρκέσω*, *ἠρκεσα*. 639.
- \* **Ἀρμόττω**, poet. *ἀρμόξω* (*ἀρμοδ-*), *sit*, *ἀρμόσω*, *ἠρμωσα* (*συνάρμοξα* Pind.), *ἠρμωκα* (Aristot.), *ἠρμωσαι*, *ἠρμόσθην*, fut. p. *ἀρμωσθήσομαι*; a. m. *ἠρμωσάμην*. (4.)
- \* **Ἀρνυμαι** (*ἀρ-*), *win*, *secure*, fut. *ἀροῦμαι*, 2 a. *ἠρόμην* (*ἀρόμην*). Chiefly poetic. See *αἰρω*. (II.)
- \* **Ἀρώ**, *plough*, *ἠροσα*, [p. p. Ion. *ἀρήρομαι*], *ἠρόσθην*. 639.
- \* **Ἀρπάξω** (*ἀπραγ-*), *seize*, *ἀρπάσω* and *ἀρπάσσομαι* [ep. *ἀρπάξω*], *ἠρπασα* [*ἠρπαξα*], *ἠρπακα*, *ἠρπασμαι* (late *ἠρπαγμαί*), *ἠρπάσθην* [Hdt. *ἠρπάχθην*], *ἀρπασθήσομαι*. For the Attic forms, see 587. (4.)
- \* **Ἀρύω** and **ἀρύτω**, *draw water*, aor. *ἤρυσα*, *ἠρυσάμην*, *ἠρύσθην* [*ἠρύσθην*, Ion.]. 639.

**Ἄρχω**, *begin, rule*, ἄρξω, ἤρξα, (ἤρχα) ἤργμαι (mid.), ἤρχθην, ἀρχθήσομαι (Aristot.), ἄρξομαι, ἡρξάμην.

**Ἄισσω** and **ἔττω**: see **ἄισσω**.

[**Ἀτιτάλλω** (ἀτιταλ-), *tend*; aor. ἀτίτηλα. Epic and lyric.] (4.)

**Ἀθάινω** (ἀθαν-) or **αὔθαινω**; fut. ἀθανῶ; aor. ἠύηνα, ἠθάνθην or ἀθάνθην, ἀθανθήσομαι; fut. m. αθανοῦμαι (as pass.). Augment ην- or αυ- (519). Chiefly poetic and Ionic. (4.)

**Ἀύξω** or **αὔξω** (αὐξ-), *increase*, (ε-) αὐξήσω, αὐξήσομαι, ἠύξησα, ἠύξηκα, ἠύξημαι, ἠύξθην, αὐξήθησομαι. [Also Ion. pres. ἀέξω, impf. ἀέξον.] (5.)

[**Ἀφάσσω** (see 582 and 587), *feel, handle*, aor. ἤφασα; used by Hdt. for ἀφάω or ἀφάω.] (4.)

**Ἀφ-ίτημι**, *let go*, impf. ἀφίτην or ἡφίτην (544); fut. ἀφήσω, etc. See the inflection of **ίτημι**, 810. (I.)

[**Ἀφύσσω** (ἀφυν-), *draw, pour*, ἀφύξω. Poetic, chiefly epic. See ἀφύω.] (4.)

[**Ἀφύω**, *draw, ἤφυσα, ἡφυσάμην*. Poetic, chiefly epic.]

**Ἀχθομαι**, *be displeased*, (ε-) ἀχθέσομαι, ἡχθέσθην, ἀχθεσθήσομαι.

[**Ἀχνυμαι** (ἀχ-), *be troubled*, impf. ἀχνύμην. Poetic. (II.) Also epic pres. ἄχομαι.] See **ἀκαχίζω**.

[**Ἄω**, *satiate*, ἄσω, ἄσα; 2 aor. subj. ἔωμεν (or ἐώμεν), pr. inf. ἄμεναι, *to satiate one's self*. Mid. (ἄομαι) ἄσται as fut.; f. ἄσομαι, a. ἄσάμην. Epic.]

## B.

**Βάλλω** (βαγ-), *speak, utter*, βάξω, [ep. pf. pass. βέβακται]. Poetic. (4.)

**Βαίνω** (βα-, βαν-), *go*, βήσομαι, βέβηκα, βέβαμαι, ἐβάθην (rare); 2 a. ἔβην (799); 2 pf., see 804; [a. m. epic ἐβησάμην (rare) and ἐβησόμεν, 777, 8.] In active sense, *cause to go*, poet. βήσω, ἔβησα. See 610. The simple form is used in Attic prose only in the pres. and perf. active. (5. 4.)

**Βάλλω** (βαλ-, βλα-), *throw*, f. [βαλέω] βαλῶ, rarely (ε-) βαλλήσω, βέβληκα, βέβλημαι, opt. δια-βεβλήσθε (784), [epic βεβόλημαι], ἐβλήθην, βληθήσομαι; 2 a. ἔβαλον, ἐβαλόμην; fut. m. βαλοῦμαι; f. p. βεβλήσομαι. [Epic, 2 a. dual ξυμ-βλήτην; 2 a. m. ἐβλήμην, with subj. βλήται, opt. βλήω or βλείω, inf. βλήσθαι, pt. βλήμενος; fut. ξυμ-βλήσεαι, pf. p. βέβληαι.] (4.)

**Βάπτω** (βαφ-), *dip*, βάψω, βαψα, βέβαμμαι, ἐβάφην and (poet.) ἐβάφθην; fut. m. βάψομαι. (3.)

**Βάσκω** (βα-), poetic form of **βαίνω**, *go*. (6.)

**Βαστάζω** (see 587), *carry*, βαστάσω, ἐβάστασα. (Later forms from stem βασταγ-.) Poetic. (4.)

**Βήσω** (βηχ-), Att. βήττω, *cough*, βήξω, ἔβηξα. (4.)

[**Βιβνιμι** (βα-), *go*, pr. part. βιβός. Epic.] (I.)

**Βιβρώσκω** (βρο-), eat, p. βέβρωκα, βέβρωμαι, [έβρώθην; 2 a. έβρων; fut. pf. βεβρώσομαι]; 2 p. part. pl. βεβρώτες (804). [Hom. opt. βεβρώθοις.] (6.)

**Βίωω**, live, βιώσομαι, έβιωσα (rare), βεβίωκα, βεβίωμαι; 2 a. έβίωv (799). (For έβιωσάμην, see βιώσκομαι.)

**Βιώσκομαι** (βιο-), revive, έβιωσάμην, restored to life. (6.)

**Βλάπτω** (βλαβ-), injure, βλάψω, έβλαψα, βέβλαφα, βέβλαμμαι, έβλάφθην; 2 a. p. έβλάβην, 2 f. βλαβήσομαι; fut. m. βλάψομαι; [fut. pf. βεβλάψομαι Ion.]. (3.)

**Βλαστάνω** (βλαστ-), sprout, (α-) βλαστήσω, βεβλάστηκα and έβλάστηκα (524); 2 a. έβλαστον. (5.)

**Βλέπω**, see, βλέψομαι [Hdt. άνα-βλέψω], έβλεψα.

**Βλίττω** or **βλίσσω** (μελιτ-, βλιτ-, 66), take honey, aor. έβλισα. (4.)

**Βλόσκω** (μολ-, μλο-, βλο-, 66), go, f. μολούμαι, p. μέμβλωκα, 2 a. έμολον. Poetic. (6.)

**Βόωω**, shout, βοήσομαι, έβόησα. [Ion. (stem βο-), βώσομαι, έβωσα, έβωσάμην, (βέβωμαι) βεβωμένος, έβώσθην.]

**Βέσκω**, feed, (α-) βοσκήσω.

**Βούλομαι**, will, wish, (augm. έβουλ- or ήβουλ-); (α-) βουλήσομαι, βεβούλημαι, έβουλήθην; [2 p. προ-βέβουλα, prefer.] [Epic also βόλομαι.] 517.

[(βραχ-), stem, with only 2 aor. έβραχε and βράχε, resounded. Epic.]

**Βρίξω** (see 587), be dronsey, aor. έβριξα. Poetic. (4.)

**Βρίθω**, be heavy, βρίσω, έβρισα, βέβριθα. Rare in Attic prose.

[(βροχ-), stem, σwallow, aor. έβροξα (opt. -βρόξειε), 2 aor. p. άναβροχείς; 2 pf. άνα-βέβροχεν, II.17, 54. Epic.]

**Βρῦχάομαι** (βρῦχ-, 656), roar, p. βέβρῦχα; έβρῦχησάμην; βρῦχηθείς.

**Βύνω** or **βύω** (βυ-), stop up, βύσω, έβῦσα, βέβυσμαι. 607. Chiefly poetic. (5.)

## Γ.

**Γαμέω** (γαμ-), marry (said of a man), f. γαμῶ, a. έγημα, p. γεγάμηκα; p. p. γεγάμημαι (of a woman). Mid. marry (of a woman), f. γαμούμαι, a. έγημάμην. 654.

**Γάνυμαι**, rejoice, [epic fut. γανύσομαι.] Chiefly poetic. (II.)

**Γέγωνε** (γων-), 2 perf. as pres., shout, sub. γεγώνω, imper. γέγωνε, [ep. inf. γεγωνέμεν, part. γεγωνός; 2 plpf. έγεγώνει, with έτέγωνε and 1 sing. έγεγώνευν for -εον (777, 4).] Derived pres. γεγωνέω, w. fut. γεγωνήσω, a. έγεγώνησα. Chiefly poetic. Present also γεγωνίσκω. (6.)

**Γείνομαι** (γεν-), be born; a. έγεινάμην, began. (4.)

**Γέλωω**, laugh, γελάσομαι, έγέλασα, έγελάσθην. 639.

[Γέντο, seized, epic 2 aor., II.18, 476.]

- Γηθεῖω** (γηθ-), *rejoice*, [γηθήσω, ἐγήθησα;] 2 p. γέγηθα (as pres.). 654.
- Γηράσκω** and **γηράω** (γηρα-), *grow old*, γηράσω and γηράσομαι, ἐγήρᾱσα, γεγήρᾱκα (am old); 2 a. (799), inf. γηράναι, [Hom. pt. γηράς]. (6.)
- Γίγνομαι** and **γίνομαι** (γεν-), *become* (651), γενήσομαι, γεγέννημαι, [ἐγενήθην Dor. and Ion.], γενηθήσομαι (rare); 2 a. ἐγενόμην [epic γέντο for ἐγένετο]; 2 p. γέγονα, am (for γεγάᾱσι, γεγώς, and other μ-forms, see 804).
- Γινώσκω** (γνο-), *nosco*, κνoui, γνώσομαι, [Hdt. ἀν-έγνωσα,] ἔγνωκα, ἔγνωσμαι, ἐγνώσθην; 2 a. ἔγνων, *perceived* (799). Ionic and late Attic γινώσκω. (6.)
- Γλύφω**, *cut, grave*, [έν-έγλυφα, Hdt., ἐγλυφάμην, Theoc.,] γέγλυμμαι and ἔγλυμμαι (524).
- Γνάμπτω** (γραμπ-), *bend*, γνάμψω, [ἔγραμψα, ἐγράμφθην.] Poetic, chiefly epic. (3.)
- Γοάω** (γο-, 656), *deicai*, 2 a. γόον, only epic in active. Mid. γοάομαι, poetic, epic f. γοήσομαι.]
- Γράφω**, *write*, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, 2 a. p. ἐγράφην (ἐγράφθην is not classic); 2 f. p. γραφήσομαι; fut. pf. γεγράψομαι, a. m. ἐγραψάμην.
- Γρύξω** (γρυγ-), *grunt*, γρύξω and γρύξομαι, ἔγρυξα. Chiefly poetic. (4.)

## Δ.

- [(δα-), stem, *teach, learn*, no pres., (α-) δαήσομαι, δεδάηκα, δεδάημαι; 2 a. m. (?) inf. δεδάσθαι; 2 pf. pt. δεδαώς (804); 2 a. ἔδαον or δέδαον, *taught*; 2 a. p. ἐδάην, *learned*. Hom. δήω, *shall find*.] Poetic, chiefly epic.
- [**Δαιδάλλω** (δαιδαλ-), *deck out, ornament*, epic and lyric. Pindar has pf. p. part. δειδαιαλμένος, a. pt. δαιδαλθεις; also f. inf. δαιδαλωσέμεν, from stem in ο- (see 659).] (4.)
- [**Δαίξω** (δαῖγ-), *rend*, δαίξω, ἐδάίξα, δεδάιγμαι, ἐδαίχθην. Epic and lyric.] (4.)
- Δαίνυμι** (δαι-), *entertain*, δαίσω, ἔδαισα, (ἐδαίσθην) δαισθεις. [Epic δαίνῃ, impf. and pr. imperat.] Mid. δαίνυμαι, *feast*, δαίσομαι, ἐδαισάμην: [epic pr. opt. δαινύτο for δαινι-το, δαινύτα' for δαινι-ατο (777, 3): see 734.] (II.)
- Δαίρομαι** (δασ-, δασι-, δαι-, 602), *divide*, [epic f. δάσομαι,] a. ἐδασάμην, pf. p. δέδασμαι [epic δέδαιμαι]. (4.) See also δατέομαι.
- Δαίω** (δαφ-, δαφι-, δαι-, 602), *kindle*, [epic 2 p. δέδηα, 2 plpf. 3 pers. δεδήειν; 2 a. (ἐδαύμην) subj. δάηται.] Poetic. (4.)
- Δάκνω** (δηκ-, δακ-), *bite*, δήξομαι, δέδηγμαi, ἐδήχθην, δηχθήσομαι; 2 a. ἔδακον. (5. 2.)
- Δάμνημι** (609) and **δαμνάω** (δαμ-, δμα-, δαμα-), also pres. δαμάξω (587), *tame, subdue*, [fut. δαμάσω, δαμάω, δαμῶ (with Hom. δαμάε,

δαμῶσι), a. ἐδάμασα, p. p. δέδμημαι, a. p. ἐδμήθην] and ἐδαμάσθην; [2 a. p. ἐδάμην (with δάμεν); fut. pf. δεδμήσομαι; fut. m. δαμάσομαι,] a. ἐδαμασάμην. In Attic prose only δαμάζω, ἐδαμάσθην, ἐδαμασάμην. 665, 2. (5. 4.)

**Δαρθάνω** (δαρθ-), *sleep*, 2 a. ἔδαρθον, poet. ἔδραθον; (ε-) p. κατα-δεδαρθκώς. Only in comp. (usually κατα-δαρθάνω, except 2 aor.). (5.)

**Δατέομαι**, *divide*, w. irreg. δατέασθαι (?). See δαλομαι.

[**Δέαιμαι**, *appear*, only in impf. δέαιτο, Od. 6, 242.]

**Δέδια**, *fear*: see δέδοικα.

**Δέδοικα**, perf. as pres. (δφει-, δφοι-, δφι-, 31), [epic δελδοικα,] *fear*. [Epic fut. δέισομαι,] a. ἔδεια; 2 pf. δέδια [epic δελδια,] for full forms see 804. See 522 (b). [From stem δφι- Homer forms impf. δλον, δλε, *feared, fled*.] [Epic present δελδω, *fear*.] See also δειμαι. (2.)

**Δεικνύμι** (δεικ-), *show*: for synopsis and inflection, see 504, 506, and 509. [Ion. (δεκ-), δέξω, ἔδεξα, δέδεγμαi, ἐδέχθην, ἐδέξαμην.] Epic pf. m. δειδεγμαi (for δέδεγμαi), *greet*, probably comes from another stem δεκ-. (II.)

[**Δέμω** (δεμ-, δμε-), *build*, ἔδειμα, δέδμημαι, ἐδειμάμην.] Chiefly Ionic.

**Δέρκομαι**, *see*, ἐδέρχθην; 2 a. ἔδρακον, (ἐδράκην) *drakels* (649, 2; 646); 2 p. δέδορκα (643). Poetic.

**Δέρω**, *flay*, δερῶ, ἔδαιρα, δέδαρμαι; 2 a. ἐδάρην. Ionic and poetic also δαίρω (δερ-). (4.)

**Δέχομαι**, *receive*, δέξομαι, δέδεγμαi [Hom. δέχεται for δεδέχεται], ἐδέχθην, ἐδέξαμην; [2 a. m., chiefly epic, ἐδέγμην, δέκτο, imper. δέξο (756, 1), inf. δέχθαι, part. δέγμενος (sometimes as pres.).]

**Δέω**, *bind*, δήσω, ἔδησα, δέδεκα (rarely δέδηκα), δέδεμαι, ἐδέθην, δεθήσομαι; fut. pf. δεδήσομαι, a. m. ἐδησάμην.

**Δέω**, *want, need*, (ε-) δεήσω, ἐδέησα [ep. ἔδησα,] δεδέηκα, δεδέημαι, ἐδεθήθην. Mid. δέομαι, *ask*, δεήσομαι. From epic stem δευ- (ε-) come [ἐδεύησα, Od. 9, 540, and δεύομαι, δευήσομαι.] Impersonal δεῖ, debet, *there is need*, (one) *ought*, δεήσει, ἐδέησε.

[**Δηριᾶω**, act. rare (δηρι-, 656), *contend*, aor. ἐδήρισα (Theoc.), aor. p. δηρίσθην as middle (Hom.). Mid. δηριάομαι and δηριτομαι, as act., δηρίσσομαι (Theoc.), δηρισάμην (Hom.).] Epic and lyric.

[**Δήω**, epic present with future meaning, *shall find*.] See (δα-).

**Διαιτᾶω**, *arbitrate*, w. double augment in perf. and plpf. and in compounds (543 and 544); διαιτήσω, διήττησα (ἀν-εδιήττησα), δεδιήττηκα, δεδιήττημαι, διητήθην (ἐξ-εδιητήθην, late); διαιτήσομαι, κατ-εδιητησάμην.

**Διακονέω**, *minister*, ἐδιᾱκόνουν; διακονήσω (aor. inf. διᾱκονῆσαι), δεδιᾱκόνημαι, ἐδιᾱκονήθην. Later and doubtful (poetic) earlier forms with augment διη- or δεδιη-. See 543.

**Διδάσκω** (διδαχ-), for διδαχ-σκω (617), *teach*, διδάξω, ἐδίδαξα [epic

ἐδιδάσκησα], δεδίδαχα, δεδίδαγμαi, ἐδιδάχθην; διδάξομαι, ἐδίδαξάμην.  
See stem **δα-**. (6.)

**Διδῆμι**, *bind*, chiefly poetic form for **δέω**. (I.)

**Διδράσκω** (**δρα-**), only in comp., *run away*, -δράσομαι, -δέδρακα; 2 a. -ξέδρᾱν [Ion. -ξέρην], -δρῶ, -δραίην, -δράναι, -δράς (799). (6.)

**Δίδωμι** (**δο-**), *give*, δώσω, ἔδωκα, δέδωκα, etc.; see synopsis and inflection in 504, 506, and 509. [Ep. δόμεναι or δόμεν for δοῦναι, fut. διδώσω for δώσω.] (I.)

**Δίεμαι** (**διε-**), *be frightened, flee* (794, 1), inf. διεσθαι, *to flee or to drive (chase)*; διώμαι and διώμην (cf. δύνωμαι 729, and τιθώμην 741), *chase*, part. διώμενος, *chasing*. Impf. act. ἐν-διεσαν, *set on* (of dogs), II. 18, 584. (I.)

[**Δίξημαι**, *seek*, with **η** for **ε** in present; διξήσομαι, ἐδιξήσάμην. Ionic and poetic.] (I.)

[(**δικ-**), stem, with 2 aor. ἔδικον, *threw, cast*. In Pindar and the tragedians.]

**Διψάω**, *thirst*, διψήσω, ἐδιψήσα. See 496.

**Δοκέω** (**δοκ-**), *seem, think*, δόξω, ἔδοξα, δέδογμαi, ἐδόχθην (rare). Poetic δοκήσω, ἐδόκησα, δεδόκηκα, δεδόκημαι, ἐδοκήθην. Impersonal, **δοκεῖ**, *it seems*, etc. 654.

**Δονῶ** (**δονπ-**), *sound heavily*, ἐδονήσα [epic δούνησα and (in tmesis) ἐπι-γδούνησα, 2 pf. δέδοντα, δεδοντός, *fallen*.] Chiefly poetic. 654.

**Δράσσομαι** or **δράττομαι** (**δραγ-**), *grasp*, aor. ἐδραξάμην, pf. δέδραγμαi. (4.)

**Δράω**, *do*, δράσω, ἔδρασα, δέδρακα, δέδραμαι, (rarely δέδρασμαι), (ἐδράσθην) *drāsthels*. 640.

**Δύναμαι**, *be able*, augm. ἐδυν- and ἡδυν- (517); 2 p. sing. pres. (poet.) δύνα [Ion. δύνη], impf. ἐδύνασο or ἐδύνω (632); δυνήσομαι, δεδύνημαι, ἐδυνήθην (ἐδυνάσθην, chiefly Ionic), [epic ἐδυνησάμην.] (I.)

**Δύω**, *enter or cause to enter*, and δύνω (**δυ-**), *enter*; δύνω, ἔδυσσα, δέδυσκα, δέδυσμαι, ἐδύθην, f. p. δυθήσομαι; 2 a. ἔδυν, inflected 506; see 504 and 799; f. m. δύσομαι, a. m. ἐδύσάμην [ep. ἐδύσθην (777, 8)]. (5.)

## E.

[**Εάφθη** (II. 13, 543; 14, 419), aor. pass. commonly referred to **ἄπτω**; also to **επιομαι** and to **λάπτω**.]

**Εάω** [epic εἰάω], *permit*, ἐάσω, εἰᾶσα [ep. ἔᾶσα], εἰᾶκα, εἰᾶμαι, εἰάθην; ἐάσομαι (as pass.). For augment, see 537.

**Εγγυάω**, *pledge, betroth*, augm. ἡγγυ- or ἐνεγυ- (ἐγγεγυ-), see 543; 544.

**Εγείρω** (**ἐγερ-**), *raise, rouse*, ἐγερῶ, ἡγείρω, ἐγῆγερμαι, ἐγῆρθην; 2 p. ἐγρήγορα, *am awake* [Hom. ἐγρηγόρθῃσι (for -θῃσι), imper. ἐγρήγορθε (for -θρατε), inf. ἐγρήγορθαι or -θραῖ]; 2 a. m. ἡγρόμην [ep. ἐγρόμην]. (4.)

**ἔδω**, *eat*, (poetic, chiefly epic, present): see **ἐσθίω**.

**ἔδομαι**, (*ἐδ-* for *σεδ-*; cf. *сед-ео*), *sit*, [fut. inf. *ἐφ-έσσεσθαι* (Hom.);] aor. *εἰσάμην* [epic *έσσάμην* and *έσσάμην*]. [Active aor. *είσα* and *έσσα* (Hom.).] 86. Chiefly poetic. (4.) See **ἔζω** and **καθίζομαι**.

**ἐθέλω** and **θέλω**, *wish*, imp. *ἤθελον*; (α-) *έθειλῃσω* or *θειλῃσω*, *ἠθέλησα*, *ἠθέληκα*. **Ἐθέλω** is the more common form except in the tragic trimeter. Impf. always *ἤθελον*; aor. (probably) always *ἠθέλησα*, but subj. etc. *έθειλῃσω* and *θειλῃσω*, *έθειλῃσαι* and *θειλῃσαι*, etc.

**ἐθίζω** (see 587), *accustom*, *ἐθίσω*, *έθισα*, *έθικα*, *έθισμαι*, *έθισθην*. The root is *σφεθ-* (see 537). (4.)

[**ἔθων**, Hom pres. part.]: see **είωθα**.

**εἶδον** (*ιδ-*, *φιδ-*), *vid-i*, 2 aor., *σαι*, no present (see 539): *ίδω*, *ίδοιμι*, *ίδε* or *ιδέ*, *ιδεῖν*, *ιδών*. Mid. (chiefly poet.) **εἶδομαι**, *seem*, [ep. *εισάμην* and *είω-*;] 2 a. *ειδόμην* (in prose rare and only in comp.), *σαι*, = *είδον*. **Οἶδα** (2 pf. as pres.), *know*, plp. *ᾔδη*, *κnew*, f. *είσομαι*; see 820. (8.)

**εἰκάζω** (see 587), *make like*, *εἰκαζον* or *ἡκαζον*, *εἰκάσω*, *εἰκασα* or *ἡκασα*, *εἰκασμαι* or *ἡκασμαι*, *εἰκάσθην*, *εἰκασθήσομαι*. (4.)

(**εἶκω**) not used in pres. (*εἰκ-*, *ικ-*), *resemble*, *appear*, imp. *εἰκον*, f. *εἴξω* (rare), 2 p. **ἔοικα** [Ion. *οἶκα*] (with *εἰοιμεν*, [*ἔικτον*], *εἴξῃσι*, *εἰκέναι*, *εἰκώς*, chiefly poetic); 2 plp. *έψκη* [with *έικτην*]. Impersonal **εἰοικε**, *it seems*, etc. For **εἰοικα**, see 537, 2. (2.)

[**εἰλέω** (*έλ-*, *ελ-*), *press*, *roll* (664), aor. *έλσα*, pf. p. *έελμαι*, 2 aor. p. *έάλην* or *άλην* w. inf. *άλήμεναι*. Pres. pass. *έλλομαι*. Epic. Hdt. has (in comp.) *-έλλησα*, *-έλλημαι*, *-έλληθην*. Pind. has plpf. *έόλει*.] The Attic has *ειλέομαι*, and *έλλω* or *ειλλω*. 598. See **ῥάλλω**. (4.)

**Εἰμί**, *be*, and **Εἶμι**, *go*. See 806-809.

**εἶπον** (*ειπ-*), *said*, [epic *ἔειπον*], 2 aor., no present; *είπω*, *είποιμι*, *ειπέ*, *ειπεῖν*, *ειπών*; 1 aor. *είπα* [poet. *ἔειπα*.] (opt. *είπαιμι*, imper. *είπον* or *ειπόν*, inf. *είπαι*, pt. *ειπᾶς*), [Hdt. *ἀπ-ειπάμην*]. Other tenses are supplied by a stem *έρ-*, *ρε-* (for *φερ-*, *φρε-*): [Hom. pres. (rare) *είρω*], f. *έρέω*, *έρῳ*; p. *είρηκα*, *είρημαι* (522); a. p. *έρρήθην*, rarely *έρρέθην* [Ion. *ειρέθην*]; fut. pass. *ρήθήσομαι*; fut. pf. *είρήσομαι*. See **ένέπω**. (8.)

**Εἰργνῦμι** and **είργνύω**, also *είργω* (*ειργ-*), *shut in*; *είρξω*, *είρξα*, *είργμαι*, *είρχθην*. Also **ἔργω**, *έρξω*, *έρξα*, [Hom. (*έργμαι*) 3 pl. *έρχαται* w. plpf. *έρχατο*, *έρχθην*]. (II.)

**Εἶργω**, *shut out*, *είρξω*, *είρξα*, *είργμαι*, *είρχθην*; *έρξομαι*. Also [**ἔργω**, *-έρξα*, *-έργμαι*, Ionic]; *έρξομαι* (Soph.). [Epic also *έέργω*.]

[**Εἶρομαι** (Ion.), *ask*, fut. (α-) *είρήσομαι*. See **ἔρομαι**.]

[**Εἶρω** (*έρ-*), *say*, epic in present.] See **είπον**. (4.)

**Εἶρω** (*έρ-*), *sero*, *join*, a. *-είρα* [Ion. *-έρσα*], p. *-είρκα*, *είρμαι* [epic *έερμαι*]. Rare except in compos. (4.)



[**Ἐἵσκω** (*ἔικ-*), *liken, compare*, (617); poetic, chiefly epic: pres. also *ἵσκω*.] 617. *Προσ-ῆξαι*, *art like*, [and epic *ῆϊκτο* or *ἔϊκτο*], sometimes referred to *εἴκω*. See *εἴκω*. (6.)

**Ἐἴωθα** [Ionic *ἔωθα*] (*ῆθ-* for *σ-ῆθ-*, 537, 2, and 689), 2 perf., *am accus-tomed*, 2 plpf. *εἰώθη*. [Hom. has pres. act. part. *ἔθων*.] (2.)

**Ἐκκλησιάζω**, *call an assembly*; augm. *ἡκκλη-* and *ἐξεκκλη-* (543).

**Ἐλαύνω**, for *ἐλα-ν-ω* (612), poetic *ἐλάω* (*ἐλα-*), *drive, march*, fut. (*ἐλάσω*) *ἐλῶ* (665, 2) [epic *ἐλάσσω*, *ἐλῶ*;] *ἤλασα*, *ἐλήλακα*, *ἐλήλαμαι* [Ion. and late *ἐλήλασμαι*, Hom. plur. *ἐληλέδατο*], *ἤλασθην*, *ἤλασάμην*. (5.)

**Ἐλέγχω**, *confute*, *ἐλέγξω*, *ἤλεγξα*, *ἐλήλεγμαι* (487, 2), *ἠλέγχθην*, *ἐλεγ-χθήσομαι*.

**Ἐλίσσω** and *εἰλίσσω* (*ἐλικ-*), *roll*, *ἐλίξω* and *εἰλίξω*, *εἰλιξα*, *εἰλιγμαι*, *εἰλίχθην*. [Epic aor. mid. *ἐλιξάμην*.] (4.)

**Ἐλκω** (late *ἐλκῶ*), *pull*, *ἐλξω* (Ion. and late Att. *ἐλκῶσω*), *ἐλκυσα*, *ἐλκυκα*, *ἐλκυσμαι*, *ἐλκύσθην*. 537.

**Ἐλπίζω** (*ἐλπιδ-*), *hope*, aor. *ἤλπισα*; aor. p. part. *ἐλπισθέν*. (4.)

[**Ἐλπω**, *cause to hope*, 2 p. *ἐόλπα*, *hope*; 2 plpf. *ἐώλπειν* (3 pers. sing.). 643. Mid. *ἐλπομαι*, *hope*, like Attic *ἐλπίζω*. Epic.]

**Ἐμῶ**, *nomit*, fut. *ἐμῶ* (rare), *ἐμοῦμαι*; aor. *ἤμεσα*. 639.

**Ἐναιρῶ** (*ἐναρ-*), *kill*, 2 a. *ἤναρον*. [Hom. a. m. *ἐνῆρατο*.] Poetic. (4.)

**Ἐνέπω** (*ἐν* and stem *σеп-*) or *ἐννέπω*, *say, tell*, [ep. f. *ἐνι-σπήσω* (*σеп-*) and *ἐνίψω*;] 2 a. *ἐνι-σπον*, w. imper. *ἐνισπε* [ep. *ἐνισπες*], 2 pl. *ἐσπετε* (for *ἐν-σπετε*), inf. *ἐνισπεῖν* [ep. *-έμεν*]. Poetic. See *εἶπον*.

**Ἐνίπτω** (*ἐνιπ-*), *chide*, [epic also *ἐνίσσω*, 2 a. *ἐνένιπον* and *ἠνίπαπον* (535). (3.)

**Ἐννύμι** (*ἐ-* for *φес-*), *ves-tio, clothe*, pres. act. only in comp.; [f. *ἔσσω*, a. *ἔσσα*, *ἔσσάμην* or *έεσο-*; pf. *ἔσμαι* or *εἶμαι*,] *εἰμένος* in trag. In comp. *-έσω*, *-έσα*, *-έσάμην*. Chiefly epic: *ἀμφι-έννυμι* is the common form in prose. (II.)

**Ἐνοχλῶ**, *harass*, w. double augment (544); *ἠνώχλουν*, *ἐνοχλήσω*, *ἠνώχλησα*, *ἠνώχλημαι*.

**Ἐοικα**, *seem*, 2 perfect: see *εἴκω*.

**Ἐορτάζω** (see 587), Ion. *ορτάζω*, *keep festival*; impf. *ἐώρταζον* (538). (4.)

**Ἐπ-αυρίω** and *ἐπ-αυρίσκω* (*αὔρ-*), both rare, *enjoy*, [2 a. Dor. and ep. *ἐπαῦρον*; f. m. *ἐπαυρήσομαι*,] a. *ἐπηυράμην*, 2 a. *ἐπηυρόμην*. Chiefly poetic. 654. (6.)

[**Ἐπ-ενήνοθε**, defect. 2 pf., *sit on, lie on*; also as 2 plpf. (777, 4). Epic.] See *ἀνήνοθε*.

**Ἐπίσταμαι**, *understand*, 2 p. sing. (poet.) *ἐπίστα* [Ion. *ἐπίστεαι*,] imp. *ἠπιστάμην*, 2 p. sing. *ἠπίστασο* or *ἠπίστω* (632); f. *ἐπιστήσομαι*, a. *ἠπιστήθην*. (Not to be confounded with forms of *ἐφίστημι*.) (I.)

- [**ἔπει** (σεπ-), *be after or busy with*, imp. εἶπον (poet. ἔπον); f. -ἔψω, 2. a. -ἔσπον (for ἐ-σεπ-ον), a. p. περι-έφθην (Hdt.): active chiefly Ionic or poetic, and in compos.] Mid. **ἔσπομαι** [poet. ἔσπομαι], *follow*, f. ἔψομαι; 2 a. ἐσπόμην, rarely poetic -ἐσπόμην, σπῶμαι, etc., w. imp. [σπεῖω (for σπεο),] σπού. 86; 537, 2.
- \***ἔραω**, *love, ἡράσθην, ἐρασθήσομαι, [ἡρασάμην (epic)]*. Poetic pres. ἔραμαι, imp. ἡράμην. (I.)
- \***ἐργάζομαι**, *work, do*, augm. εἰρ- (537); ἐργάσομαι, ἐργασμαι, ἐργάσθην, ἐργασάμην, ἐργασθήσομαι. 587. (4.)
- \***ἔργω** and **ἰργω**: see εἰργνῦμι (εἰργω) and εἰργω.
- \***ἔρδω** and **ἰρδω**, *work, do*, probably for ἐρξ-ω = ῥέξω (by metathesis): the stem is *φεργ-* (see 539), whence *φρεγ-, ρεγ-*; fut. ἔρξω, a. ἔρξα, [Ion. 2 pf. ἔοργα, 2 plpf. ἐόργεα.] Ionic and poetic. See ῥέξω.
- \***ἔρειδω**, *prop, ἐρείσω (later), ἡρεῖσα, [ἡρεῖκα, ἐρήρευσμαι, with ἐρηρέδαται and -ατο, 777, 3,] ἡρείσθην; ἐρείσομαι (Aristot.), ἡρεῖσάμην*.
- \***ἔρεικω** (ἐρεικ-, ἐρικ-), *tear, thirst, ἡρεῖξα, ἐρήρικμαι, 2 a. ἡρικον*. Ionic and poetic. (2.)
- \***ἔρείπτω** (ἐρεῖπ-, ἐριπ-), *throw down, ἐρείψω, [ἡρεῖψα, 2 pf. ἐθήριπα, have fallen, p. p. ἐθήριμμαι (plpf. ἐπέριπτο, Hom.), 2 a. ἡρικον, ἡρίπην, a. m. ἀνηρεψάμην (Hom.), a. p. ἡρείφθην. (2.)*
- \***ἐρέσσω** (ερετ-), *strike, row, [ep. aor. ἤρεσα.] 582. (4.)*
- [**ἐριδαίνω**, *contend, for ἐρίζω; aor. m. inf. ἐρίδησασθαι. Epic.]*
- \***ἐρίζω** (ἐριδ-), *contend, ἡρισα, [ἡρισάμην epic.] (4.)*
- \***ἔρομαι** (rare or ?), [Ion. εἰρομαι, ep. ἐρέω or ἐρέομαι], for the Attic ἐρωτάω, *ask*, fut. (ε-) ἐρήσομαι [Ion. ἐρήσομαι], 2 a. ἡρόμην. See εἰρομαι.
- \***ἔρπω**, *creep*, imp. εἰρπον; fut. ἐρψω. Poetic. 539.
- \***ἔρρω**, *go to destruction, (ε-) ἐρρήσω, ἡρρησα, εἰσ-ἡρρηκα.*
- \***ἐρυγγάνω** (ερυγ-), *eruct, 2 a. ἡρυγον. (5.) [Ion. ἐρεύγομαι, ἐρεύσομαι. (2.)]*
- \***ἐρύκω**, *hold back, [ep. f. ἐρύξω] ἡρύξα, [ep. 2 a. ἡρύκακον.]*
- [**ἔρυν** and **ἐρύω**, *draw, fut. ἐρύω, aor. ἐρυσα and ἔρυσα, pf. p. ἐρῦμαι and ἐρυσμαι. Mid. ἐρύομαι (8) and ἐρύομαι, take under one's protection, ἐρύσομαι and ἐρύσομαι, ἐρυσάμην and ἐρυσάμην; with Hom. μ-forms of pres. and impf. ἐρύσασθαι (3 pl.), ἐρύσο, ἐρύτο and ἐρύτο, ἐρυντο, ἐρυσθαι and ἐρυσθαι. Epic.] 639. See ῥύομαι.*
- \***ἔρχομαι** (ἐρχ-, ἐλευθ-, ἐλυθ-, ἐλθ-), *go, come, f. ἐλεύσομαι (Ion. and poet.), 2 pf. ἐλήλυθα [ep. ἐλήλουθα and εἰλήλουθα], 2 a. ἤλθον (poet. ἤλυθον): see 31. In Attic prose, εἰμι is used for ἐλεύσομαι (1257). (8.)*
- \***ἔσθω**, also poetic ἔσθω and ἔδω (ἐσθ-, ἐδ-, φαγ-), *edo, eat, fut. ἔδομαι, p. ἐδήδοκα, ἐδήδεσμαι, [ep. ἐδήδομαι], ἡδέσθην; 2 a. ἔφαγον; [epic pres. inf. ἔδμεναι; 2 perf. part. ἐδηδώς.] (8.)*
- \***ἔστιάω**, *feast, augment εἰστι- (537).*

**Εἶδω**, *sleep*, impf. εἶδον or ηἶδον (519), (ε-) εἶδήσω, [-εἶδησα]. Commonly in καθ-εἶδω. 658, 1.

**Εὐεργετώ**, *do good*, εὐεργετήσω, etc., regular: sometimes augmented εὐηργ- (545, 1).

**Εὐρύσκω** (εὐρ-), *find*, (ε-) εὐρήσω, ἤρηνκα, ἤρηνμαι, ἠύρεθην, εὐρεθήσομαι; 2 a. ἠύρον, ἠύρόμην. 639 (b). Often found with augment *eu-* (519). (6.)

**Εὐφραίνω** (εὐφραν-), *cheer*, f. εὐφρανῶ; a. ἠύφρανα, [Ion. also εὐφρηνα;] a. p. ἠύφρανθην, f. p. εὐφρανθήσομαι; f. m. εὐφρανοῦμαι. 519. (4.)

**Ἐχθαίρω** (ἐχθαρ-), *hate*, f. ἐχθαροῦμαι, a. ἤχθηρα. (4.)

**Ἔχω** (σεχ-), *have*, imp. εἶχον (539); ἔξω or σχήσω (σεχ-), ἔσχηκα, ἔσχημαι, ἐσχέθην (chiefly Ion.); 2 a. ἔσχωρ (for ἐ-σεχ-ον), σχῶ, σχοίην and -σχοῖμι, σχέτι, σχεῖν, σχών; poet. ἔσχεθον etc. (779). [Hom. pf. part. συν-οχοκώς for δκ-οχ-ως (643; 529), plpf. ἐπ-ώχατο, *were shut*, *Il.* 12, 340.] Mid. ἔχομαι, *cling to*, ἔξομαι and σχήσομαι, ἐσχόμεν.

**Ἐψω**, *cook*, (ε-) f. ἔψομαι and ἐψήσομαι, ἐψήσω (rare), a. ἤψησα, [ἤψημαι, ἤψήθην.] 658, 1.

## Z.

**Ζάω**, *live*, w. ζῆς, ζῆ, etc. (496), impf. ζῶν and ζῆν; ζήσω, ζήσομαι, (ἐζήσα, ἐζήκα, later). Ion. ζῶω.

**Ζεύγνυμι** (ζευγ-, ζυγ-, cf. jug-um), *yoke*, ζεύξω, ζεύξα, ζεύγμαι, ἐζεύχθην; 2 a. p. ἐζύγην. (2. II.)

**Ζέω**, *boil* (poet. ζάω), ζέσω, ἔζεσα, [-ἔξεσμαι Ion.]. 639.

**Ζώννυμι** (ζω-), *gird*, ἔζωσα, ἔζωσμαι and ἔζωμαι, ἐζώσαμην. (II.)

## H.

**Ἡβάσκω** (ἦβα-), *come to manhood*, with ἦβάω, *be at manhood*: ἦβήσω, ἦβησα, ἦβηκα. (4.)

**Ἡγερέθομαι**, *be collected*, poetic passive form of ἀγείρω (ἀγερ-): see 779. Found only in 3 pl. ἡγερέθονται, with the subj., and infin., and ἡγερέθοντο.

**Ἡδομαι**, *be pleased*; aor. p. ἦσθην, f. p. ἡσθήσομαι, [aor. m. ἦσατο, *Od.* 9, 353.] The act. ἦδω w. impf. ἦδον, aor. ἦσα, occurs very rarely.

**Ἡρέθομαι**, *be raised*, poetic passive of ἀείρω (ἀερ-): see 779. Found only in 3 pl. ἡερέθονται (impf. ἡερέθοντο is late).

**Ἡμαι**, *sit*: see 814.

**Ἡμί**, *say*, chiefly in imperf. ἦν δ' ἐγώ, *said I*, and ἦ δ' οὗτος, *said he* (1023, 2). [Epic ἦ (alone), *he said*.] Ἡμί, *I say*, is colloquial.

**Ἡμύω**, *bow, sink*, aor. ἡμῶσα, [pf. ὑπ-εμν-ἡμῶκε (for ἐμ-ἡμῶκε, 529) *Hom.*] Poetic, chiefly epic.

## Θ.

**θάλλω** (θαλ-), *bloom*, [2 perf. τέθηλα (as present)]. (4.)

[**θάσμαι**, *gaze at, admire*, Doric for θεάσμαι, Ion. θηέσμαι; θάσομαι and θᾱσοῦμαι, ἐθᾱσάμην (Hom. opt. θησαλιατ').]

[**θάσμαι**, *milk*, inf. θῆσθαι, aor. ἐθησάμην. Epic.]

θαπ- or ταφ-, stem: see θηπ-.

**θάπτω** (ταφ- for θαφ-), *bury*, θάψω, ἔθαψα, τέθαμμαι, [Ion. ἐθάφθην, rare;] 2 a. p. ἐτάφην; 2 fut. ταφήσομαι; fut. pf. τεθάψομαι. 95, 5. (3.)

**θαυμάζω** (see 587), *wonder*, θαυμάσομαι (θαυμάσω?), ἐθαύμασα, τεθαύμακα, ἐθαυμάσθην, θαυμασθήσομαι. (4.)

**θίβω** (θεν-,), *smite*, θενῶ, [ἔθεινα Hom.], 2 a. ἔθενον. (4.)

**θίλω**, *wish*, (-) θελήσω: see ἰθίλω.

**θίρομαι**, *warm one's self*, [fut. θέρσομαι, 2 a. p. (ἐθέρην) subj. θερέω.] Chiefly epic.

**τίω**, (θεν-, θεφ-, θυ-), *run*, fut. θεύσομαι. 574. (2.)

(θηπ-, θαπ-, or ταφ-), *astonish*, stem with [2 perf. τέθηπα, *am astonished*, epic plpf. ἐτεθήπεα; 2 a. ἔταφον, also intransitive]. 31; 95, 5.

**θιγγάνω** (θιγ-), *touch*, θίξομαι, 2 a. ἔθιγον. Chiefly poetic. (5.)

[**θλάω**, *bruise*, ἔθλασα, τέθλασμαι (Theoc.), ἐθλάσθην (Hippoc.). Ionic and poetic. See φλάω.]

**θλίβω** (θλίβ-, θλίβ-), *squeeze*, θλίψω, ἔθλιψα, τέθλιμμαι, ἐθλίφθην; ἐθλίβην; fut. m. θλίψομαι, Hom.

**θνήσκω**, earlier form θνήσχω [Doric and Aeolic θνηῆσχω] (θαν-, θνα-), *die*, θανοῦμαι, τέθνηκα; fut. pf. τεθνήξω (705), later τεθνήξομαι; 2 a. ἔθανον; 2 perf. see 804 and 773. In Attic prose always ἀπο-θανοῦμαι and ἀπ-έθανον, but τέθνηκα. 616. (6.)

**θράσσω** and **θράττω** (τραχ-, θραχ-), *disturb*, aor. ἔθραξα, ἐθράχθην (rare); [2 pf. τέτρηχα, *be disturbed*, Hom.] See τάρσσω. (4.)

**θραύω**, *bruise*, θραύσω, ἔθραυσα, τέθραυσμαι and τέθραυμαι, ἐθραύσθην (641). Chiefly poetic.

**θρύπτω** (τρυφ- for θρυφ-), *crush* [ἔθρυψα Hippoc.], τέθρυμμαι, ἐθρύφθην [ep. 2 a. p. ἐτρύφην], θρύψομαι. 95, 5. (3.)

**θρόσσω** and **θρόσχω** (θορ-, θρο-), *leap*, fut. θοροῦμαι, 2 a. ἔθορον. Chiefly poetic. (6.)

**θύω** (θυ-), *sacrifice*, imp. ἔθυσ; θύσω, ἔθυσα, τέθυκα, τέθυμαι, ἐτύθην; θύσομαι, ἐθυσάμην. 95, 1 and 3.

**θύω** or **θύνω**, *rage, rush*. Poetic: classic only in present and imperfect.

## Ι.

**ΐάλλω** (ιαλ-), *send*, fut. -ιαλῶ, [ep. aor. ἱηλα.] Poetic. (4.)

[**ΐάχω** and **ιαχέω**, *shout*, [2 pf. (ιαχα) ἀμφιαχυῖα]. Poetic, chiefly epic.]

**Ἰδρώω**, *sweat*, **ἰδρώσω**, **ἰδρωσα**: for irregular contraction **ἰδῶσι** etc., see 497.

**Ἰδρῦω**, *place*, **ἰδρύσω**, **ἰδρῦσα**, **ἰδρῦκα**, **ἰδρῦμαι**, **ἰδρύθην** [or **ἰδρύνθην** (709), chiefly epic]; **ἰδρύσομαι**, **ἰδρῦσάμην**.

**Ἰζω** (**ἰδ-**), *seat or sit*, mid. **ἴζομαι**, *sit*; used chiefly in **καθ-ίζω**, which see. See also **ἦμαι**. (4.) Also **ἰζάνω**. (5.)

**Ἰημι** (**ἰ-**), *send*: for inflection see 810. (I.)

**Ἰκνέομαι** (**ικ-**), poet. **ἰκω**, *come*, **ἴξομαι**, **ἴγμαι**; 2 a. **ἰκόμην**. In prose usually **ἀφ-ικνέομαι**. From **ἰκω**, [ep. imp. **ἰκον**, aor. **ἴξον**, 777, 8.] Also **ἰκάνω**, epic and tragic. (5.)

**Ἰλάσκομαι** [epis **ἰλάομαι**] (**ἰλα-**), *propitiate*, **ἰλάσομαι**, **ἰλάσθην**, **ἰλασάμην**. (6.)

**Ἰλημι** (**ἰλα-**), *be propitious*, pres. only imper. **ἰληθι** or **ἰλᾶθι**; pf. subj. and opt. **ἰλήκω**, **ἰλήκοιμι** (Hom.). Mid. **ἰλαμαι**, *propitiate*, epic. Poetic, chiefly epic.] (I.)

**Ἰλλω** and **Ἰλλομαι**, *roll*, for **εἰλλω**. See **εἰλέω**.

**Ἰμάσσω** (see 582), *lash*, aor. **ἴμασα**.] (4.)

**Ἰμείρω** (**ιμερ-**), *long for*, [**ἰμειράμην** (epic), **ἰμέρην** (Ion.)]. Poetic and Ionic. (4.)

**Ἰπταμαι** (**πτα-**), *fly*, late present: see **πέτομαι**. (I.)

**Ἰσᾶμι**, Doric for **οἶδα**, *know*, with **ἴσας**, **ἴσᾱτι**, **ἴσαμεν**, **ἴσαντι**.]

**Ἰσχω**: see **εἰσχω**.]

**Ἰσσημι** (**στα-**), *set, place*: for synopsis and inflection, see 504, 506, 509. (I.)

**Ἰσχυαίνω** (**ισχυαν-**), *make lean or dry*, fut. **ισχυανῶ**, aor. **ἴσχυανᾶ** (673) [**ἴσχυνηα** Ion.], a. p. **ἴσχυνάνθην**; fut. m. **ἴσχυανούμαι**. (4.)

**Ἰσχω** (for **σι-σεχω**, **σισχω**), *have, hold*, redupl. for **ἔχω** (**σεχ-ω**). 86. See **ἔχω**.

## K.

**Καθαίρω** (**καθαρ-**), *purify*, **καθαρῶ**, **ἐκάθην** and **ἐκάθᾱρα**, **κεκάθαρμαι**, **ἐκαθάρθην**; **καθαροῦμαι**, **ἐκαθηράμην**. (4.)

**Καθ-έζομαι** (**εδ-**), *sit down*, imp. **ἐκαθεζόμεν**, f. **καθεδοῦμαι**. See **ἕζομαι**.

**Καθεύδω**, *sleep*, imp. **ἐκάθευδον** and **καθηῦδον** [epic **καθεῦδον**], see 544; fut. (**ε-**) **καθευδήσω** (658, 1). See **εὔδω**.

**Καθίζω**, *set, sit*, f. **καθῶ** (for **καθίσω**), **καθιζήσομαι**; a. **ἐκάθισα** or **καθίσα** [Hom. **καθεῖσα**, Hdt. **κατεῖσα**] **ἐκαθισάμην**. See **ἴζω**. For inflection of **ἐκάθην**, see 815.

**Καίνυμαι**, perhaps for **καδ-νυμαι** (**καδ-**), *excel*, p. **κέκασμαι** [Dor. **κεκαδμένος**]. Poetic. (II.)

**Καίνω** (**καν-**), *kill*, f. **κανῶ**, 2 a. **ἐκανον**, 2 p. (**κέκονα**) **κατα-κεκονότες** (Xen.). Chiefly poetic. (4.)

**Καίω** (καυ-, καφ-, καφι-, και-, 601), in Attic prose generally *κάω* (not contracted), *δυιτη*; *καύσω*; *ἔκαυσα*, poet. part. *κέας*, [epic *ἔκηα*]; *κέκαυκα*, *κέκαυμαι*, *ἐκαύθην*, *καυθήσομαι*, [2 a. *ἐκάνην*;] fut. mid. *καύσομαι* (rare), [*ἀν-εκαυσάμην*, Hdt.]. (4.)

**Καλέω** (καλε-, κλε-), *call*, fut. *καλώ* (rare and doubtful in Attic *καλέσω*); *ἐκάλεσα*, *κέκληκα*, *κέκλημαι* (opt. *κεκλήῃο*, *κεκλήμεθα*), *ἐκλήθην*, *κληθήσομαι*; fut. m. *καλοῦμαι*, a. *ἐκαλεσάμην*; fut. pf. *κεκλήσομαι*. 639 (b); 734.

**Καλύπτω** (καλυβ-), *cover*, *καλύψω*, *ἐκάλυψα*, *κεκάλυμμαι*, *ἐκαλύφθην*, *καλυφθήσομαι*; aor. m. *ἐκαλυψάμην*. In prose chiefly in compounds. (3.)

**Κάμνω** (καμ-), *labor*, *καμοῦμαι*, *κέκμηκα* [ep. part. *κεκμηώς*]; 2 a. *ἔκαμον*, [ep. *ἐκαμόμην*.] (5.)

**Κάμπτω** (καμπ-), *bend*, *κάμψω*, *ἔκαμψα*, *κέκαμμαι* (77), *ἐκάμφθην*. (3.)

**Κατηγορέω**, *accuse*, regular except in augment, *κατηγόρου* etc. (543).

[(καφ-), *rant*, stem with Hom. perf. part. *κεκαφώς*; cf. *τεθνηώς*.]

[*Κεδάννυμι*, epic for *σκεδάννυμι*, *scatter*, *ἐκέδασσα*, *ἐκεδάσθην*.] (Π.)

**Καίμαι**, *lie*, *κείσομαι*; inflected in 818.

**Καίρω** (κερ-), *shear*, f. *κερώ*, a. *ἔκειρα* [poet. *ἔκερσα*], *κέκαρμαι*, [(*ἐκέρθην*) *κερθεῖς*; 2 a. p. *ἐκάρην*;] f. m. *κερούμαι*, a. m. *ἐκειράμην* [w. poet. part. *κερσάμενος*.] (4.)

[*Κίκαδον*, 2 aor. *deprived of*, *caused to leave*, *κεκαδόμην*, *retired*, *κεκэдῶσω*, *shall deprive*, reduplicated Hom. forms of *χάζω*.] See *χάζω*.

[*Κελαδέω*, *shout*, *roar*, fut. *κελαδήσω*, *κελαδήσομαι*, aor. *ἐκελάδησα*; Hom. pres. part. *κελάδων*. Epic and lyric.]

**Κελεύω**, *command*, *κελεύσω*, *ἐκέλευσα*, *κεκέλευκα*, *κεκέλευσμαι*, *ἐκελεύσθην* (641). Mid. (chiefly in compounds) *κελεύσομαι*, *ἐκελευσάμην*.

**Κέλλω** (κελ-), *land*, *κέλσω*, *ἔκελσα*. 668; 674 (b). Poetic: the prose form is *ὀκέλλω*. (4.)

**Κέλομαι**, *order*, [epic (ε-) *κελήσομαι*, *ἐκελησάμην*; 2 a. m. *ἐκεκλόμην* (534; 677).] Poetic, chiefly epic.

**Κεντίω** (κεντ-, κεντε-), *prick*, *κεντήσω*, *ἐκέντησα*, [κεκέντημαι Ion., *ἐκεντήθην* later, *συγκεντηθήσομαι* Hdt.]. [Hom. aor. inf. *κένσαι*, from stem *κεντ-*. 654.] Chiefly Ionic and poetic.

**Κεράννυμι** (κερα-, κρα-), *mix*, *ἐκέρασα* [Ion. *ἔκρησα*], *κέκραμαι* [Ion. *-μαι*], *ἐκράθην* [Ion. *-ήθην*] and *ἐκεράσθην*; f. pass. *κράθήσομαι*; a. m. *ἐκερασάμην*. (Π.)

**Κερδαίνω** (κερδ-, κερδαν-), *gain* (595; 610), f. *κερδανῶ*, a. *ἐκέρδᾱνα* (673), [Ion. *ἐκέρδηνα*]. From stem *κερδ-* (ε-) [fut. *κερδήσομαι* and aor. *ἐκέρδησα* (Hdt.)]; pf. *προσ-κεκέρδηκάσι* (Dem.). (5. 4.)

**Κεύθω** (κευθ-, κυθ-), *hide*, *κεύσω*, [*ἔκευσα*;] 2 p. *κέκευθα* (as pres.); [ep. 2 a. *κύθον*, subj. *κεκύθω*.] Epic and tragic. (2.)

**Κήδω** (κηδ-, καθ-), *vet.*, (ε-) [κηθήσω, -έκηθησα; 2 p. κέκηθα] : active only epic. Mid. κήδομαι, *sortrou*, ἐκηδεσάμην, [epic fut. pf. κεκαθήσομαι.] (2.)

**Κηρύσσω** (κηρῡκ-), *proclaim*, κηρύξω, ἐκήρῡξα, κεκήρῡχα, κεκήρῡγμαι, ἐκηρύχθην, κηρῡχθήσομαι; κηρύξομαι, ἐκηρῡξάμην. (4.)

**Κιχάνω**, epic κιχάνω (κιχ-), *find*, (ε-) κιχήσομαι, [epic ἐκιχησάμην]; 2 a. ἔκικον. [Epic forms as if from pres. κίχημι, 2 aor. ἐκίχην: (ἐ)κίχεις, κίχημεν, κιχήτην, κιχείω, κιχείη, κιχῆναι and κιχήμεναι, κιχείς, κιχήμενος.] Poetic. (5.)

[**Κιδνῆμι** (κιδ-να-), *spread*, Ion. and poetic for σκαδάννυμι.] See σκιδνῆμι. (III.)

[**Κίνυμαι**, *move*, pres. and imp.; as mid. of κινέω. Epic.] (II.)

**Κιρνῆμι** (III.) and κινράω : forms (in pres. and impf.) for κεράννυμι.

**Κίχρημι** (χρα-), *lend*, [χρήσω Hdt.], ἔχρησα, ἐχρήρημαι; ἐχρησάμην. (I.)

**Κλάζω** (κλαγγ-, κλαγ-), *clang*, κλάγξω, ἔκλαγξα; 2 p. κέκλαγγα [epic κέκληγα, part. κεκλήγοντες;] 2 a. ἔκλαγον; fut. pf. κεκλάγξομαι. Chiefly poetic. (4.)

**Κλαίω** (κλαυ-, κλαφ-, κλαφι-, κλαι-, 601), in Attic prose generally κλάω (not contracted), *weep*, κλαύσομαι (rarely κλαυσοῦμαι, sometimes κλαιήσω or κλαῖήσω), ἔκλαυσα and ἐκλαυσάμην, κέκλαυμαι; fut. pf. (impers.) κεκλαύσεται. (4.)

**Κλάω**, *break*, ἔκλασα, κέκλασμαι, ἐκλάσθην; [2 a. pt. κλᾶς.]

**Κλέπτω** (κλεπ-), *steal*, κλέψω (rarely κλέψομαι), ἔκλεψα, κέκλοφα (643; 692), κέκλεμμαι, (ἐκλέφθην) κλεφθεῖς; 2 a. p. ἐκλάπην. (3.)

**Κλῆω**, later Attic κλείω, *shut*, κλήσω, ἔκλῃσα, ἐκέκλῃκα, ἐκέκλῃμαι, ἐκλήφθην; κληρσθήσομαι, κεκλήσθην, ἐκλῃσάμην (also later κλείσω, ἔκλεισα, etc.). [Ion. κληῖω, ἐκλήῖσα, κεκλήῖμαι, ἐκληῖσθην.]

**Κλίνω** (κλιν-), *bend, incline*, κλινῶ, ἔκλῖνα, κέκλῖμαι, ἐκλίθην [epic ἐκλίνθην, 709], κλιθήσομαι; 2 a. p. ἐκλίνην, 2 f. κλινήσομαι; fut. m. κλινούμαι, a. ἐκλινάμην. 647. (4.)

**Κλύω**, *hear*, imp. ἔκλυον (as aor.); 2 a. imper. κλῦθι, κλῦτε [ep. κέκλυθι, κέκλυτε]. [Part. κλύμενος, *renowned*.] Poetic.

**Κναιώ**, *scrape* (in compos.), -κναίω, -ἐκναισα, -κέκναικα, -κέκναισμαι, -ἐκναισθην, -κναισθήσομαι. Also κνάω, with αε, αη contracted to η, and αει, αη to ρ (496).

**Κομίζω** (κομιδ-), *care for, carry*, κομίσω, ἐκόμισα, κεκόμικα, κεκόμισμαι, ἐκομίσθην; κομισθήσομαι; f. m. κομιούμαι (665, 3), a. ἐκομισάμην. (4.)

**Κόπτω** (κοπ-), *cut*, κόψω, ἔκοψα, κέκοφα [2 p. κεκοπῶς Hom.], ἐκόμμαι; 2 aor. p. ἐκόπην, 2 fut. p. κοπήσομαι; fut. pf. κεκόψομαι; aor. m. ἐκοψάμην. (3.)

**Κορπέννυμι** (κορε-), *sattiate*, [f. κορέσω (Hdt.), κορέω (Hom.), a. ἐκόρεσα (poet.)], κεκόρεσμαι [Ion. -ημαι], ἐκορέσθην; [epic 2 p. part. κεκορηώς, a. m. ἐκορεσάμην.] (II.)

**Κορύσσω** (κορυθ-), *arm*, [Hom. a. part. κορυσάμενος, pf. pt. κεκορυθμένος.] Poetic, chiefly epic. (4.)

[**Κοτίω**, *be angry*, aor. ἐκότιστα, ἐκοτεσάμην, 2 pf. part. κεκοτηώς, *angry*, epic.]

**Κράζω** (κραγ-), *cry out*, fut. pf. κεκράξομαι (rare); 2 pf. κέρῃα (imper. κέκραχθι and κεκράγετε, Ar.), 2 plpf. ἐκεκράγετε (Dem.); 2 a. ἐκραγον. (4.)

**Κραίνω** (κραν-), *accomplish*, κρανῶ, κέρῃα [Ion. ἐκρηνα], ἐκράνθην, κρανθήσομαι; p. p. 3 sing. κέκρανται (cf. πέφανται), [f. m. inf. κρανέεσθαι, Hom.]. Ionic and poetic. [Epic κραιαίνω, aor. ἐκρήνα, pf. and plp. κεκράνται and κεκράντο; ἐκράνθην (Theoc.).] (4.)

**Κρέμαμαι**, *hang*, (intrans.), κρεμήσομαι. See κρήνημι and κρεμάννυμι. (I.)

**Κρεμάννυμι** (κρεμα-), *suspend*, κρεμῶ (for κρεμάσω), ἐκρέμασα, ἐκρεμίσθην; [ἐκρεμασάμην.] (II.)

**Κρήνημι**, *suspend*, (κρημ-να for κρεμα-να, perhaps through κρημνός), *suspend*; very rare in act., pr. part. κρημνάντων (Pind.). Mid. κρήνυμαι = κρέμαμαι. Poetic: used only in pres. and impf. (III.)

**Κρίζω** (κριγ-), *creak, squeak*, [2 a. (ἐκρικον) 3 sing. κρίκε;] 2 p. (κέκριγα) κεκριγότες, *squeaking* (Ar.). (4.)

**Κρίνω** (κριν-), *judge*, f. κρινῶ, ἐκρίνα, κέκρικα, κέκριμαι, ἐκρίθην [ep. ἐκρίνθην], κριθήσομαι; fut. m. κρινούμαι, a. m. [epic ἐκρίνῃμην.] 647. (4.)

**Κρούω**, *beat*, κρούσω, ἐκρουσα, κέκρουκα, κέκρουμαι and κέκρουσαι, ἐκρούσθην; -κρούσομαι, ἐκρουσάμην.

**Κρύπτω** (κρυφ-), *conceal*, κρύψω, ἐκρυψα, κέκρυμαι, ἐκρύφθην; 2. a. p. ἐκρύφην (rare), 2 f. κρυφήσομαι or κρυβήσομαι. (3.)

**Κτάομαι**, *acquire*, κτήσομαι, ἐκτησάμην, κέκτημαι (rarely ἐκτημαι), *possess* (subj. κεκτώμαι, opt. κεκτήμην or κεκτόμην, 734), ἐκτήθην (as pass.); κεκτήσομαι (rarely ἐκτήσομαι), *shall possess*.

**Κτείνω** (κτεν-, κτα-), *kill*, f. κτενῶ [Ion. κτενέω, ep. also κτανέω], a. ἐκτεινα, 2 pf. ἀπ-έκτονα, [ep. a. p. ἐκτάθην;] 2 a. ἐκτανον (for poetic ἐκτᾶν and ἐκτάμην, see 799); [ep. fut. m. κτανέομαι.] In Attic prose ἀπο-κτείνω is generally used. 645; 647. (4.)

**Κτίζω** (see 587), *found*, κτίσω, ἐκτίσα, ἐκτισμαι, ἐκτίσθην; [aor. m. ἐκτισάμην (rare)]. (4.)

**Κτίννυμι** and **κτιννύω**, in compos., only pres. and impf. See κτείνω. (II.)

**Κτυπέω** (κτυπ-), *sound, cause to sound*, ἐκτύπησα, [2 a. ἐκτυπον.] Chiefly poetic. 654.

**Κυλίω** or **κυλινδω** and **κυλινδέω**, *roll*, ἐκύλισα, κεκύλισμαι, ἐκυλίσθην, κυλίσθήσομαι.



**Κυνίω** (κυν-), *kiss*, *κυνσα*. Poetic. **Προσ-κυνίω**, *do homage*, f. *προσκυνήσω*, a. *προσεκύνησα* (poet. *προσέκυνσα*), is common in prose and poetry. (5.)

**Κύπτω** (κυφ-), *stoop*, *κύψω* and *κύψομαι*, aor. *ἐκῦψα*, 2 p. *κέκῦφα*. (3.)

**Κῶρος** (κυρ-), *meet*, *chance*, *κύρσω*, *ἐκυρσα* (668 674 b). (4.) **Κυρίω** is regular.

## Δ.

**Δαγχάνω** (λαχ-), *obtain by lot*, f. m. *λήξομαι* [Ion. *λάξομαι*], 2 pf. *ἐλήχα*, [Ion. and poet. *λέλογχα*,] p. m. (*εἰληγμαι*) *εἰληγμένος*, a. p. *ἐλήχθην*; 2 a. *ἐλαχον* [ep. *λελάχω*, 534]. (5.)

**Δαμβάνω** (λαβ-), *take*, *λήψομαι*, *εἴληφα*, *εἴλημμαι*, (poet. *λέλημμαι*), *ἐλήφθην*, *ληφθήσομαι*; 2 a. *ἐλαβον*, *ἐλαβόμεν* [ep. inf. *λελαβέσθαι* (534).] [Ion. *λάμψομαι*, *λελάβηκα*, *έλαμμαι*, *ἐλάμφθην*; Dor. fut. *λαψούμαι*] (5.)

**Δάμπω**, *shine*, *λάμψω*, *ἐλαμψα*, 2 pf. *λέλαμπα*; [fut. m. *-λάμψομαι* Hdt.]

**Δανθάνω** (λαθ-), *lie hid*, *escape the notice of* (some one), *λήσω*, [*ἐλησα*], 2 p. *λέληθα* [Dor. *λέλαθα*,] 2 a. *ἐλαθον* [ep. *λέλαθον*.] Mid. *forget*, *λήσομαι*, *λέλησμαι* [Hom. *-ασμαι*], fut. pf. *λελήσομαι*, 2 a. *ἐλαθόμεν* [ep. *λελαθόμεν*.] (5.) Poetic *λήθω*. (2.)

**Δάπτω** (λαβ- or λαφ-), *lap*, *lick*, *λάψω*, *ἐλαψα*, 2 pf. *λέλαφα* (693); f. m. *λάψομαι*, *ἐλαψάμην*. (3.)

**Δάσκω** for *λακ-σκω* (λακ-), *speak*, (ε-) *λακήσομαι*, *ἐλάκησα*, 2 p. *λέλακα* [ep. *λέληκα* w. fem. part. *λελακυία*:] 2 a. *ἐλακον* [*λελακόμην*]. Poetic. 617. (6.)

[**Δάω**, *lō*, *wish*, *λῆς*, *λῆ*, etc.; infin. *λῆν*. 496. Doric.]

**Δέγω**, *say*, *λέξω*, *ἐλεξα*, *λέλεγμαι* (δι-*ελεγμαι*), *ἐλέχθην*; fut. *λεχθήσομαι*, *λέξομαι*, *λελέξομαι*, all passive. For pf. act. *εἶρηκα* is used (see *εἶπον*).

**Δέγω**, *gather*, *arrange*, *count* (Attic only in comp.), *λέξω*, *ἐλεξα*, *εἶλοχα*, *εἶλεγμαι* or *λέλεγμαι*, *ἐλέχθην* (rare); a. m. *ἐλεξάμην*, 2 a. p. *ἐλέγην*, f. *λεγήσομαι*. [Ep. 2 a. m. (*ἐλέγμην*) *λέκτο*, *counted*.] See stem *λεχ-*.

**Δείπω** (λειπ-, λοιπ-, λιπ-), *leave*, *λείψω*, *λείπεμμαι*, *ἐλείφθην*; 2 p. *έλειοπα*; 2 a. *ἐλιπον*, *ἐλιπόμην*. See synopsis in 476, and inflection of 2 aor., 2 perf., and 2 plpf. in 481. (2.)

[**Δελίημαι**, part. *λελιημένος*, *eager* (Hom).]

**Δεύω**, *stone*, generally *κατα-λεύω*; *-λεύσω*, *-έλευσα*, *ἐλεύσθην* (641), *-λευσθήσομαι*.

[(*λεχ-*) stem (cf. *λέχ-ος*), whence 2 a. m. (*ἐλέγμην*) *ἐλεκτο*, *laid himself to rest*, with imper. *λέξο* (also *λέξο*), inf. *κατα-λέχθαι*, pt. *κατα-λέγμενος* (800, 2). Also *ἐλεξα*, *laid to rest*, with mid. *λέξομαι*, *will go to rest*, and *ἐλεξάμην*, *went to rest*, same forms with tenses of *λέγω*, *say*, and *λέγω*, *gather*. Only epic.]

**Δήθω**, poetic: see **λανθάνω**.

**Δηΐζω** (ληϊδ-), *plunder*, act. rare, only impf. *ἐλήϊζον*. Mid. *ληΐζομαι* (as act.), [fut. *ληΐσομαι*, aor. *ἐληϊσάμην*, Ion.]. Eurip. has *ἐληρσάμην*, and pf. p. *λέληρσαι*. (4.)

**Δίσσομαι** or (rare) **λίτομαι** (λιτ-), *supplicate* [epic *ἐλίσάμην*, 2 a. *ἐλότημην*.] (4.)

[**Δούω**, epic for **λούω**; *λοέσσομαι*, *ἐλόεσσα*, *ἐλοεσσάμην*.]

**Δούω** or **λόω**, *wash*, regular. In Attic writers and Hdt. the pres. and imperf. generally have contracted forms of **λόω**, as *ἐλου*, *ἐλοῦμεν*, *λοῦται*, *λοῦσθαι*, *λούμενος* (497).

**Δύω**, *loose*, see synopsis and full inflection in 474 and 480. Hom. also **λύω** (δ) (471). [Epic 2 a. m. *ἐλύμην* (as pass.), *λύτο* and *λύτο*, *λύντο*; pf. opt. *λελύτο* or *λελύντο* (734).]

## M.

**Μαίνω** (μαν-), *madden*, a. *ἐμνηα*, 2 pf. *μέμνηα*, att. *μαδ*, 2 a. p. *ἐμάνηα*. Mid. *μαίνομαι*, *be mad* [*μανοῦμαι*, *ἐμηνάμην*, *μεμάνημαι*.] (4.)

**Μαίρομαι** (μασ-, *μασι*-, *μαι*-, 602), *desire*, *seek*, [*μάσσομαι*, *ἐμασάμην*; 2 pf. *μέμονα* (*μεν*-), *desire eagerly*, in sing., with *μι*-forms *μέματον*, *μέμαμεν*, *μέματε*, *μεμᾶσι*, *μεμᾶτω*, *μεμαώς*, plpf. *μέμασαν*. Also (*μόδομαι*) Doric contract forms *μῶται*, *μῶνται*, *μῶσο*, *μῶσθαι*, *μῶμενος*.] Poetic, chiefly epic. (4.)

**Μαθάνω** (μαθ-), *learn*, (ε-) *μαθήσομαι*, *μεμάθηκα*; 2 a. *ἐμαθον*. (5.)

**Μάρναμαι** (μαρ-να-), *fight* (subj. *μάρνωμαι*, imp. *μάρναο*); a. *ἐμαρνάσθην*. Poetic. (III.)

**Μάρπτω** (μαρπ-), *seize*, *μάρψω*, *ἐμαρψα* [epic 2 pf. *μέμαρπα*, 2 aor. *μέμαρπον* (534), with opt. *μεμάποισεν*, *μαπείν*.] Poetic. (3.)

**Μάσσω** (μαγ-), *knead*, *μάξω*, etc., regular; 2 a. p. *ἐμάγην*. (4.)

**Μάχομαι** [Ion. *μαχέομαι*], *fight*, i. *μαχοῦμαι* [Hdt. *μαχέσομαι*, Hom. *μαχέομαι* or *μαχέσσομαι*], p. *μεμάχημαι*, a. *ἐμαχεσάμην* [ep. also *ἐμαχίσάμην*; ep. pres. part. *μαχειόμενος* or *μαχεούμενος*].

[**Μέδομαι**, *think of*, *plan*, (ε-) *μεθήσομαι* (rare). Epic.]

**Μεθ-έμμι**, *send away*; see *έμμι* (810). [Hdt. pf. pt. *μεμετιμένος*.]

**Μεθύσκω** (μεθυ-), *make drunk*, *ἐμέθυσα*. Pass. *μεθύσκομαι*, *be made drunk*, a. p. *ἐμεθύσθην*, *became drunk*. See *μεθύω*. (6.)

**Μεθύω**, *be drunk*, only pres. and impf.

[**Μείρομαι** (μερ-), *obtain*, epic, 2 pf. 3 sing. *ἐμμορε*;] impers. *εἴμαρται*, *it is fated*, *εἴμαρμένη* (as subst.), *Fate*. (4.)

**Μέλλω**, *intend*, augm. *έμ-* or *ήμ-* (517); (ε-) *μελλήσω*, *ἐμέλλησα*.

**Μέλω**, *concern*, *care for*, (ε-) *μελήσω* [ep. *μελήσομαι*, 2 p. *μέμηλα*]; *μεμέλημαι* [ep. *μέμβλεται*, *μέμβλετο*, for *μεμλεται*, *μεμλετο* (66, a)]; (*έμελήθην*) *μεληθείς*. Poetic. **Μέλει**, *it concerns*, impers.; *μελήσει*,

ἐμέλησε, μεμέληκε, — used in Attic prose, with ἐπιμέλομαι and ἐπιμελέομαι.

**Μένομαι** (μεν-), *desire*, 2 perf. with no present. See **μαίομαι**.

**Μένω**, *remain*, f. μενώ [Ion. μενέω], **ἔμεινα** (ε-) *μεμένηκα*.

**Μεμνηρίζω** (see 587 and 590), *ponder*, [μεμνηρίζω, ἐμεμνήριξα], ἀπ-μεμνήρισα (Ar.). Poetic. (4.)

**Μήσομαι**, *devise*, μήσομαι, ἐμυσάμην. Poetic.

**Μητιάομαι** (μηκ-, μακ-, 656), *bleat*, [Hom. 2 a. part. μακόν; 2 p. part. μεμηκώς, μεμακυία; 2 plp. ἐμέμηκον (777, 4).] Chiefly epic. (2.)

[**Μητιάω** (μητ-, 656), *plan*. Mid. **μητιάομαι**, **μητιόμαι** (Pind.), **μηττίσομαι**, ἐμμητίσάμην. Epic and lyric.]

**Μιαίνω** (μιαν-), *stain*, μιανῶ, ἐμίᾱνα [Ion. ἐμίηνα], μεμιάσμαι, ἐμιάνθην, μιανθήσομαι. (4.)

**Μίγνυμι** (μγ-), Ionic **μίσγω**, *mix*, μίξω, ἔμιξα, μέμιγμαι, ἐμίχθην, μίχθησομαι; 2 a. p. ἐμίγην, [ep. fut. μιγήσομαι; 2 a. m. ἐμίκτο and μίκτο; fut. pf. μεμίξομαι.] (II.)

**Μιμνήσκω** and (older) **μιμνήσκω** (μνα-), *remind*; mid. *remember*; **μνήσσω**, **ἔμνησα**, μέμνημαι, *remember*, ἐμνήσθην (as mid.); **μνησθήσομαι**, **μνήσσομαι**, **μεμνήσομαι**; ἐμνησάμην (poet.). **Μέμνημαι** (memini) has subj. μεμνώμαι, (722), opt. μεμνέμην or μεμνήμην (734), imp. μέμνησο [Hdt. μέμνεο], inf. μεμνήσθαι, pt. μεμνημένος. 616. (6.)  
[From epic **μνάομαι** come ἐμνώοντο, μνωόμενος, (?) etc. (784, 2).]

**Μίμνω** for **μ-μενω** (652, 1), *remain*, poetic form of μένω.

**Μίσγω** for **μγ-σκω** (617), *mix*, pres. and impf. See **μγνύμι**. (6.)

**Μύζω**, *suck*, [Ion. μῦζέω, aor. -έμύζησα (Hom.)].

**Μύζω** (μγ-), *grumble*, *mutter*, aor. ἔμυξα. Poetic. (4.)

**Μυκάομαι** (μῡκ-, μῡκ-, 656), *bellow*, [ep. 2 pf. μέμῡκα; 2 a. μῡκον;] ἐμυχασάμην. Chiefly poetic. (2.)

**Μύσσω** or **μύττω** (μυκ-), *wipe*, ἀπο-μυξάμενος (Ar.). Generally ἀπο-μύσσω.

**Μύω**, *shut* (the lips or eyes), aor. ἔμυσσα, pf. μέμῡκα.

## N.

**Ναίω** (ναφ-, ναφ-, ναι-, 602), *swim*, *be full*, impf. ναίον, Od. 9, 222.

**Νάω** (νασ-, να-, 602), *dwelt*, [ἐνάσσα, *caused to dwell*, ἐνασσάμην, *came to dwell*,] ἐνάσθην, *was settled*, *dwelt*. Poetic. (4.)

**Νάσσω** (ναδ-, ναγ-), *stuff*, [ἐνάξα,] νένασμαι or νέναγμα. 582; 590. (4.)

[**Νεικέω** and **ναικέω**, *chide*, νεικέσω, ἐνείκεσα. Ionic, chiefly epic.]

**Νέμω**, *distribute*, f. νεμῶ, **ἔνειμα**, (ε-) *νενέμηκα*, *νενέμημαι*, *ἐνεμήθην*; νεμοῦμαι, ἐνεμιάμην.

**Νέομαι**, *go*, *come*, also in future sense. Chiefly poetic. See **νίσσομαι**.

1. **Νέω** (νευ-, νεφ-, νυ-), *swim, ενευσα, νένευκα*; f. m. (νευσοῦμαι, 666) *νευσούμενος*. 574. (2.)
2. **Νέω**, *heap up, ξησα, νένημαι* or *νένησμαι*. [Epic and Ion. νηέω, νήσα, ἐνησάμην.]
3. **Νέω** and **νήθω**, *spin, νήσω, ξησα, ἐνήθην*; [ep. a. m. νήσαντο.]
- Νίξω**, later **νίπτω**, Hom. *νίπτομαι* (νιβ-), *wash, νίψω, ξνψα, νένιμμαι*, [-ἐνίφθην;] *νίψομαι, ἐνιψάμην*. 591. (3. 4.)
- Νίσσομαι** or **νίσσομαι**, *go*, fut. *νίσσομαι*. *Νίσσομαι*, probably the correct form of the present, is, acc. to Meyer (§ 500), for *νι-νσ-ι-ομαι*, from a stem *νεσ-* with reduplication. (See pres. *νίσσεται*, Pind. *Ol.* 3, 34.) Poetic. (4.)
- Νοέω**, *think, perceive, νοήσω*, etc., regular in Attic. [Ion. *ἐνωσα, νένωκα, νένωμαι, ἐνωσάμην*.]
- Νομίζω** (see 587), *believe*, fut. *νομιῶ* [*νομίσω* late], aor. *ἐνόμισα*, pf. *νενόμικα, νενόμισμαι*, aor. p. *ἐνομίσθην*, fut. p. *νομισθήσομαι*, [f. m. *νομιοῦμαι* (Hippoc.).] (4.)

## Ξ.

- Ξέω**, *scrape*, [aor. *ἔξεσα* and *ξέσσα*, chiefly epic], *ἔξεσμαι*. 639, 640.
- Ξηραίνω** (*ξηραν-*), *dry, ξηρανῶ, ἐξήρανα* [Ion. -ηνα], *ἐξήρασμαι* and *ἐξήραμμαι, ἐξηράνθην*. 700. (4.)
- Ξέω**, *polish, ξεῦσα, [ἔξευσαι,] ἐξέσθην*; aor. m. *ἐξεῦσάμην*. 640.

## Ο.

- Ὀδοποιέω**, *make a way*, regular; but pf. part. *ὠδοποποιημένος* occurs. So sometimes with *ὀδοιπορέω, travel*.  
(ὀδν-), *be angry*, stem with only [Hom. *ὠδυσάμην, ὀδῶδυσμαι*].
- Ὄζω** (ὀδ-), *smell, (ε-) ὀζήσω, ὠζησα* [Ion. *ὀζέσω, ὠζεσα*, late 2 pf. *ὀδωδα*, Hom. plp. *ὀδῶδει(ν)*]. 658, 3. (4.)
- Οἶγω**, *open*, poetic *οἶξω* and *ῥῆξα* [epic also *ὠῖξα*], a. p. part. *οἰχθεῖς*.  
**Οἰγνύμι**, simple form late in active, [imp. p. *ὠῖγνύμην* Hom.], common in composition: see *ἀν-οἰγνύμι*. (II.)
- Οἰδέω**, *swell, ῥῶδησα, ῥῶδηκα*. Also *οἰδάνω*. (5.)
- Οικτῖρω** (*οικτιρ-*), commonly written *οικτεῖρω, pity* (597), aor. *ῥκτίρα* (*ῥκτεῖρα*). (4.)
- Οἰνοχοέω**, *pour wine, οἰνοχοήσω, [οἰνοχοῆσαι (epic and lyric)]*. [Impf. ep. 3 pers. *οἰνοχόει, ῥνοχόει, ἐφνοχόει*.]
- Οἶομαι**, *think* (625), in prose generally *οἶμαι* and *ῥμην* in 1 per. sing.; (ε-) *οἰήσομαι, ῥήσθην*. [Ep. act. *οἶω* (only 1 sing.), often *δῖω; ὀτομαι, δῖσάμην, ὠῖσθην*.]
- Οἶχομαι**, *be gone, (ε-) οἰχήσομαι, οἶχωκα* or *ῥχωκα* (659); [Ion. *οἶχημαι* or *ῥχημαι*, doubtful in Attic].
- Ὀκέλλω** (ὀκειλ-), *run ashore, aor. ὠκειλα*. Prose form of *κέλλω*. (4.)

- Ὀλισθαίνω, rarely ὀλισθαίνω (ὀλισθ-), *slip*, [Ion. ὠλίσθησα, ὠλίσθηκα]; 2 a. ἔλισθον (poetic). (5.)
- Ὀλλύμι (probably for ὀλ-νυ-μι, 612), rarely ὀλλύνω (ὀλ-), *destroy, lose*, f. ὀλῶ [ὀλέσω, ὀλέω], ἔλεσα, -ὀλώλεκα; 2 p. ὀλωλα, *perish*, 2 plpf. -ὀλώλη (583). Mid. ὀλλυμαι, *perish*, ὀλοῦμαι, 2 a. ὀλόμην [w. ep. part. οὐλόμενος]. In prose ἀπ-όλλυμι. (II.)
- Ὀλοφύρομαι (ὀλοφυρ-), *be wail*, f. ὀλοφυροῦμαι, ὠλοφῦρδμην, part. ὀλοφυρθεῖς (Thuc.). (4.)
- Ὀμνύμι and ὀμνύω (ὀμ-, ὀμο-, 659), *swear*, f. ὀμοῦμαι, ἔμοσα, ὀμώμοκα, ὀμώμοσμαι (with ὀμώμοται), ὠμόθην and ὠμόσθην; ὀμοσθήσομαι, a. m. ὠμοσάμην. (II.)
- Ὀμόργνυμι (ὀμοργ-), *wipe, demolish*, ἔμορξα, ὠμορξάμην; ἀπ-ομορχθεῖς. Chiefly poetic: only epic in pres. and impf. (II.)
- Ὀνίημι (ὄνα-, 796), *benefit, dñsh*, ὠνησα, ὠνήθην; ὀνήσομαι; 2 a. m. ὠνήμην (late ὠγάμην), ὀναίμην, ὄνασθαι (798; 803, 3), [Hom. imper. ὄνησο, pt. ὀνήμενος]. (I.)
- Ὀνομαι, *insult*, inflected like δίδομαι, with opt. ὄνοιτο (Hom.), f. ὀνόσομαι, a. ὀνοσάμην (ὠνατο, II. 17, 25), a. p. κατ-ονοσθῆς (Hdt.). Ionic and poetic.] (I.)
- Ὀξύω (ὀξυν-), *sharpen*, -ὀξύνῳ, ὤξυνα, -ὤξυμαι, ὠξύνθην, [-ὀξυνθήσομαι, Hippoc.] 700. In Attic prose only in compos. (4.)
- Ὀπνίω (ὀπν-, ὀπνι-, 602), *take to wife*, fut. ὀπύσω (Ar.). (4.)
- Ὀράω (ὄρα-, ὀπ-), *see*, imperf. ἑώραν [Ion. ἔρων], ὄψομαι, ἑώρακα or ἑοράκα, ἑώραμαι or ὤμμαι, ὤφθην, ὀφθήσομαι; 2 p. ὄπωπα (Ion. and poet.). For 2 a. εἶδον etc., see εἶδον. [Hom. pres. mid. 2 sing. ὄρηαι, 784, 3.] (8.)
- Ὀργαίνω (ὀργαν-), *be angry*, aor. ὠργάνα, *enraged*. Only in Tragedy. (4.)
- Ὀρέγω, *reach*, ὀρέξω, ἔρεξα, [Ion. pf. n. ἔρεγμαi, Hom. 3 plur. δρωρέχεται, plp. δρωρέχάτο,] ὠρέχθην; ὀρέχομαι, ὠρεξάμην. [Epic ὀρέγνυμι, pr. part. ὀρεγνύς. (II.)]
- Ὀρνύμι (ὀρ-), *raise, rouse*, ὄρσω, ὤρσα, 2 p. ὄρωρα (as mid.); [ep. 2 a. ὠρορον.] Mid. *rise, ruzh*, [f. ὀροῦμαι, p. ὀρώρεμαι,] 2 a. ὀρόμην [with ὄρωτο, imper. ὄρσο, ὄρσοε, ὄρσευ, inf. ὄρθαι, part. ὄρμενος]. Poetic. (II.)
- Ὀρύσσω or ὀρύττω (ὀρυγ-), *dig*, ὀρύξω, ἔρυξα, ὀράρυχα (rare), ὀράρυγμαι (rarely ἔρυγμαι), ὠρύχθην; f. p. κατ-ὀρυχθήσομαι, 2 f. κατ-ὀρυχάσομαι; [ὠρυξάμην, *caused to dig*, Hdt.] (4.)
- Ὀσφραίνομαι (ὀσφρ-, ὀσφραν-, 610), *smell*, (ε-) ὀσφρήσομαι, ὠσφράνθην (rare), 2 a. m. ὠσφρόμην, [Hdt. ὠσφραντο.] (5. 4.)
- Οὔρεω, impf. εὔρεον, f. οὔρησομαι, a. εὔρησα, pf. εὔρηκα. [Ionic has οὔρ- for Attic εὔρ-.]
- [Οὔτάξω (587), *wound*, οὔταδω, οὔτασα, οὔτασμαι. Chiefly epic.] (4.)

[**Οὔτάω**, wound, οὔτησα, οὔτήθην; 2 a. 3 sing. οὔτα, inf. οὔτάμεναι and οὔτάμεν; 2 a. mid. οὔτάμενος as pass. Epic.]

\***Οφείλω** (όφελ-, 598), [epic reg. όφέλλω], οἶω, (ε-) όφειλήσω, όφείλησα, (όφείληκα ?) a. p. pt. όφειληθείς (658, 3); 2 a. όφελον, used in wishes (1512), *O that*. (4.)

\***Οφάλλω** (όφελ-,) increase, [aor. opt. όφέλλειε Hom.] Poetic, especially epic. (4.)

\***Οφλισκάνω** (όφλ-, όφλισκ-), be guilty, incur (a penalty), (ε-) όφλήσω, όφλησα (?), όφληκα, όφλημαι; 2 a. όφλον (όφλειν and όφλων are said by grammarians to be Attic forms of inf. and part.). (6. 5.)

## II.

**Παίζω** (παιδ-, παιγ-), sport, παίζομαι (666), έπαισα, πέπαικα, πέπαισμαι. 590. (4.)

**Παίω**, strike, παίω, poetic (ε-) παήσω, έπαισα, πέπαικα, έπαίσθην (640).

**Παλαίω**, wrestle, [παλαίω,] έπάλασα, έπαλαίσθην (640).

**Πάλλω** (παλ-), brandish, έπηλα, πέπαλμαι; [Hom. 2 a. άμ-πεπαλών, as if from πέπαλον; 2 a. m. έπαλτο and πάλτο.] (4.)

**Παρανομέω**, transgress law, augm. παρενόμουν and παρηνόμουν, παρανομήκα (543).

**Παροινέω**, insult (as a drunken man), imp. έπαρφύνουν; έπαρφύνησα, πεπαρφύνηκα, παρφύνηθην (544).

**Πάσσομαι**, fut. shall acquire (no pres.), pf. πέπαμαι, έπασάμην. Poetic. Not to be confounded with πάσσομαι, έπασάμην, etc. (with ά) of πατέομαι.

**Πάσσω** or **πάττω** (582; 587), sprinkle, πάσω, έπασα, έπάσθην. Chiefly poetic. (4.)

**Πάσχω** (παθ-, πενθ-), for παθ-σκω (617), suffer, πείσομαι (for πενθ-σομαι, 79), 2 pf. πέπονθα [Hom. πέποσθε for πεπόνθατε, and πεπαθυία]; 2 a. έπαθον. (8.)

**Πατίομαι** (πατ-), eat, f. πάσονται (?), έπασάμην; [ep. plp. πεπάσμην.] 655. Ionic and poetic. See πάσσομαι.

**Παύω**, stop, cause to cease, παύω, έπαυσα, πέπαυκα, πέπαυμαι, έπαύθην [έπαύσθην Hdt.], παυθήσομαι, πεπαύσομαι. Mid. παύομαι, cease, παύσομαι, έπαυσάμην.

**Πείθω** (πειθ-, πιθ-), persuade, πείω, έπεισα, πέπεικα, πέπεισμαι, έπεισθην (71), πεισθήσομαι; fut. m. πείσομαι; 2 p. πέποιθα, trust, w. imper. πέπεισθι (perhaps for πέπισθι), A. Eu. 599, [Hom. plp. έπέπιθμεν for έπεποιθέμεν;] poet. 2 a. έπιθον and έπιθόμην. [Epic (ε-) πιθήσω, πεπιθήσω, πιθήσας.] (2.)

[**Πείκω**, epic pres. = πεκτέω, combd.]

**Πεινάω**, hunger, regular, except in η for α in contract forms, inf. πεινῶν [epic πεινήμεναι], etc. See 496.

**Παίρω** (παρ-), *pierce*, epic in pres.; *ἐπαίρω*, *πέπαρμαι*, [*ἐπάδων* Hdt.] Ionic and poetic. (4.)

**Πεκτός** (τεκ-, πεκτ-, 655), [Dor. f. *πεζῶ*, a. *ἐπεξα* (Theoc.), ep. *ἐπέξα-μην*; a. p. *ἐπέχθην*. See epic *πέλω*. Poetic.

**Πελάζω** (cf. *πέλας*, *near*; see 587), [poet. *πυλάω* (πελα-, πλα-),] *bring near, approach*, f. *πελάσω*, Att. *πελῶ* (665, 2), *ἐπέλασα*, [*πέπλημαι*,] *ἐπελάσθην* and *ἐπλάσθην*; [*ἐπελασάμην*; 2. a. m. *ἐπλήμην*, *approached*.] [Also poetic presents *πελάθω*, *πλάθω*, *πλανάμαι*.] (4.)

**Πῶλω** and **πύλωμαι**, *be*, imp. *ἐπελον*, *ἐπελόμην* [syncop. *ἐπλε*, *ἐπλεο* (*ἔπλεν*), *ἐπλετο*, for *ἐπελε* etc.; so *ἐπι-πλόμενος* and *περι-πλόμενος*]. Poetic.

**Πέμπω**, *send*, *πέμψω*, *ἐπεμψα*, *πέπομφα* (643; 693), *πέπεμμαι* (77; 490, 1), *ἐπέμφθην*, *πεμψήσομαι*; *πέμψομαι*, *ἐπεμψάμην*.

**Πεπαίνω** (πεπαρ-), *make soft*, *ἐπέπαυα* (673), *ἐπεπάνθην*, *πεπαυθήσομαι*. (4.) [*Πεπαρεῖν*, *show*, 2 aor. inf. in Pind. *Py.* 2, 57.]

**Πέπρωται**, *it is fated*: see stem (πορ-, προ-).

**Πέρδομαι**, Lat. *pedo*, 2 fut. (pass.?) *παρδήσομαι*, 2 p. *πέπορδα*, 2 a. *ἐπαρδον*. See 643 and 646.

**Πέρθω**, *destroy, sack*, *πέρσω* [*πέρσομαι* (as pass.) Hom.], *ξερσα*, [ep. 2 a. *ἐτραθον* (646), m. *ἐτραθόμην* (as pass.) with inf. *πέρθαι* for *περθ-θαι*.] Poetic.

**Πέρνυμι** (περ-να-), *sell*, mid. *πέρναμαι*: poetic for *πιπράσκω*. 609. (III.)

**Πέσσω** or **πέπτω**, later *πέπτω* (τεπ-), *cook*, *πέψω*, *ἐπεψα*, *πέπεμμαι* (75; 490, 1), *ἐπέφθην*. See 583. (4.)

**Πετάννυμι** (πετα-), *expand*, (*πετάσω*) *πετώ*, *ἐπέτασα*, *πέπταμαι*, [*πεπέτασμαι* late], *ἐπετάσθην*. See *πίτνυμι*. (II.)

**Πέτομαι** (πετ-, πτ-), *fly* (ε-), *πτήσομαι* (poet. *πετήσομαι*); 2 a. m. *ἐπτόμην*. To *ἵπταμαι* (rare) belong [2 a. *ἐπτην* (poet.)] and *ἐπτάμην* (799). The forms *πεπότῃμαι* and *ἐποτήθην* [Dor. -ᾱμαι, -ᾱθην] belong to *ποτάομαι*.

**Πεύθομαι** (πυθ-): see *πυνθάνομαι*. (2.)

**Πήγνυμι** (πηγ-, παγ-), *fasten*, *πήξω*, *ἐπηξα*, *ἐπήχθην* (rare and poet.); 2 a. p. *ἐπάγην*, 2 f. p. *παγήσομαι*; 2 p. *ἐπέπηγα*, *be fixed*; [ep. 2 a. m. *κατ-ἐπηκτο*;] *πηγνύτο* (Plat.) pr. opt. for *πηγνυ-ιτο* (734); [*πήξομαι*, *ἐπηξάμην*.] (2. II.)

**Πιαίνω** (πιαν-), *fatten*, *πιανῶ*, *ἐπίανα*, *πεπίασμαι*, [*ἐπιάνθην*]. Chiefly poetic and Ionic. (4.)

**[Πίλναμαι** (πιλ-νά-), *approach*, only in pres. and impf. 609. Epic.] See *πελάζω*. (III.)

**Πίμπλημι** (πλα-), *fill*, *πλήσω*, *ἐπλησα*, *πέπληκα*, *πέπλησμαι*, *ἐπλήσθην*, *πλησθήσομαι*; a. m. *ἐπλησάμην* (trans.); 2 a. m. *ἐπλήμην* (798), chiefly epic, with *ἐν-ἐπλητο*, opt. *ἐμ-πλήμην*, *ἐμ-πλήτο*, imp. *ἐμ-πλησο*, pt. *ἐμ-πλήμενος*, in Aristoph. 795. (I.)

**Πίμπρημι** (πρα-, *burn*, *πρήσω*, *έπρησα*, *πέπρημαι* and [*πέπρησμαι* Hdt.], *έπρήσθην*; [Ion. f. *πρήσομαι*, fut. pf. *πεπρήσομαι*.] 795. Cf. *πρήθω*, *βλῶω*. (1.)

**Πινέσκω** (πινυ-, *make wise*, [Hom. aor. *έπίνυσσα*]. Poetic. See *πνέω*. (6.)

**Πίνω** (πι-, πο-, *drink*, fut. *πίομαι* (*πιούμαι* rare); *πέπωκα*, *πέπομαι*, *έπόθην*, *ποθήσομαι*; 2 a. *έπιον*. (5. 8.)

[**Πιπίσκω** (πι-, *give to drink*, *πίσω*, *έπισα*.] Ionic and poetic. See *πνέω*. (6.)

**Πιπράσκω** (περα-, πρα-, *sell*, [ep. *περάσω*, *έπέρασα*.] *πέπρᾱκα*, *πέπρᾱμαι* [Hom. *πεπερημένος*], *έπράθην* [Ion. -μαι, -ηθην]; fut. pf. *πεπράσομαι*. The Attic uses *ἀποδώσομαι* and *ἀπεδόμην* in fut. and aor. (6.)

**Πίπτω** (πετ-, πτ-ο-, 659) for *πι-πετ-ω*, *fall*, f. *πεσοῦμαι* [Ion. *πесόμαι*]; p. *πέπτωκα*, 2 p. part. *πεπτώς* [ep. *πεπτηώς*, or -έως]; 2 a. *έπεσον* [Dor. *έπετον*, reg.].

[**Πίττημι** (πιτ-να-), *spread*, pres. and impf. act. and mid. 609. Epic and lyric. See *πετάννυμι*.] (III.)

**Πίτνω**, poetic for *πίπτω*.

[**Πλάζω** (πλαγγ-, *cause to wander*, *έπλαξα*. Pass. and mid. *πλάζομαι*, *wander*, *πλάζομαι*, *will wander*, *έπλάγχθην*, *wandered*.] Ionic and poetic. (4.)

**Πλάσσω** (see 582; 587), *form*, [*πλάσω* Ion.], *έπλασα*, *πέπλασμαι*, *έπλάσθην*; *έπλασάμην*. (4.)

**Πλέκω**, *plait*, *knit*, [*πλέξω*], *έπλεξα*, [*πέπλεχα* or *πέπλοχα* Ion.], *πέπλεγμαι*, *έπλέχθην*, *πλεχθήσομαι*; 2 a. p. *έπλάκην*; a. m. *έπλεξάμην*.

**Πλέω** (πλευ-, πλερ-, πλυ-), *sail*, *πλεύσομαι* or *πλευσοῦμαι*, *έπλευσα*, *πέπλευκα*, *πέπλευσμαι*, *έπλεύσθην* (later). 574, 641. [Ion. and poet. *πλώω*, *πλώσομαι*, *έπλωσα*, *πέπλωκα*, ep. 2 aor. *έπλων*.] (2.)

**Πλήσσω** or **πλήττω** (πληγ-, πλαγ-, 31), *strike*, *πλήξω*, *έπληξα*, *πέπληγμαι*, *έπλήχθην* (rare); 2 p. *πέπληγα*; 2 a. p. *έπλήγην*, in comp. *-έπλάγην* (713); 2 f. pass. *πληγήσομαι* and *-πλαγήσομαι*; fut. pf. *πεπλήξομαι*; [ep. 2 a. *πέπληγον* (or *έπέπλ-*), *πεπληγόμην*; Ion. a. m. *έπληξάμην*.] (2. 4.)

**Πλύνω** (πλυν-, *wash*, *πλυνῶ*, *έπλυνα*, *πέπλυμαι*, *έπλύθην*; [fut. m. (as pass.) *έκ-πλυνούμαι*, a. *έπλυνάμην*.] 647. (4.)

**Πλώω**, Ionic and poetic: see *πλέω*.

**Πνέω** (πνευ-, πνερ-, πνυ-), *breathe*, *βλῶω*, *πνεύσομαι* and *πνευσσοῦμαι*, *έπνευσα*, *πέπνευκα*, [epic *πέπνυμαι*, *be wise*, pt. *πεπνυμένος*, *wise*, plpf. *πέπνυσο*; late *έπνεύσθην*, Hom. *ἀμ-πνύνθην*.] For epic *ἀμ-πννε* etc., see *ἀνα-πνέω* and *ἀμ-πννε*. See *πινέσκω*. (2.)

**Πνίγω** (πνίγ-, πνίγ-), *choke*, *πνίξω* [later *πνίξομαι*, Dor. *πνιξοῦμαι*], *έπνιξα*, *πέπνιγμαι*, *έπνίγην*, *πνιγήσομαι*.

**Ποθέω**, *desire*, *ποθήσω*, *ποθήσομαι*, *έπόθησα*; and *ποθέσομαι*, *έπόθεσα*. 639 (b).



**Πονέω**, labor, *πονῆσω* etc., regular. [Ionic *πονέσω* and *ἐπόνεσα* (Hippoc.).] 639 (b).

(**πορ-**, **προ-**), *give, allot*, stem whence 2 a. *ἔπορον* (poet.), p. p. *πέπωμαι*, chiefly impers., *πέπωται*, *it is fated* (with *πεπωμένη*, Fate). See **πεπαρῖν**. Compare **μείρομαι**. Poetic except in perf. part.

**Πράσσω** or **πράττω** (*πῶγ-*), *do*, *πράξω*, *ἔπραξα*, *πέπραχα*, *πέπραγμα*, *ἐπράχθην*, *πῶγθῆσομαι*; fut. pf. *πεπράξομαι*; 2 p. *πέπραγα*, *have fared* (well or ill); mid. f. *πράξομαι*, a. *ἐπράξάμην*. [Ionic *πρήσσω* (*πρηγ-*), *πρήξω*, *ἔπρηξα*, *πέπρηχα*, *πέπρηγμα*, *ἐπρήχθην*; *πέπρηγα*; *πρήξομαι*, *ἐπρήξάμην*.] (4.)

(**πρια-**), *buy*, stem, with only 2 aor. *ἐπριάμην*, inflected throughout in 506; see synopsis in 504.

**Πρίω**, *saw*, *ἔπρισα*, *πέπρισμαι*, *ἐπρίσθην*. 640.

**Προῖσσομαι** (*προῖκ-*), *beg*, once in Archil. (compare *προῖκα*, *gratis*); fut. only in *κατα-προῖξομαι* (Ar.) [Ion. *κατα-προῖξομαι*]. (4.)

**Πτάρνυμαι** (*πταρ-*), *sneeze*; [f. *πταρῶ*]; 2 aor. *ἔπταρον*, [*ἐπταρόμην*], (*ἐπτάρην*) *πταρῖς*. (Π.)

**Πτήσσω** (*πτηκ-*, *πτακ-*), *cover*, *ἔπτηξα*, *ἔπτηχα*. From stem *πτακ-*, poet. 2 a. (*ἔπτακον*) *καταπτακῶν*. [From stem *πτα-*, ep. 2 a. *καταπτήτην*, dual; 2 pf. pt. *πεπτηώς*.] Poetic also **πτέσσω**. (4. 2.)

**Πτίσσω**, *round*, [*ἐπτισα*], *ἐπτισμαι*, late *ἐπτίσθην*. (4.)

**Πτύσσω** (*πτυγ-*), *fold*, *πτύξω*, *ἔπτυξα*, *ἔπτυγμα*, *ἐπτύχθην*; *πτύξομαι*, *ἐπτύξάμην*. (4.)

**Πτύω**, *spit*, [*πτύσω*, *πτύσομαι*, *ἐπτύσθην*, Hippoc.], a. *ἔπτυσα*.

**Πυνθάνομαι** (*πυθ-*), *hear, enquire*, fut. *πύσσομαι* [Dor. *πυνσοῦμαι*], pf. *πέπυσμαι*; 2 a. *ἐπυθόμην* [w. Hom. opt. *πεπύθοιτο*]. (5.) Poetic also **πύθομαι** (*πυθ-*, *πυθ-*). (2.)

## P.

**Ψάλλω** (*ψα-*, *ψαν-*), *sprinkle*, *ψανῶ*, *ἔρρανα*, (*ἐρράνθην*) *ψανθῖς*. [From stem *ψα-* (cf. *βαίνω*), ep. aor. *ἔρασσα*, pf. p. (*ἔρρασαι*) *ἔρρανται* Aeschyl., ep. *ἐρράδαται*, plpf. *ἐρράδατο*, 777, 3.] See 610. Ionic and poetic. (5. 4.)

[**Ψάω**, *strike*, *ψάσω*, *ἔρραισα*,] *ἐρραίσθην*; [fut. m. (as pass.) *ψάσομαι*.] Poetic, chiefly epic.

**Ψάπτω** (*ψαφ-*), *stitch*, *ψάψω*, *ἔρραψα*, *ἔρραμμα*; 2 a. p. *ἐρράφην*; a. m. *ἐρραψάμην*. (3.)

**Ψάσσω** (*ψαγ-*), = *ἀράσσω*, *throw down*, *ράξω*, *ἔρραξα*, *ἐρράχθην*. See *ἀράσσω*. (4.)

**Ψέλω** (*φρεγ-* for *φεργ-*, 649), *do*, *πέξω*, *ἔρεξα*; [Ion. a. p. *ρεχθεῖη*, *ρεχθεῖς*.] See *ἔρδω*. (4.)

**Ψέω** (*ρευ-*, *ρεφ-*, *ρυ-*), *flow*, *ρεύσομαι*, *ἔρρευσα* (rare in Attic), (*ε-*) *ἐρρύηκα*; 2 a. p. *ἐρρύην*, *ρύησομαι*. 574. (2.)

(*ρε-*), stem of *εἰρηκα*, *εἰρημαι*, *ἐρρήθην* (*ἐρρέθην*), *ῥηθήσομαι*, *εἰρήσομαι*.  
See *εἶπον*.

\**Ῥήγνυμι* (*ρρηγ-*, *ραγ-*), *break*; *ῥήξω*, *ῥρηξα*, [*ῥρηγμαι* rare, *ἐρρήχθην* rare;] 2 a. p. *ἐρράγην*; *ραγήσομαι*; 2 p. *ῥρωγα*, *de broken* (689); [*ῥήξομαι*,] *ἐρρηξάμην*. (2. II.)

\**Ῥιγέω* (*ριγ-*), *shudder*, [ep. f. *ῥιγήσω*,] a. *ἐρρίγησα*, [2 p. *ῥρῖγα* (as pres.)] Poetic, chiefly epic. 655.

\**Ῥιγέω*, *shiver*, *ῥιγώσω*, *ἐρρίγησα*; pres. subj. *ῥιγῶ* for *ῥιγοῖ*, opt. *ῥιγῶην*, inf. *ῥιγῶν* and *ῥιγοῦν*: see 497.

\**Ῥίπτω* (*ρίφ-*, *ρίφ-*), *throw*, *ῥίψω*, *ῥρῖψα* (poet. *ῥρίψα*), *ῥρῖφα*, *ῥρῖμαι*, *ἐρρίφθην*, *ῥίφθήσομαι*; 2 a. p. *ἐρρίφην*. Pres. also *ῥίπτέω* (655). (3.)

\**Ῥύομαι* [epic also *ῥύομαι*], *defend*, *ῥύσομαι*, *ἐρρυσάμην*. [Epic *μι*-forms: inf. *ῥύσθαι* for *ῥύεσθαι*; impf. 3 pers. *ῥρῦτο* and pl. *ῥύατο*.] Chiefly poetic. See *ῥέω*.

\**Ῥυπάω*, *be foul*, [epic *ῥυπῶ*; Ion. pf. pt. *ῥερυπαμένος*].

\**Ῥάννυμι* (*ρω-*), *strengthen*, *ῥρωσα*, *ῥρωμαι* (imper. *ῥρωσο*, *farewell*), *ῥρώσθην*. (II.)

## Σ.

*Σαίω* (*σαν-*), *join on*, aor. *ἔσηνα* [Dor. *ἔσᾱνα*]. Poetic. 595. (4.)

*Σαίρω* (*σαρ-*), *sweep*, aor. (*ἔσηρα*) pt. *σῆρᾱς*; 2 p. *σέσηρα*, *grin*, esp. in part. *σεσηρῶς* [Dor. *σεσᾱρῶς*]. (4.)

*Σαλπίζω* (*σαλπιγγ-*), *sound a trumpet*, aor. *ἑσάλπιγξα*. (4.)

[*Σάω*, *save*, pres. rare and poet., *σαώσω*, *σαώσομαι*, *ἑσάωσα*, *ἑσάωθην*; 2 aor. 3 sing. *σάω* (for *ἑσάω*), imperat. *σάω*, as if from Aeol. *σάωμι*. For epic *σάωσι*, *σάω*, see *σᾶω*. Epic.]

*Σάπτω* (*σαγ-*), *pack*, *load*, [Ion. *σάσσω*, aor. *ἑσαξα*,] p. p. *σέσαγμα*. (4.)

*Σβέννυμι* (*σβε-*), *extinguish*, *σβέσω*, *ἑσβεσα*, *ἑσβηκα*, [*ἑσβεσμαι*,] *ἑσβέσθην*; 2 a. *ἑσβην* (803, 1), *went out*, w. inf. *σβῆναι*, [pt. *ἀπο-σβέλις* Hippoc.]; f. m. *σβήσομαι*. (II.)

*Σέβω*, *revere*, aor. p. *ἑσέφθην*, w. part. *σεφθεῖς*, *awe-struck*.

*Σείω*, *shake*, *σειώσω*, *ἑσεισα*, *σέσεικα*, *σέσειμαι*, *ἑσεισθην* (640); a. m. *ἑσεισάμην*.

[*Σεύω* (*σευ-*, *συ-*), *move*, *urge*, a. *ἑσσενα*, *ἑσσευάμην*; *ἑσσυμαι*, *ἑσσύθην* (Soph.) or *ἑσύθην*; 2 a. m. *ἑσσύμην* (with *ἑσυτο*, *σύτο*, *σύμενος*).] The Attic poets have [*σεῦνται*, *σούνται*, *σούσθε* (ind. and imper.), *σοῦ*, *σούσθω*. 574. Poetic. (2.)

*Σημαίνω* (*σημαν-*), *show*, *σημανῶ*, *ἑσήμηνα* (sometimes *ἑσήμᾱνα*), *σεσήμασμαι*, *ἑσημάνθην*, *σημανθήσομαι*; mid. *σημανοῦμαι*, *ἑσημηνάμην*. (4.)

*Σήπτω* (*σηπ-*, *σαπ-*), *rot*, *σῆψω*, 2 p. *σέσηπα* (as pres.); *σέσημαι* (Aristot.), 2 a. p. *ἑσάπην*, f. *σαπήσομαι*. (2.)

*Σίνομαι* (*σιν-*), *injure*, [aor. *ἑσινάμην* Ion.]. 597. (4.)

*Σκάπτω* (*σκαφ-*), *dig*, *σκάψω*, *ἑσκαψα*, *ἑσκαφα*, *ἑσκαμμαι*, *ἑσκάφην*. (3.)

**Σκεδάννυμι** (σκεδα-), *scatter*, f. σκεδῶ [σκεδάσω,] ἐσκέδασα, ἐσκέδασμαι w. part. ἐσκεδασμένος, ἐσκεδάσθην; ἐσκεδασάμην. (II.)

**Σκῆλλω** (σκελ-, σκλη-), *dry up*, [Hom. a. ἔσκηλα, Ion. pf. ἔσκηληκα]; 2 a. (ἔσκηλην) ἀπο-σκήναι (799), Ar. (4.)

**Σκέπτομαι** (σκεπ-), *view*, σκέψομαι, ἐσκεψάμην, ἔσκεμμαι, fut. pf. ἐσκέψομαι, [ἐσκέφθην, Ion.]. For pres. and impf. the better Attic writers use σκοπῶ, σκοποῦμαι, etc. (see σκοπέω). (3.)

**Σκήπτω** (σκηπ-), *prop*, σκήψω, ἔσκηψα, ἔσκημμαι, ἐσκήφθην; σκήψομαι, ἐσκηψάμην. (3.)

**Σκίδνυμι** (σκιδ-να-), mid. σκίδναι, *scatter*, also κίδναι: chiefly poetic for σκεδάννυμι. (III.)

**Σκοπέω**, *view*, in better Attic writers only pres. and impf. act. and mid. For the other tenses σκέψομαι, ἐσκεψάμην, and ἔσκεμμαι of σκέπτομαι are used. See σκέπτομαι.

**Σκώπτω** (σκωπ-), *jeer*, σκώψομαι, ἔσκωψα, ἐσκώφθην. (3.)

**Σμάω**, *smear*, with η for ā in contracted forms (496), σμῆ for σμᾶ, etc.; [a. m. ἐσμησάμην Hdt.]. [Ion. σμέω and σμήχω], aor. p. δια-σμηχθεῖς (Aristoph.).

**Σπάω**, *draw*, σπάσω (ᾶ), ἔσπασα, ἔσπακα, ἔσπασμαι, ἐσπάσθην, σπασθήσομαι; σπάσομαι, ἐσπασάμην. 639; 640.

**Σπείρω** (σπερ-), *sow*, σπερῶ, ἔσπειρα, ἔσπαρμαι; 2 a. p. ἐσπάρην. (4.)

**Σπένδω**, *pour libation*, στείσω (for σπενδ-σω, 79), ἔσπειρα, ἔσπεισμαι, (see 490, 3); στείσομαι, ἐσπεισάμην.

**Στάζω** (σταγ-), *drop*, [στάξω,] ἔσταξα, [ἔσταγμαι, ἐστάχθην.] (4.)

**Στείβω** (στειβ-, στιβ-), *tread*, ἔστειψα, (ε-) ἐστίβημαι (642, 2; 658; 2). Poetic. (2.)

**Στείχω** (στειχ-, στιχ-), *go*, [ἔστειξα, 2 a. ἔστιχον.] Poetic and Ionic. (2.)

**Στέλλω** (στελ-), *send*, στελῶ [στελέω,] ἔστειλα, ἔσταλκα, ἔσταλμαι; 2 a. p. ἐστάλην; σταλήσομαι; a. m. ἐστειλάμην. 645. (4.)

**Στενάζω** (στεναγ-), *groan*, στενάξω, ἐστενάξα. (4.)

**Στέργω**, *love*, στέρξω, ἔστερξα; 2 pf. ἔστοργα (643).

**Στερῶ**, *deprive*, στερήσω, ἐστερήσα [epic ἐστέρεσα], ἐστερήκα, ἐστερήμαι, ἐστερήθην, στερηθήσομαι; 2 aor. p. (ἐστερήν) part. στερείς, 2 fut. (pass. or mid.) στερήσομαι. Also pres. στερίσκω. (6.) Pres. στέρομαι, *be in want*.

[(Στεῦμαι), *pledge one's self*; 3 pers. pres. στεῦται, impf. στεῦτε. Poetic, chiefly epic.] (I.)

**Στίξω** (στιγ-), *prick*, στίξω, [ἔστιξα Hdt.], ἔστιγμα. (4.)

**Στόρνυμι** (στορ-), (ε-) στορῶ (στορέσω), ἐστόρεσα, [ἐστορέσθην], ἐστορεσάμην. (II.)

**Στρέφω**, *turn*, στρέψω, ἔστρεψα, ἔστραμμαι, ἐστρέφην (rare in prose) [Ion. ἐστράφην]; 2 pf. ἔστροφα (late); 2 a. p. ἐστράφην, f. στραφήσομαι; mid. στρέφωμαι, ἐστρεψάμην. 646.

**Στρώννυμι** (στρω-), same as στέρννυμι; στρώσω, ἔστρωσα, ἔστρωμαι, ἐστρώθην. (II.)

**Στυγέω** (στυγ-, 654), *dread, hate*, fut. στυγήσομαι (as pass.), a. ἐστίγησα [ep. ἔστυξα, made terrible, Ion. pf. ἐστίγηκα], a. p. ἐστυγήθην; [ep. 2 a. ἔστυγον.] Ionic and poetic.

[**Στυφέλλω** (στυφελιγ-), *dash*, aor. ἐστυφέλιξα. Ionic, chiefly epic.] (4.)

**Σύρω** (συρ-), *drag*, aor. ἔσυρα, ἐσύραμην. (4.)

**Σφάζω** (σφαγ-), *slay*, Att. prose gen. σφάττω; σφάζω, ἔσφαξα, ἔσφαγμαι, [ἐσφάχθην (rare)]; 2 aor. p. ἐσφάγην, fut. σφαγήσομαι; aor. mid. ἐσφαξάμην. (4.)

**Σφάλλω** (σφαλ-), *trip, deceive*, σφαλῶ, ἔσφηλα, ἔσφαλμαι; 2 a. p. ἐσφάλην, f. p. σφαλήσομαι; fut. m. σφαλοῦμαι (rare). (4.)

**Σφάττω**: see σφάζω.

**Σχάζω** (see 587), *schad*, ἔσχασα, ἐσχασάμην; [Ion. ἐσχάσθην.] From pres. σχάω, imp. ἔσχω (Ar.). (4.)

**Σφίω**, later σώω, epic usually σώω (σω-, σφδ-), *save*, [ep. pr. subj. σώης (σάφς, σώψς), σώη (σάφ, σώψ), σώωσι]; σώσω, ἔσωσα, σέσωκα, σέσωμαι or σέσωσμαι, ἐσώθην, σωθήσομαι; σώσομαι, ἐσωσάμην. See σαώω. (4.)

## T.

(τα-), *take*, stem with Hom. imperat. τῇ.

[(ταγ-), *seize*, stem with Hom. 2 a. pt. ταγαγόν.] Cf. Lat. *tango*.

**Τανύω**, *stretch*, τανύσω (ῥ), ἐτάνυσα, τετάνυσμαι, ἐτανύσθην; aor. m. ἐτανυσάμην. Pres. pass. (μι-form) τάννται. Epic form of τείνω.]

**Ταράσσω** (ταραχ-), *disturb*, τάραζω, ἐτάραξα, τετάραγμαi, ἐταράχθην; f. m. ταραξομαι; [ep. pf. (τέτρηχα) τετρηχώς, *disturbed*; plp. τετρήχει.] (4.)

**Τάσσω** (ταγ-), *arrange*, τάξω, ἔταξα, τέταχα, τέταγμαi, ἐτάχθην, ταχθήσομαι; τάξομαι, ἐταξάμην; 2 a. p. ἐτάγην; fut. pf. τετάξομαι. (4.)

(ταφ-), stem with 2 aor. ἔταφον: see (θηπ-).

**Τείνω** (τεν-), *stretch*, τενῶ, ἔτεινα, τέτακα, τέταμαι, ἐτάθην, ταθήσομαι; τενοῦμαι, ἐτεινάμην. 645; 647. See τανύω and τιταίνω. (4.)

**Τεκμαίρομαι** (τεκμαρ-), *judge, infer*, f. τεκμαροῦμαι, a. ἐτεκμηράμην. Act. τεκμαίρω, rare and poetic, a. ἐτέκμηρα. (4.)

**Τελίω**, *finish*, (τελέσω) τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην; fut. m. (τελέομαι) τελοῦμαι, a. m. ἐτελεσάμην. 639; 640.

**Τέλλω** (τελ-), *cause to rise, rise*, aor. ἔτειλα; [plpf. p. ἐτέταλτο.] In compos. ἐν-τέταλμαι, ἐν-τετελάμην. 645. (4.)

[(τεμ-), *find*, stem with Hom. redupl. 2 a. τέτμον or ἔτετμον (534).]

**Τέμνω** (τεμ-, τμε-) [Ion. and Dor. **τάμνω**, Hom. once **τέμω**], *cut*, f. **τεμῶ**, **τέτμηκα**, **τέτμημαι**, **έτμήθην**, **τμηθήσομαι**; 2 a. **έτεμον**, **έτεμόμην** [poet. and Ion. **έταμον**, **εταμόμην**]; fut. m. **τεμοῦμαι**; fut. pf. **τετμήσομαι**. See **τμήγω**. (5.)

**Τέρπω**, *amuse*, **τέρψω**, **έτερψα**, **έτέρφθην** [ep. **έτάρφθην**, 2 a. p. **έτέρπη** (with subj. **τραπείω**)], 2 a. m. (τ) **εταρπόμην**, (534); fut. m. **τέρψομαι** (poet.), [a. **έτερψάμην** epic.] 646.

**Τέρσομαι**, *become dry*, 2 a. p. **έτέρσην**. Chiefly epic. Fut. act. **τέρσω** in Theoc.]

**Τεταγών**, *having seized*: see stem (ταγ-).

**Τετίημαι**, Hom. perf. *am troubled*, in dual **τετίησθον** and part. **τετιημένος**; also **τετιηός**, *troubled*.]

**Τέτμον** or **έτεμον** (Hom.), *found*, for **τε-τεμ-ον** (534).] See (τεμ-).

**Τετραίνω** (τετραν-, τρα-), *bore*, late pres. **τιτραίνω** and **τιτρώω**; [Ion. fut. **τετρανέω**, aor. **έτέρηνα**], **έτετρηνάμην** (673). From stem (τρα-), aor. **έτρησα**, pf. p. **τέρρημαι**. 610. (5. 4.)

**Τεύχω** (τευχ-, τυχ-), *prepare, make*, **τεύξω**, **έτευξα**, [ep. **τετευχώς** as pass.,] **τέτυγμαι** [ep. **τετεύχεται**, **έτετεύχато**], [**έτύχθην** Hom., **έτεύχθην** Hippoc., f. pf. **τετεύξομαι** Hom.]; f. m. **τεύξομαι**, [ep. a. **έτευξάμην**, 2 a. (τυκ-) **τετυκεῖν**, **τετυκόμην**.] Poetic. (2.)

**Τήκω** (τακ-), *melt*, [Dor. **τάκω**], **τήξω**, **έτηξα**, **έτήχθην** (rare); 2 a. p. **έτάκην**; 2 p. **τέτηκα**, *am melted*. (2.)

**Τίθημι** (θε-), *put*; see synopsis and inflection in 504, 506, and 509. (I.)

**Τίκτω** (τεκ-), for **τι-τεκ-ω** (652, 1 a), *beget, bring forth*, **τέξομαι**, poet. also **τέξω**, [rarely **τεκοῦμαι**], **έτέχθην** (rare); 2 p. **τέτοκα**; 2 a. **έτεκον**, **έτεκόμην**.

**Τίλλω** (τιλ-), *pluck*, **τιλῶ**, **έτίλα**, **τέτιλμαι**, **έτίλθην**. Chiefly poetic. (4.)

**Τίνω** (τι-), Hom. **τίνω**, *pay*, **τίσω**, **έτίσα**, **τέτίκα**, **τέτισμαι**, **έτίσθην**. Mid. **τίνομαι** [ep. **τίνυμαι**], **τίσσομαι**, **έτίσάμην**. The fut. and aor. are more correctly written **τείσω**, **έτεισα**, etc., but these forms seldom appear in our editions. See **τίω**. (5.)

**Τιταίνω** (τιταν-), *stretch*, aor. (**έτίτηνα**) **τιτήνας**. Epic for **τείνω**.] (4.)

**Τιτρώω**, *bore*, late present.] See **τετραίνω**.

**Τιτρώσκει** (τρο-), *wound*, **τρώσω**, **έτρωσα**, **τέτρωμαι**, **έτρώθην**, **τρωθήσομαι**; [fut. m. **τρώσομαι** Hom.] [Rarely epic **τρώω**.] (6.)

**Τίω**, *honor*, [Hom. fut. **τίσω**, aor. **έτίσα**, p. p. **τέτίμαι**.] After Homer chiefly in pres. and impf. Attic **τίσω**, **έτίσα**, etc., belong to **τίνω** (except **προ-τίσας**, S. An. 22). See **τίνω**.

(τλα-, sync. for **ταλα-**), *endure*, **τλήσομαι**, **τέτληκα**, 2 aor. **έτλην** (see 799). [Epic μι-forms of 2 pf. **τέτλαμεν**, **τετλαῖην**, **τέτλαθε**, **τετλάμεναι** and **τετλάμεν**, **τετληώς** (804). From (**ταλα-**), Hom. aor. **έτάλασσα**.] Poetic.

[**Τμήγω** (τμηγ-, τμαγ-), *cut*, poet. for τέμνω; τμήξω (rare), έτμηξα, 2 a. έτμαγον, έτμάγην (τμάγεν for έτμάγησαν).] (2.)

**Τορέω** (τορ-), *pierce*, [pres. only in ep. αντι-τορεύντα]; [ep. fut. τορήσω], τετορήσω (Ar.), [ep. a. έτόρησα, 2 a. έτορον.] 655.

**Τρέπω** [Ion. τράπω], *turn*, τρέψω, έτρεψα, τέτροφα sometimes τέτραφα, τέτραμμαι, έτρέφθην [Ion. έτράφθην]; f. m. τρέψομαι, a. m. έτρεψάμην; 2 a. [έτραπον epic and lyric], έτράπην, έτραπόμην. This verb has all the six aorists (714). 643; 646.

**Τρέφω** (τρεφ- for θρεφ-, 95, 5), *nourish*, θρέψω, έθρεψα, τέτροφα, τέτραμμαι w. inf. τεθράφθαι, έθρέφθην w. inf. θρεφθήναι (rare); 2 a. p. έτράφην; [ep. 2 a. έτραφον as pass.]; f. m. θρέψομαι, a. m. έθρεψάμην. 643; 646.

**Τρέχω** (τρεχ- for θρεχ-, 95, 5; δραμ-), *run*, f. δραμούμαι (-θρέξομαι only in comedy), έθρεξα (rare), δεδράμκηκα, (ε-) δεδράμμαι; [2 p. δέδρομα (poet.)], 2 a. έδραμον. (8.)

**Τρέω** (*tremble*), aor. έτρεσα. Chiefly poetic.

**Τρίβω** (τριβ-, τρίβ-), *rub*, τρίψω, έτρίψα, τέτριφα, τέτριμμαι (487; 489), έτρίφθην; 2 a. p. έτρίβην, 2 fut. p. τριβήσομαι; fut. pf. τετρίψομαι; f. m. τρίψομαι, a. m. έτρίψάμην.

**Τρίγω** (τριγ-), *squeak*, 2 p. τέτριγα as present [w. ep. part. τετριγῶτας]. Ionic and poetic. (4.)

**Τρύχω**, *exhaust*, fut. [ep. τρύξω] τρύχώσω (τρύχο-, 659), a. έτρύχωσα, p. part. τετρύχωμένος, [a. p. έτρύχώθην Ion.].

**Τρώγω**, (τραγ-, 573), *gnaw*, τρώξομαι [έτρωξα,] τέτρωγμαι; 2 a. έτραγον. (2.)

**Τυγχάνω** (τευχ-, τυχ-), *hit, happen*, τεύξομαι, (ε-) [ep. έτύχησα,] pf. τετύχηκα, 2 pf. τέτευχα; 2 a. έτυχον. (5. 2.)

**Τύπτω** (τυπ-), *strike*, (ε-) τυπτήσω, έτύπησα (Aristot.), 2 a. p. έτύπην, fut. p. τυπτήσομαι or τυπήσομαι. [Ionic and lyric a. έτυψα, p.p. τέτυμμαι, 2 a. έτυπον; απο-τύψονται (Hdt.).] 658, 3. (3.)

**Τύφω** (τύφ- or τυφ-, for θυφ-), *raise smoke, smoke*, τέθυμμαι, 2 a. p. έτύφην, 2 f. p. τυφήσομαι (Men.). 95, 5.

## Υ.

**Υπισχνέομαι**, Ion. and poet. ύπίσχομαι (strengthened from υπέχομαι), *promise*, ύποσχήσομαι, ύπέσχημαι; 2 a. m. ύπεσχύομην. See ίσχω and έχω. (5.)

**Υφαίνω** (υφαν-), *weave*, ύφανῶ, ύφηνα, ύφασμαι (648), ύφάνθην; aor. m. ύφηνάμην. (4.)

**Υω**, *rain*, ύσω, ύσα, ύσαι, ύσθην. [Hdt. ύσομαι as pass.]

## Φ.

**Φαίλω** (φαει-), *appear, shine*, aor. pass. έφάδρθην (αα- for αε-), appeared. See φαίνω. (4.)

**Φαίνω** (φαν-), *show*, f. φανῶ [φανέω], a. *ἐφηνά*, *πέφαγκα*, *πέφασμαι* (648), *ἐφάνθην* (rare in prose); 2 a. p. *ἐφάνην*, 2 f. *φανήσομαι*; 2 p. *πέφηνά*; f. m. *φανούμαι*, a. m. *ἐφηνάμην* (rare and poet.), *showed*, but *ἀπεφηνάμην*, *declared*; [ep. iter. 2 aor. *φάνεσκε*, *appeared*.] For full synopsis, see 478; for inflection of certain tenses, see 482. From stem φα- (cf. *βαίνω*, 610), [Hom. impf. *φάε*, *appeared*, f. pf. *πεφῆσεται*, *will appear*.] For *ἐφάνθην*, see *φασίνω*. (4.)

**Φάσκω** (φα-), *say*, only pres. and impf. See *φημί*. (6.)

**Φείδομαι** (φειδ-, φιδ-), *spare*, *φείσομαι*, *ἐφείσαμην*, [Hom. 2 a. m. *πεφιδόμην*, f. *πεφιδήσομαι*.] (2.)

(**φεν-**, **φα-**), *kill*, stems whence [Hom. *πέφασμαι*, *πεφῆσομαι*; 2 a. redupl. *πέφνον* or *ἐπεφνον* (for *τε-φεν-ον*) w. part. *κατα-πέφνων* (or *-ών*).]

**Φέρω** (φερ-, οι-, ἐνεκ-, ἐνεγκ- for *ἐν-ενεκ-*), *bear*, f. *οἶσω*, a. *ἤνεγκα*, p. *ἐνήνοχα*, *ἐνήνεγμαι*, a. p. *ἠνέχθην*; f. p. *ἐνεχθήσομαι* and *οἰσθήσομαι*; 2 a. *ἤνεγκον*; f. m. *οἶσομαι* (sometimes as pass.); a. m. *ἠνεγκάμην*, 2 a. m. imper. *ἐνεγκοῦ* (So.). 671. [Ion. *ἤνεικα* and *-αμην*, *ἠνεικον*, *ἐνήνειγμαι*, *ἠνείχθην*; Hdt. aor. inf. *ἀν-οἶσαι* (or *ἀν-ῶσαι*); Hom. aor. imper. *οἶσε* for *οἶσον* (777, 8), pres. imper. *φέρτε* for *φέρετε*.] (8.)

**Φεύγω** (φευγ-, φυγ-), *flee*, *φεύξομαι* and *φευξοῦμαι* (666), 2 p. *πέφευγα* (642), 2 a. *ἔφυγον*; [Hom. p. part. *πεφυγμένος* and *πεφυγότες*.] (2.)

**Φημί** (φα-), *say*, *φήσω*, *ἔφησα*; p. p. imper. *πεφάσθω* (*πεφασμένος* belongs to *φαίνω*). Mid. [Dor. fut. *φάσομαι*]. For the full inflection, see 812 and 813. (I.)

**Φθάνω** (φθα-), *anticipate*, *ἐφθῆσομαι* (or *φθάσω*), *ἔφθασα*; 2 a. act. *ἔφθην* (like *ἔστην*), [ep. 2 a. m. *φθάμενος*.] (5.)

**Φθείρω** (φθερ-), *corrupt*, f. *φθερῶ* [Ion. *φθερέω*, ep. *φθέρω*], a. *ἔφθειρα*, p. *ἔφθαρκα*, *ἔφθαρμαι*; 2 a. p. *ἐφθάρην*, 2 f. p. *φθάρήσομαι*; 2 p. δι-*έφθορα*; f. m. *φθερούμαι*. 643; 645. (4.)

**Φθίνω** [epic also *φθίω*], *waste*, *decay*, *φθίσω*, *ἔφθισα*, *ἔφθιμαι*, [ep. a. p. *ἐφθίθην*; fut. m. *φθίσομαι*;] 2 a. m. *ἐφθίμην*, *perished*, [subj. *φθίωμαι*, opt. *φθίμην* for *φθι-ι-μην* (734) imper. 3 sing. *φθίσθω*, inf. *φθίσθαι*, part. *φθίμενος*. [Epic *φθίνω*, *φθίσω*, *ἔφθισα*.] Chiefly poetic. Present generally intransitive; future and aorist active transitive. (5.)

**Φιλῶ** (φιλ-), *love*, *φιλήσω*, etc., regular. [Ep. a. m. *ἐφιλάμην*, inf. pres. *φιλήμεναι* (784, 5). 655.]

**Φλάω**, *drizzle*, [fut. *φλάσω* (Dor. *φλασσῶ*), aor. *ἔφλασα*, *ἔφλασμαι*, *ἐφλάσθην*.] See *θλάω*.

**Φράγνυμι** (φραγ-), *fence*, mid. *φράγνυμαι*; only in pres. and impf. See *φράσσω*. (II.)

**Φράζω** (φραδ-), *tell*, *φράσω*, *ἔφρασα*, *πέφρακα*, *πέφρασμαι* [ep. part. *πεφραδμένος*,] *ἐφράσθην* (as mid.); [φράσομαι epic], *ἔφρασάμην* (chiefly epic). [Ep. 2 a. *πέφραδον* or *ἐπέφραδον*.] (4.)

**Φράσσω** (φραγ-), *fence*, *ἔφραξα*, *πέφραγμα*, *ἐφράχθην*; *ἐφραξάμην*. See *φράγνυμι*. (4.)

**Φρίσσω** or **φρίττω** (φρικ-), *shudder*, *ἔφριξα*, *πέφρικα*. (4.)

**Φρύγω** (φρυγ-), *roast*, *φρύξω*, *ἔφρῦξα*, *πέφρῦγμα*, [*ἔφρῦγην*].

**Φυλάσσω** (φυλακ-), *guard*, *φυλάξω*, *ἐφύλαξα*, *πεφύλαχα*, *πεφύλαγμα*, *ἐφυλάχθην*; *φυλάξομαι*, *ἐφυλαξάμην*. (4.)

**Φύρω**, *mix*, [*ἔφυρσα*,] *πέφυρμαι*, [*ἐφύρθην*]; [f. pf. *πεφύρσομαι* Pind.]. *Φῦράω*, *mix*, is regular, *φύράσω*, etc.

**Φύω** (φυ-), with *ῥ* in Homer and rarely in Attic, *produce*, *φύσω*, *ἔφῡσα*, *πέφῡκα*, *be (by nature)*, [with 2 pf. μι-forms, ep. *πεφῡᾶσι*, *ἐμ-πεφῡῆ*, *πεφῡῶς*; plpf. *ἐπέφῡκον* (777, 4)]; 2 a. *ἔφῡν*, *be, be born* (799); 2 a. p. *ἐφῡν* (subj. *φῡῶ*); fut. m. *φύσομαι*.

## X.

**Χάζω** (χαδ-), *force back, yield*, (pres. only in *ἀνα-χάζω*), [f. *χάσομαι*, a. *ἔχασσα* (Pind.), a. m. *ἐχασάμην*; from stem *καδ-* (different from stem of *κήδω*), 2 a. m. *κεκαδόμεν*; f. pf. *κεκαδήσω*, *will deprive* (705), 2 a. *κέκαδον*, *deprived*.] Poetic, chiefly epic; except *ἀναχάζοντες* and *διαχάσασθαι* in Xenophon. (4.)

**Χαίρω** (χαρ-), *rejoice*, (ε-) *χαίρῃσω* (658, 3), *κεχάρηκα*, *κεχάρημαι* and *κέχαρμαι*, 2 a. p. *ἐχάρην*, [epic a. m. *χήρατο*, 2 a. m. *κεχαρόμην*; 2 p. pt. *κεχαρηώς*; fut. pf. *κεχαρήσω*, *κεχαρήσομαι* (705).] (4.)

**Χαλάω**, *loosen*, [*χαλάσω* Ion.], *ἐχάλασα* [-αζα Pind.], *ἐχαλάσθην*. 639; 640.

[**Χανδάνω** (χαδ-, χενδ-), *hold*, 2 a. *ἐχάνον*; fut. *χείσομαι* (79), 2 pf. *κέχανδα* (646).] Poetic (chiefly epic) and Ionic. (5.)

**Χάσκω**, later **χαίνω** (χα-, χαν-), *gape*, f. *χανοῦμαι*, 2 p. *κέχνηα* as pres. (644), 2 a. *ἐχανον*. Ionic and poetic. (6. 4.)

**Χέλω** (χεδ-), fut. *χεσοῦμαι* (rarely *χέσομαι*), *ἔχεσα*, 2 p. *κέχοδα* (643), 2 a. *ἔχεσον* (rare); a. m. only in *χέσαιτο*, Ar. *Eq.* 1057; p. p. part. *κεχεσμένος*. (4.)

**Χέω** (χευ-, χεφ-, χυ-), epic *χείω* (785, 3), *pour*, f. *χέω* [ep. *χεῖω*], a. *ἔχεα* [ep. *ἔχευα*], *κέχυκα*, *κέχυνμαι*, *ἐχύθην*, *χυθήσομαι*; a. m. *ἐχεάμην* [ep. *ἐχευάμην*], [2 a. m. *ἐχύμην* (800, 1).] 574. (2.)

[(**χλαδ-**), stem of 2 pf. part. *κεχλαδώς*, *swelling* (Pind.), w. acc. pl. *κεχλαδοντας*, and inf. *κεχλάδειν*.]

**Χώω**, *heap up*, *χώσω*, *ἔχωσα*, *κέχωκα*, *κέχωσμαι* (641), *ἐχώσθην*, *χωσθήσομαι*.

**Χραιομέω** (χραισμ-), *avert, help*, late in present; [Hom. *χραισμήσω*, *ἐχραισμησα*; 2 a. *ἐχραισμον*]. 654.

**Χράομαι**, *use*, *χρήσομαι*, *ἐχρησάμην*, *κέχρημαι*, *ἐχρήσθην*; [fut. pf. *κεχρήσομαι* Theoc.]. For *χρήται*, *χρήσθαι* [Hdt. *χρᾶται*, *χρᾶσθαι*, etc., see 496.



**Χρᾶω**, *give oracles*, (Attic χρῆς, χρῆ, etc., 496); χρῆσω, ἐχρησα, κέχρηκα, [κέχρησμαι Hdt.], ἐχρήσθην. Mid. *consult an oracle*, [χρήσομαι, ἐχρησάμην.] For χρῆς and χρῆ = χρῆς and χρῆς, see χρῆζω.

**Χρή** (impers.), probably orig. a noun meaning *need* (cf. χρεία), with ἐστί understood, *there is need*, (one) *ought, must*, subj. χρῆ, opt. χρείη, inf. χρῆναι, (poet. χρῆν); imperf. χρῆν (prob. = χρῆ ἦν) or ἐχρήν. Ἀπόχρη, *it suffices*, inf. ἀποχρήν, imperf. ἀπέχρη, [Ion. ἀποχρᾶ, ἀποχρᾶν, ἀπέχρα;] ἀποχρήσει, ἀπέχρησε.

**Χρηῖω** (587), Ion. χρηῖζω, *want, ask*, χρηῖσω [Ion. χρηίσω], ἐχρησα, [Ion. ἐχρήισα]. Χρῆς and χρῆ (as if from χρᾶω), occasionally have the meaning of χρῆς, χρῆς. (4.)

**Χρίω**, *anoint, sting*, χρίσω, ἐχρίσα, κέχρισμαι or κέχρισμαι, ἐχρίσθην; [χρίσομαι Hom.], ἐχρίδαμην.

**Χρώω**, poet. also χροτῖω (587), *color, stain*, κέχρωσμαι, ἐχρώσθην. (4.)

### Ψ.

**Ψάω**, *rub*, with η for ā in contracted forms (496), ψῆ, ψῆν, ἔψη, etc.; generally in composition.

**Ψεύδω**, *deceive*, ψεύσω, ἔψευσα, ἔψευσμαι, ἐψεύσθην, ψευσθήσομαι; ψεύσομαι, ἐψευσάμην. 71; 74.

**Ψύχω** (ψυχ-), *cool*, ψύξω, ἔψυξα, ἔψυγμαi, ἐψύχθην [ψύχθήσομαι Ion.]; 2 a. p. ἐψύχην or (generally later) ἐψύγην (stem ψυγ-).

### Ω.

**Ὠθέω** (ὠθ-), *push*, impf. gen. ἔωθουν (537, 1); ὠσω [poet. ὠθήσω], ὠσα [Ion. ὠσα], ὠσμαι [Ion. ὠσμαι], ἔωσθην; ὠσθήσομαι; f. m. ὠσομαι, a. m. ὠσάμην [Ion. ὠσάμην]. 654.

**Ὠνόμαι**, *buy*, imp. ὠνούμην (537, 1) or ὠνούμην; ὠνήσομαι, ὠνήμαι, ὠνήσθην. Classic writers use ἐπιδάμην (504-506) for later ὠνησάμην.

# INDEXES.

N. B.—In these Indexes the references are made to the SECTIONS of the Grammar, except occasionally to *pages* 3–6 of the Introduction. The verbs which are found in the Catalogue, and the Irregular Nouns of § 291, are generally not included in the Greek Index, except when some special form is mentioned in the text of the Grammar.

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